

Vol. 11

Jan. - Dec., 1919

CHRISTIAN MONITOR

JANUARY, 1919

THE CHILD AT THE DOOR

A child is crying beyond our door
In the cold and the wind and the wild downpour,
(How can we sit at ease within?)
A child is calling beyond our gate,
Starving and stark and desolate,
(How can we bid the feast begin?)

The doors of the world are heavy and tall,
But the cry of a child can pierce them all
(A cry of a child in anguish sore.)
And though it sounds from a land apart,
'Tis at our threshold and at our heart,
(A child is crying beyond our door).

How may we sit content and warm
When a child is lost in the night and storm?
(The night of famine, the storm of War),
How may we break our bread in ease,
Hearing the voice of the least of these?
(A child is crying beyond our door.)

—Sel.

SELECT READING

ECHOES OF LIFE

Our Yesterdays

Clayton F. Yake

Again we have come to the place where at least once a year we bid Farewell and How-do-you-do? simultaneously—something that is not very often done and usually with a bit of reluctance if it happens with an intimate friend. Strictly speaking socially this is impossible you say, but it is possible with our friends, Old Year and New Year, and glad I am for it as it reminds us of the fact that "Time and tide wait for no man."

And so, friend, it means hustle up and be on the job or you will miss the first opportunities that New Year brings you. He comes but he does not pause one moment; he is constant—more constant in his work, the journey of life, than any one you ever met. He greets you quietly as he moves by but falters not at his work. A wonderful fellow he is. And we wonder what he is bringing us this year. We almost become anxious and yet we are glad that he is kind enough not to foretell.

But as he takes us with him toward his goal we cannot help but think of the Old Year who has been our friend so long and has brought us such varied experiences of life—experiences pleasant and gratifying, consoling and comforting, sad and sorrowful; experiences that have given us variations of life in all its manifold degrees and have made us better or worse for their coming.

And as we view our past year's journey our retrospection brings before us all those yesterdays that once were today—our very "right now" moments, even like to our present. How we enjoy paging them over one by one and viewing them in the Old Year's ledger. The tales they tell are but the tales of every day life—of successes and failures, of smiles and frowns, of worries and carefree. How dear they are to us!

Those yesterdays, past and gone beyond recall, still have their traces and records of our lives upon the eternal ledger. And our memories keen can oftentimes recall the events of many years past that have made lasting impressions upon our minds. But most of them apparently are forgotten. The thousand and one incidents of our daily lives that make up our experiences—most of them, I say, are forgotten by us, even tho the eternal record contains all. Yet even tho those

experiences are forgotten they have made, unconsciously, lasting impressions on our lives. They have formed our characters and dispositions; they have helped us to be what we are and whether or not we have profited by the experiences of our yesterdays they have nevertheless altered us in a degree either for better or for worse. The interesting part about them all is that they have **made us** even tho we have first made them. The fact remains evident then that we never reach our goal until the spirit returns to its Maker. We are always in the making until the day we meet our Creator face to face.

What shall we say, then, about the value of our yesterdays and their experiences? Shall we profit by them or shall we go on thru another year without using and applying their lessons to life as we meet our daily tasks? Shall we, friend? Yes, I hear you say, Surely we ought to profit by our yesterdays so that the tomorrows may become our better to-days.

The human mind with its wondrous mechanism serves man remarkably well here as it does everywhere when properly treated. Those faculties of retention and forgetting used properly serve their purpose lots better than we ever estimate. Kind memory helps us to retain, and glad we are for the beautiful things we can treasure in our minds and by some marvelous power at our will recall them from the subconscious to the realms of conscious being. How we love to bask in these memories of yesterdays' experiences and gain enthusiasm and encouragement for our future work! The lovely moments of our life when we were at our best; the ecstatic joy of those delightful times spent with some friend; the recollection of some deed well done or the joyous moment of seeing happiness in some poor cherished one. How they all tend to inspire us to nobler deeds and truer endeavor.

And so these tales retold to ourselves or rehearsed to some intimate friend serve their purpose quite nobly. These yesterdays that have already helped us are still helping us and always shall if properly used. But we know that not all our yesterdays are of the pleasant type, not all of them have given us pleasant

experiences only, but heart renting ones too—experiences that we would not care to have repeated or incidents that are far from comforting and yet they too have their lessons to leave with us. Surely wise is that man who profits by his experiences, tries to avoid the repetition of the unpleasant and unprofitable and creates so far as possible only experiences that are beneficial even tho not always pleasant. To avoid a second mistake by the experience of a previous one is the wise way and always commendable, but even the first mistake is often too expensive. So where we can profit by foresight or other's experiences we surely ought to.

But our yesterdays have on them dark blotches and record experiences that we would gladly not know anything about. Experiences, acts and deeds, that, had we to do them over in the light of the present, we would surely do otherwise. But they are recorded and cannot be erased by us. God deals graciously with His own, praise be to Him, and we can forget. And here is where the faculty of forgetfulness serves a great purpose indeed.

Longfellow struck the keynote to this situation when he said: "Let the dead past bury its dead." That is the thing to do. Forget. Yes, forget those past

(Concluded on page 31)

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

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DEPARTMENT EDITORS
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SUBSCRIPTION PRICES

New subscriptions, 75 cents.

Single renewals, \$1.00.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each

In clubs of ten or more to a single address, new or renewals, 50 cents each

Expired subscriptions discontinued upon notification from subscribers to do so.

Address all correspondence to Christian Monitor, Scottdale, Pa.

Entered at Post-Office, Scottdale, Pa., as Second-class matter

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A Monthly Magazine for the Home

Vol. XI

SCOTTDALE, PA., JANUARY, 1919

No. 1

SPIRITUAL VICTORIES IN LATIN AMERICA

The Autobiography of Francis G. Penzotti

III (2) The Campaign Repeated

In a Wasp's Nest

There was in Cochabamba a bishop called Granada. This man was more bitter toward the Protestants than the clergymen generally are. He published a pastoral in which he gave a cry of warning to the priests, civil authorities and the people. As he was a man of good reputation, he was well listened to, with the result that the people and those round about were under great agitation.

Among other things, he said in his pastoral that the Bibles that I was offering were mutilated, adulterated and false. I took my Bible and the pastoral and went with them to the house of the bishop, soliciting an interview with him. As he did not know me, he gave me an entrance into his study. Once there, I told him that I was the stranger and seller or introducer of the Bibles which he, in his pastoral, was calling false. I told him that every falsification was a transgression of the law. I put one of my Bibles into his hand and told him, "Be so kind as to prove what you have said, since, if you do not, I have the right to accuse you before competent authorities as a slanderer." I spoke with emphasis, and the bishop understood that he was not treating with playthings nor mere words.

It seemed to me that the bishop was more frightened than I would have been able to be. If he had been another kind of man he would have had the people after me, and there would not have remained any more than my ashes. But he was not a man of this type. He took the Bible which I presented to him, and, turning the pages over carelessly, said to me, "No, the book is not bad. It is good, and needs the approval of the Church and lacks the notes." I called attention to the manner in which his words were contradicting his pastoral and showed him his inconsistencies. To this he replied, "What do you want? I have sworn unconditional obedience to the Church." I replied, "If the Church commands you to do one thing and the Word of God commands another diametrically opposite, whom ought you to obey?" He hesitated a moment, dropping his head, and at last said to me, "The

Church." Then I said to him that, in doing so, he was not following the footprints of the apostle Peter, who, when the priests of his time tried to silence him, replied, "Consider if it is just to obey you rather than God," and added, "We ought to obey God rather than men." The man was perplexed and confounded, and I made use of the opportunity to make him feel his responsibility before God of depriving the Bolivian people of the saving truths revealed in the Bible. I retired, leaving him very pale and pensive.

I did not know whether he would continue taking active part in the opposition. But his pastoral raised such a cloud of dust that the opposition and threats multiplied. The directress of one of the schools, who seemed to have taken some interest in me, begged me, with tears, that I should leave Cochabamba, because she knew that a group of people had already laid a plan to take my life. I told her that the God who protected Daniel in the lion's den, Jehovah the Most High, was my God; that His power had not diminished and He was able to preserve my life as He preserved the prophet's.

A young student desired to have a Bible, but his father opposed. I offered to sell him the Bible which he wished on condition that if he found anything wicked in it he should return it to me, and I would give him back his money. Under this condition he bought one and began to read it with great interest. On reaching the twentieth chapter of Exodus he found the Ten Commandments. He was very much surprised to find them in the Bible and to note the prohibition of the worship of images. He told his father, who commanded him to return the book immediately. The young man came to return it to me. I asked him the reason and he then read me the Commandments, adding, "Our church is full of images, and here this is prohibited." I replied that the fault was not in the Bible, but in the Roman Catholic Church, and that, if he wished to see a demonstration of what I was saying, he should go with my Bible to the home of some priest who had the Spanish version of the Bible, made by Father Scio,

with papal authority, and which the Church admitted was genuine, and compare them. The young man followed my directions, and there is no need of saying how great was his surprise on seeing that the Bible of the priest had the same words as mine.

One day, as I was passing a church, at the door of which was standing a priest, the priest asked me, "What do you sell?" "The Bible," I replied. Then, with a haughty air, he said, "Let me see." On showing it to him, he said, in an angered tone, "Where is the authority of the Church?" I replied, "There is no need of it." Then, with an attitude of proudness, he began to use insolent words. I replied, "Your Church is very poor if it does not have better apologists than you." The ecclesiastical governor had been hiding behind the door of the church listening to it all, and, on hearing the language of the priest, went out, grabbed him by the arm and commanded him to retire. Then, directing himself to me, he asked if I would not like to go with him to his house to converse with him. I replied that I had no objections, and we decided on the hour of the interview.

On arriving at his house I found the man in a great hall, surrounded by more than twenty priests. The discussion lasted over two hours. I had just finished studying that most famous book, which every minister of the gospel in these countries ought to know by heart, "Nights with the Romanists." They heard some truths which they will not very easily forget.

Notwithstanding the opposition, I remained in Cochabamba about a month, and sold about three or four boxes of Bibles and portions.

A Foiled but Furious Priest

From Cochabamba I went to Punata to begin my mission of going from door to door. I had not walked two hours when I was arrested by order of the mayor. Directed to his presence, he told me that he had a note from the ecclesiastical tribunal accusing me of introducing immoral and corrupt books. I showed him the books that I was carrying, which were no others than the Bible and portions of it. At the same time I told him that the whole world knew that the Bible was the foundation of Christianity and of morality, and I began to read and explain it to him. After listening to me for a short time, the man said,

"I am not competent to discuss with you on this subject. What I am going to do is to send a soldier to bring the one who has accused you. Then you can argue with him before me." The result was they went in search of him. A little later a very tall priest presented himself, bringing in his hand a copy of the New Testament which I had sold. He brought it open, with his finger on the first verse of the second chapter of James. He entered with a haughty air, and after looking around at those about him, read part of the first verse. This verse says, "My brethren, have not the faith of our glorious Lord Jesus Christ in respect to persons." The priest only read the words, "Brethren, do not have the faith of our Lord Jesus Christ," and at once, addressing the mayor with a haughty, triumphant air, he said to him, "You see what this perverse book, like the one he sells, says or commands—that we ought not to have faith in our Lord Jesus Christ." Then he added something more to give emphasis to what he had just cited.

The glance of the mayor and the numerous group of people that surrounded us fell on me, waiting my reply, which, as you will understand, did not cost much effort. I took the book and said, "This priest either does not know how to read or is a perverse one, because he has no right to twist what the Word of God teaches us." Saying this, I read to them the entire verse and the verse following, in order that they might see the teaching of James. The mayor and the public saw perfectly well the fraud of the pretended minister of God, and, looking at one another with a smile of satisfaction, began to applaud. The priest became furious and went out, cursing and saying, "You may know that altho I am not able to conquer, this same book says that the gates of hell shall not prevail," and I said, "Much less the gates of the Vatican."

The priest could not justify his course to the mayor, but the children of darkness are not so easily conquered. The priest left and went to the city hall, which in this time in the country towns was controlled for the great part by Indians, who scarcely knew how to write their own names. The priest frightened and threatened them, telling them that a monster of heresy had been introduced into the town; and managed to persuade them that they should issue against me an order of banishment from the province within twenty-four hours.

Dangers and Delights

From there I went to Clisa and Arani, always fighting, without arms, with the men of darkness. But various people received the light; and when Brother Juan B. Arancet later went there in 1891 the authorities protected him. Still later there were some changes, and our good brother, Mr. William Payne, came in imminent danger of death, together with his family. They burned all that he possessed and tried to drag him to the bonfire made of

his furniture and books. He was saved, providentially (by an Itdian. But today things have changed to such an extent that the Bolivian government has placed in the hands of the Methodists their principal schools, voting thousands of dollars a year in order that the Church might send teachers there. These teachers are so many more missionaries, bearers of the light of the gospel. Those people are convinced that only those who possess such a persecuted Bible can hope for light and progress. The Roman clergy, after keeping the Bolivian people in the most frightful darkness, like so many others, at last have lost their hold and are obliged to fight in seclusion. Bolivia of today is very different from the Bolivia of thirty years ago. Oruro is today a center of railroad lines. La Paz, the capital of the nation, has very large modern buildings, electric cars, a climate very healthful, altho a little fatiguing for the stranger because of the height of 12,000 feet at which the city is situated, a height which in the giant Illimuni reaches 24,000 feet. This mountain is covered with perpetual snow, which, with its whiteness and refreshing air, makes the capital of Bolivia so comfortable.

I went on to Oruro and La Paz, where the opposition was not so fierce, because these towns are more in contact with the outer world. From La Paz I went on to the Pacific Coast, crossing the Cordilleras by the Tilcora, not without much fatigue and cold, since you have to cross at a height of 18,000 feet, where there are no living beings of any kind—not even vegetation. There is no more indication of the way than the line of white, dry bones of beasts of burden and even of travelers killed in snowstorms. Never shall I forget the awful impression that I received.

On reaching the highest part and looking out toward the Pacific I gave a shout of joy, believing I saw the Pacific Ocean. But in place of being the Pacific, what I saw was a sea of clouds, more than a thousand feet below me. Mountains, covered with snow, appeared above the clouds. An atmosphere so pure, a heaven so clean and blue, a sun so majestic shining over all that whiteness, makes one feel as if transported to another world. There comes to the mind the thought that it must have been some sight like this that moved David to exclaim: "The heavens declare the glory of God and the firmament showeth his handiwork."

Soon comes the descent. For a very long time there is nothing but descent, descent, until entering the clouds which we had looked at below our feet. The scene completely changes. The pure and transparent heaven disappears. Everything is cloudy—one not even being able to see the way only a few steps distant. However, the terrible headache which is produced in proportion as one ascends these formidable heights becomes less painful, and you feel the lungs more satisfied.

I arrived at the foot of the mountain in

the evening, walking in a heavy fog which settled over the ruins of a town which had been destroyed in 1879 at the time of the Chile-Peruvian war. There I passed the night on a board in the greatest misery, with the only family that dwells among these ruins.

On the following day, after walking for two hours, I came to Tacna, the most friendly town that I have found between Valparaiso and Callao. It has some twelve or fifteen thousand inhabitants. In this place I felt revived. After a year of fights and privations of all kinds here I found rest for my tired limbs, and my spirit also was comforted. After scattering Bibles and announcing the gospel in Tacna, where I held various meetings in the theater and preached to large audiences, which listened with great interest, I went to Arica, preaching there in the city hall, where they also paid good attention. I then went on to Pisagua, where even greater interest was manifested. Here the preaching took place in the hall of the barracks of Bomberos. Persons were converted who are still living and were the first fruits of our actual church. I then went on to Iquique, Antofagasta, Caldera and Copiapo. I came to Coquimbo and finally to Valparaiso, where I took the steamer by the Straits of Magellan, returning to Montevideo after an absence of thirteen months without having received in this space of time a single line from my family, because, in the places which I visited and was persecuted, one of the forms which the persecution took was the capturing of my correspondence.

(To be continued)

THE MORNING CALL

Clayton F. Yake

Awake! Awake! The sun is up
And shines across the sky;
Another day anew begins
Arise and win the fight.

Arise! Arise! Forget the past
That is dead and gone before;
Behold, you see the new born day
Now standing at the door.

A day so full of promise rare
The Past has never known;
And yours it is—oh, grasp it quick!
Ere moments rich have flown.

It calls you forth to worlds unknown,
To tasks you merely dreamt;
If to its call you will take heed
And strive with good intent.

It calls you forth to noble deeds—
To deeds still left undone
By those who pass thru life in haste—
Who wish and then pass on.

It calls you forth to do such tasks
That others fail to do—
For those the tasks that are worth-
while,
And they are left for you.

Then do not fail to heed the call,
For greatness only lies
In doing deeds thru Jesus' love,
That raise men toward the skies.

Awake, young man, and hear the call
Borne from the morning sky;—
"Arise and fling Night's mantle off
And dare to do or die!"

CHRISTIAN LIFE

DEVELOPING AND FOSTERING THE SPIRIT OF GIVING

Jacob K. Bixler

The spirit of giving is a grace. II Cor. 8:6-7. It is a part of the Christian life; he, who has not the spirit of giving, of sacrifice, and of ministering unto others and sharing with them, has not known Christ. It was that spirit that dominated God and caused Him to give His Son to the lost world, and that prompted the Christ while yet in the Father's glory to become willing to empty Himself of that glory to take the form of man in the most degraded position, that of man upon the cross. The very purpose of Christ's incarnation was to die that death upon the cross, which altho others suffered likewise, yet He alone immortalized. That spirit it was that directed Him continually thruout His earthly life; that prompted the apostles and early Church to endure cheerfully the hardships of propagating the new faith; that impelled Paul who in spite of the persecutions besetting him and greater ones predicted, could say, "Neither count I my life dear unto myself." The germ or vital principle must be imparted to the individual thru the operation of the Holy Spirit. It is not a thing inherent to the individual; it is from God. By developing and fostering that germ, it may become a power that, fully grown, may practically rule the individual's life and conduct. While this spirit is implanted at regeneration, like the germ in an egg, it may lie dormant until the individual is brought into favorable conditions, that quicken the principle and develop it.

That our Church in general has not received that nurturing necessary to bring this principle into the highest state of fruitage is very evident. For a number of years, our Mission Board was unable to labor as aggressively as was deemed advisable because of the lack of funds, and that in spite of the fact that the Church had wealth and that lately no new enterprises were launched. This last year the receipts in funds have been more encouraging and a surplus is in the treasury, owing, however, to the fact that some workers were at the time unable to begin the work planned for them. Let it be remembered, however, that the spirit of giving has to do not only with the financial problem of Church work but that of workers as well. Financial gifts and gifts of men are only fruits of a sacrificial life. Since the Church has not attained the standard

on this question upheld by the Word, what may be done to awake her to her obligations and to bring the greatest possible blessings to mankind?

First, there must be a reconsecration of the Church, the dedication to the Lord the Giver of all, of every member of the Church from the pulpit to the pew. The Church at Corinth had learned the secret when they "first gave their own selves to the Lord." Not until we willingly and cheerfully concede the Divine ownership of our lives can we offer our gifts right. When our lives are presented as living sacrifices transformed by the renewing of our minds, then our gifts will be accepted according to what we have. The thought that we are not our own, that we are His, must get into our systems,—our hearts, minds, thoughts, plans, ambitions, yea, into every phase of our individual lives. What a transformation that will bring! All upon the altar of God, for sacrifice or for service, no matter which, for we are His and He knows best.

Second, there must be in each of us a keen sense of stewardship. If our lives are dedicated to Him there can be no trouble with this matter. We are God's and the things that we call our own are God's too. It is His business to care for us and to supply all our needs, and this He has promised to do "according to His riches in glory in Christ Jesus." Will not such a condition create a spirit of laziness or shiftlessness concerning the things He places into our care? Just the opposite. The sense of entire yieldedness to God and of our stewardship brings with it a strong desire to care properly for the things of God; it energizes us to the highest degree. Then will aged and youth discuss the Lord's cause with the same frankness and deliberation as they formerly spoke of their finances. As Israel could speak of their deliverance from Egypt, the surrendered soul can refer to his deliverance from the slavery of the cares of this world. This proper relation existing, the hoarding of means, extravagance and foolish expenditures for the gratification of our desires will cease.

Third, the Church must receive a renewed sense of responsibility to the world. Instead of looking upon mankind as so many individuals with whom they may deal commercially for profit, we see so many souls in need of the Christ. The

world becomes our field. Had the Church followed her appointed way of separation from the world, had she heeded her instruction to remain as strangers and pilgrims in the world with her citizenship in heaven, and had she faithfully obeyed her call to bring the Gospel to every creature, she would not have fallen into the error of trying to run the world by politics and social regeneration. Had the Church keenly realized her position of being a missionary people of "kings and priests," and instead of accumulating and hoarding this world's goods would have made themselves friends by means of the mammon of unrighteousness, God alone knows what the results might be.

Fourth, we must recognize that the things materially entrusted to us are given to promote the task of world evangelization. There is much discussion these days as to what the proportion is that we should give to the Lord's cause. Some advocate the tenth, some think that is too much, and some honestly question if that would not place them under the Law. However, the tithe or tenth, is not of Mosaic origin but antedates the Law. Abraham practiced it. Gen. 14:20; Heb. 7:4. Jacob at Bethel vowed to the Lord the tenth of all that God would give him. That the tenth is a proportionate amount and that it is systematic cannot be denied, but still it falls short of the teachings to the Church, especially I Cor. 16:2, where each Christian is asked on the first day of the week to "lay by him in store as God has prospered him." For some to give the tenth may be entirely too small an amount. Under the Law, the tithe was the minimum, and as the freewill offerings were in addition (See Mal. 3:8), the system was flexible enough to meet the requirements then. The fact is that now under Grace, we owe all, the tenths, to the Lord; it is not a question of how much to give to Him, but it is His question of how much that He will give to us for our support out of the things that we supervise for Him. We boast of being under Grace, and yet the amount that reaches the Lord's treasury is far less than that provided by the Law. Will free Grace do less than the Law? Or do we take advantage of God because He has not demanded a stipulated amount? When compared with Israel, what must our condemnation be and what the loss to us in blessings material and spiritual because we fail of the conditions? The dedication of our lives, our sense of stewardship, and our

sense of responsibility to the lost will correct all these evils, and God will receive His dues and we the overflowing blessing. Mal. 3:10.

But after the financial problem of world evangelization is discussed from every viewpoint, we must admit that the real hindrance is not a material but a spiritual one, and that the only way it can be remedied is by a campaign of education on the matter. It is not a question of dollars but a question of the condition of our hearts or of the lack of knowledge. What to do with the material things is solved when we are wholly upon the altar. There will then be no question about giving or withholding sons and daughters in relation to the Lord's cause. All ambitions, plans, educational preparation, spiritual responsibilities or otherwise will be considered in the light of Divine ownership. Instead of feeling sad that the best qualified are selected for service and probably removed from our immediate presence, there will be rejoicing and gratitude in the heart because of our privilege to give to the Lord an acceptable gift so precious to us.

How develop and foster that spirit? While the spirit of giving is implanted at the time we are made partakers of the divine nature, it needs nurture, exercise and guidance to bring it to full growth. This may be aided by the following means:

1. By meditation and prayer on the above fourfold relation of the Christian to the cause of world wide evangelization. In this materialistic age, we are so apt to think only of ourselves. Let us listen to the voice of God in His Word. It abounds with positive teachings on this subject. In sincere devotion before God, the distracting elements of the world shut out, we may surrender ourselves and all our possessions of whatever nature forever to Him.

2. By informing ourselves of the condition of others and how their needs may be supplied. In all our mission activities, we ought to know the needs and what is being accomplished. Keep in touch with the work you are supporting. Read sound mission literature, especially that of our own missionaries. Discuss with others the conditions and needs of heathen nations and the masses of unsaved in our own land. Form mission study classes. Ask your ministers (if they have not already taken the hint) to preach missionary sermons, and be sure to take advantage of the missionary subjects in the young people's meeting topics and prepare to make the best use of them.

3. By exercising the gift or grace of giving. By what better method can one exercise himself unto godliness? This may be best accomplished by some definite system and what one is better than the one in Holy Writ? Children and young people especially, the generation that will soon have charge of the Church's activities, should be encouraged

not only to systematically give of their earnings but as well to give their talents for service. In investments, the profits of which are used for missions, they should be encouraged and assisted to honestly reach the best results. The greatest stimulus, however, to mission work that any individual or congregation can receive is to send some workers into the field (if the individual cannot go himself), and then keep in close touch with them. The words of Solomon aptly apply to many an individual or congregation with equal force that they did to Israel. "There is that withholdeth more than is meet but it tendeth to poverty." On the other hand, the scriptures, "The liberal soul shall be made fat; and he that watereth shall be watered also himself," and, "There is that scattereth, and yet increaseth," reveal principles in God's economy that are true of the Christian's service. Israel was rebuked by the prophets for withholding their best sacrifices and instead bringing polluted bread, and the sick, crippled and degenerated animals for sacrifice, and for living luxuriously while the Lord's house was in decay, such conditions showing that there was a real separation of their hearts from God. What must He say now when after twenty centuries the Church is "rich and increased with goods" and yet unwilling to properly share her human and financial gifts?

During the conflict just past, men gave the last and greatest thing possible for their country. Will the Church do less for her Christ? Will we now, that we have the opportunity, give ourselves, our gifts of qualified men and women, and our finances to the extent of our ability for the bringing of the Lord's message of peace and salvation to the world? Consider in past centuries the Reformation periods in the Church. In them the reformers cast off the weight of materialism and gave themselves wholly to advancing the spiritual program of Christ. They got back nearer to Bible standards. To accept the Bible standard in all things, in doctrines, in methods, and in living, that, and that alone, is the secret of great spiritual revivals of Christianity, and that presents the secret of spiritual power and growth to the twentieth century Church. Without it, she fails; with it, by God's grace, she goes forward saving souls and preparing them for the coming Lord and Bridegroom. Will she heed the warning?

Elkhart, Ind.

A SERVANT IN THE NEIGHBORHOOD

It did seem a strange dispensation of providence that took Mattie Stevens, one of the most promising missionary students, from the training class and placed her on the farm to attend to the various duties there, besides nursing her stepmother thru a siege of illness. Mattie's friends could not help wondering just a little at the cheerfulness with

which she accepted her lot, but, to tell the truth, the girl was so absorbed in her manifold duties that she had no time to think of her changed plans. The real test came when, after many weeks, the stepmother remained convalescent and the farm work had become a round of familiar duties.

Then it was that Mattie became perplexed and just a bit unhappy. She even questioned why some one else had not been chosen to fill her present position. However, she was not one to remain long in uncertainty. When she suddenly realized the unhappiness of her condition she took measures to overcome it. The measures consisted in providing her stepmother with every necessity and comfort she could think of and going herself for a long walk and a good think.

By the time she had reached her favorite bridge she had decided that no one else could fill her place just now and that she was proving the truth of her teachers' oft-repeated statement that it is far easier to run, spiritually, and not be weary than it is to walk and not faint. There in that quiet spot her Master seemed very near and she held sweet communion with him, rededicating herself and committing her ways to his guidance.

Suddenly, thru the silence, came the clatter of wheels and a gay young voice called out: "Just going home, Miss Stevens? Don't you want to ride?"

"Why, thank you, Marjorie—this is Marjorie? I never can tell you from your sister. I shall be glad to ride."

As the girls rode and chatted together, Mattie felt her heart strangely warming toward her pretty, motherless young companion, and before Marjorie knew it she had confided in Mattie her dislike for the life on the farm and her secret ambition to get to the city where behind the footlights she could get a living with her voice. Soon Mattie's home was reached and the girls parted, but not until Marjorie had promised to come the very next Thursday for tea and bring some of her prettiest solos to sing for Mrs. Stevens and Mattie.

"Got a ride with the Fleming girl, did you?" Mrs. Stevens inquired as soon as Mattie entered the house. "There's a queer family, I guess. Never have been seen at the church, have they?"

Mattie admitted she had never seen them there. "But Marjorie is a pretty girl, mother, and has a sweet voice. I have asked her to come and sing for us next Thursday, and she is coming. You don't mind, do you?"

"Oh, you know I always enjoy music—if it's good. By the way, Mrs. Curtis called while you were away. She certainly does have her troubles with that sick husband and the children too small to help much with the work. She's having a time again to get a hired man. There's a good crop of hay on the place and no one to take care of it and—"

"Say, mother," interrupted Mattie, "I wonder—you know I had a letter this morning from one of the girls and she told me of a poor family she had just visited. She said the man seemed willing to do anything, but he just could not find work. Yes—and she

said, too, something about their having moved in from the country. I must go to see Mrs. Curtis this very day and tell her about it. Perhaps he is just the man she is looking for to make her hay."

That evening Mrs. Curtis' hopes revived as she mailed a letter to the city, and Mattie, somehow, found herself singing at her tasks and entertaining at the same time a throng of happy thoughts.

* * * *

It was October when Mattie again paused on the rustic bridge. Mrs. Stevens was now quite well and Mattie was about to return to the city to finish her course. She glanced back over the happy, busy year and thought of all the opportunities for service that had come to her in this quiet, out-of-the-way place.

The poor family which had moved out into Mrs. Curtis' house were doing nicely. They were proving, moreover, a splendid addition to the neighborhood and church. It occurred to Mattie that through her interest in hired help she had come in contact with foreigners from no less than seven different countries. Through being just a farmer's daughter and sharing the common burdens of the summer, she had been enabled to give the gospel invitation to ten individuals who shunned alike the Prince Albert of the preacher and the white ties of the occasional deaconess. Besides, there were the dear little tots of her Sunday-school class whom she was leaving to Mrs. Curtis. Oh, a hundred ties seemed binding her to her country home as she bade farewell to enter upon work in a still larger field.

Again her thoughts were interrupted by a now familiar voice: "O Mattie, dear Mattie, I thought I'd find you here. I couldn't wait to tell you. I have had a talk with father and he is perfectly lovely about it and I'm going back with you to the Training School. Aren't you glad?"

For answer Mattie took the happy girl into her strong arms and kissed the glowing cheek, while tears of joy shone in her own bright eyes. "I am glad—so glad," she said, "that you have consecrated your sweet voice to your Master! May he use it to bless many waiting hearts and to win precious souls for his kingdom." —Sel

"ONLY A BOY"

More than a half century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression. "I came early to meet you," the deacon said. "I have something on my conscience to say to you. Pastor, there must be something wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," the preacher said. "I feel it, but God knows that I have tried to do my duty, and I can trust Him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to

me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have done my duty in speaking plainly."

"True," said the old man; "but charity suffereth long, and is kind; beareth all things; hopeth all things. Aye, there you have it! 'hopeth all things.' I have great hopes of that one boy—Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes.

He lingered in the dear old kirk after the rest were gone. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

He turned at the touch of a hand, and saw a boy. "Only a boy."

"Well, Robert," said his minister.

"Do you think, if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said, "This heals the ache in my heart, Robert. I see the divine Hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Many years later there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly, the people rose; princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth, had brought under gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvest of right intentions is sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world.

"Only a boy!" but he grew to be the great Robert Moffat. —Sel.

Great Britain has more multi-millionaires than the United States. Only 10 persons in the United States have as much as \$125,000,000 each, while Great Britain has 79 people who have each as much money. Nine citizens in the United States have \$100,000,000 to \$125,000,000 each. Great Britain has 68 of equal wealth. Persons having less than \$100,000,000 are more numerous in America than in England.

HOW SOME CHRISTIANS GIVE

Among Heathen Converts

In the matter of individual giving the most striking instances of sacrifice come from the newly converted heathen, giving out of their deep poverty. Eighty per cent of the work of the Korean churches is already self-supporting. Hundreds of Korean leaders and lay preachers serve without remuneration.

Dr. George Heber Jones reports that "Korean men have been known to mortgage their own houses that mortgages might be removed from God's house; to sell their crops of good millet to live on during the winter, and giving the difference in price to the support of workers among their own countrymen. And thousands of them last year gave from one week to one month each to the work of proclaiming the gospel to neighboring and distant communities."

A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked, "Why?" He said: "One dollar for me to give to Jesus, and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said: "Yes." The bishop was about to tell him, "It is too much," when an Indian clergyman who was standing by, whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

In a mission station in China, a man appeared recently bending under the burden of a large sack. A wrinkled hand stretched from the mouth of the sack held out to the missionary a small string of cash. The man's aged mother had so coveted this joy of bringing her collection to the mission with her own hands that he had brought her in a sack, the only vehicle he could afford. The happy face of the old woman was touching to behold when it was learned that the offering was cheerfully given from poverty so severe that she was compelled to mix earth with her scanty food that it might seem to go farther in satisfying the cravings of hunger.

DON'T BARK

Faultfinding is not difficult. Isaac McCurry illustrates this: A dog hitched to a lawn-mower stopped to bark at a passer-by. The boy who was guiding the mower said, "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull this machine." It is easier to be critical than correct. It is easier to hinder than to help. Easier to destroy reputation than to construct character. Faultfinding is as dangerous as it is easy. Anybody can grumble, criticize or censure like the Pharisees, but it takes a soul to go on working faithfully and lovingly, and rise superior to all, as the Lord Jesus did.—Sel.



EDITORIALS



THE MENNONITE CHURCH AND THE FUTURE:—The world war has brought to the Mennonite Church an enlarged vision of her task and mission in the world. Hitherto she was content with a more or less contracted and undefined program of evangelism. The work of evangelism expanded from year to year until her interests reached beyond her own borders into new rural districts, the cities and eventually into the foreign fields. This expansion, however, has not been the fruit of a definitely planned program, but a spontaneous growth. We rejoice because of these enlarged activities, but wonder how much larger and effective our work would be today if ten or twenty years ago the Church had adopted a definite and comprehensive program of evangelism and zealously labored for its realization?

The war has brought to us a keener sense of our obligations to God and humanity, and a realization of powers and possibilities undreamed of before. Prior to this bloody carnage we were congratulating ourselves for our liberality in supporting the various organized activities of the Church. Within the last twelve months the Mennonite Church has given more than \$500,000 for war relief, mission, charitable and educational work. This does not include the thousands of dollars expended locally by congregations, nor funds contributed to other charitable organizations not our own. Liberal as we have been, we have not yet reached the limit of our possibilities in giving. We are not unmindful of the fact that the giving of means for the Lord's work is no reliable index of the real spiritual condition or progress of the Church, yet it does reveal the possibilities of what can be done by a body of believers that has consecrated its all to the Master's service. On the other hand we are aware of the fact that there is a most vital relationship between real spirituality and Christian liberality.

The war is ended, but the problems of reconstruction confront us. The problems of peace may be more difficult and complex than those of war. This seems to be true in the present situation. Some very vital problems are facing the nations and the Church. World-wide readjustments have to be made in every line of activity. National and inter-national political ideals are changing. Millions of men and women are thinking in new terms. Conditions in the political, industrial and commercial world will never be exactly as they were prior to the war. In the midst of this chaos and turmoil is the true Church with her ideals of life and service unchanged. She has the same message of eternal salvation as of yore. Christ is the Rock unmoved by these years of storm and stress. He is the only hope of the world; the only remedy for sin. With renewed confidence and faith can the Church lift Him up to a restless and turbulent world. Because the Church has the message of eternal life she has a large

and vital place to fill in the period of reconstruction before us. While world conditions are changing the Church must ever seek to so adapt the old, unchangeable Message in ways that will make it real and vital and thus appealing. The Church that can most accurately sense changing conditions and intelligently prepare for them will be able to most successfully accomplish her mission. To be forewarned is to be well armed is an alage that has its application here.

It is with interest that we note that other denominations are enlarging their programs and budgets and are working out definite plans to meet new world conditions and attendant problems. The Baptists and Presbyterians have announced their "five-year programs." The Congregationalists, Disciples, Reformed, Church of the Brethren likewise have adopted definite plans to enlarge their present activities and attain a definite goal. The Methodists are in the midst of their effort to secure \$80,000,000 in four years for home and foreign mission work.

We mention a few of the things included in some of these programs: The rehabilitation of the Christian home. The reestablishment of the family altar. A return to the observance of the Lord's day. Better training of children. Acceptance of the obligation for the unchurched in each community. Promotion of personal and pastoral evangelism. Recruiting young men for the ministry. More adequate occupation of neglected mission fields of the world. To double the communicant membership. See that every member is a regular reader of the official Church periodicals. To adopt systematic and proportionate giving. To enlist and train the young people in active Christian service, etc., etc.

A comprehensive program must of necessity provide for the definite spiritual advancement of every communicant member, for enlarged congregational activities and for a general forward movement of the entire Church. A Church united in support of a definite, clearly defined project to deepen her spiritual life and to enlarge her service to win the lost by the grace and power of God, will prove irresistible. While it is true that the supreme task of the Church is clearly defined in Holy Writ to be that of witnessing to the saving grace in Jesus Christ, there nevertheless is need that her mission be visualized and constantly kept before her in a statement of specific things to be accomplished, all of which are intended to contribute to the fulfilment of her supreme task. It is easier to enlist support and cooperation for the attainment of a clearly stated objective in which specific things are pointed out that may be done, than where there is no such statement but a general appeal only.

We have no knowledge of any definite steps being taken by the Mennonite Church to carefully study the conditions confronting the Church with a view of pre-

paring and adopting a definite program for the enlargement of our activities in the immediate future. Such a program should be formulated and our energies given to the realization of the specific purposes named therein. What does the Mennonite Church expect to accomplish in the next five years?

OUR RELIEF WORK:—A year ago the Mennonite Relief Commission for War Sufferers was organized. This organization was a natural outgrowth of at least two fundamental principles held by the Church as clearly taught in the Bible. First, that it is wrong for the believer to have part in any carnal strife whatsoever; second, that the Christian spirit is one of "giving" and shares cheerfully and liberally with those who are in need. The contributions for this work have exceeded the most sanguine expectations of those interested. The total sum given for this work during 1918 is near the quarter million mark.

Since the war has ceased and the pressure removed there will be danger of a reaction followed by indifference towards the work of relief. The termination of the conflict does not mean the ending of human need and suffering. The need is as imperative as ever and will continue so until new crops can be planted and harvested. Furthermore the work of reconstructing the devastated countries will require years of toil and labor. Hundreds of thousands of houses have been destroyed that have to be rebuilt. Other destruction has been wrought requiring years to repair.

The cessation of hostilities makes it possible to engage in reconstruction work on a larger scale than hitherto for the reason that materials used in the work of destruction can now be utilized in the work of reconstruction. Restrictions have been removed so that more men and transportation is available, and the warring nations, all of whose energy was bent to win a military victory, are now giving thought and attention to the task of restoring that which has been so ruthlessly destroyed.

During the present year our reconstruction work should be carried on on a larger scale than ever. As more of our young men "go across" to engage in this worthy labor the need of continued support is evident. Because of the larger opportunities and possibilities before us our efforts should be increased. Our contributions should exceed those of last year. An additional \$300,000 should be forthcoming for relief work, and this without making any retrenchments in any of our other organized activities, nay, these likewise should be enlarged.

If we fail to continue our support of the Relief work we can not hope to convince the world of our sincerity in adhering to the doctrine of non-resistance. We are known principally by what we have refused to do. We should be known by definite things we have done and are doing for the welfare of suffering humanity. The opportunity is now before us to prove to the world in a positive way that the principle of non-resistance is fundamental and vital in our lives. It is in times of peace that we can give some of the most convincing evidence of the power of the Gospel we profess to believe.

We believe the time is at hand when steps should be taken to effect a permanent Relief organization—an

organization prepared for any future emergency. This war found us unprepared and inexperienced in this line of activity with the result that we are laboring under certain disadvantages. It is a great thing to be prepared for emergencies. There will be occasions after this war for relief work. Famines, pestilences, storms, floods and fires do their work of destruction, and not infrequently on a scale that assistance is necessary to provide for the suffering ones. To meet such emergencies promptly thru an official body recognized by the Church we need a permanent Relief organization. At least the question of effecting the permanent organization of such a body is worthy of our consideration.

OUR JUNIOR MISSION TOPICS:—We again wish to call the attention of all interested in the welfare of our boys and girls and the future Church to the series of mission study topics for the Juniors for the present year. Last year this special feature was introduced, but now extensively the topics were used we do not know. However it was the conviction that the Junior period furnishes fertile soil in which to plant missionary facts and ideals of self-sacrifice for others and another series of mission study topics was incorporated by the Topic Committee in the series of topics for this year.

Two courses, each to continue six months, have been provided. During the first half of the year the Juniors will study the city and city missions. The material for this course will be furnished by Bro. A. M. Eash, Superintendent of the Twenty-sixth Street Mennonite Mission, Chicago, Ill. His years of experience in this work and attendant opportunities to study the city and its problems together with his special interest in the "teen age" young people, gives him the necessary qualifications to lead us in this study. In the Young People's Meeting department of this number you will find the work outlined for the first study together with a general outline of the entire course of study. He makes a number of helpful suggestions which, if heeded, will help make the work more instructive and interesting.

For the last half of the year India is to be studied. As leader in this study we also have secured one who has had years of experience as a missionary in India. Bro. Geo. J. Lapp, now in America on furlough, has consented to direct our study.

We would urge that wherever possible the Juniors be gathered in a class to pursue the study of these two needy fields. The time spent in bringing and holding before the boys and girls high ideals of Christian living and service is time not spent in vain, but which will bear a bountiful harvest in the years to come. If we desire to have a strong missionary Church tomorrow we must sow the seed of evangelism in the hearts and lives of the rising generation today. Every minister, every Sunday school worker, every one interested in the mission of the Master should utilize every means available to implant in the young lives under their influence the spirit that prompted Christ to make His great sacrifice. These mission study courses this year are intended to help you do this.

(Concluded on page 30)

• MISSIONS •

NOTES AND COMMENTS

A Pastor's Instruction to Missionaries.—"Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer! Wrestle like Jacob! Up, up, my brethren! The Lord is coming and to every one He will say, 'Where hast thou left the souls of these heathen?'" These words were spoken in 1844 by Pastor Gossner to four missionaries he sent to India. For five years these missionaries labored without winning a single convert. They were discouraged and asked permission to seek another field. To this request Pastor Gossner replied: "Whether the Kols will be converted or not is the same to you. If they will not accept the Word they must hear it to their condemnation. Your duty is to pray, and preach to them." Soon four natives were baptized, others made inquiry and soon a church was built. Soon there were three hundred members. So well grounded were these degraded people in the faith, that in 1857, at the time of the mutiny, the nine hundred adherents of the Gossner mission refused to give up the faith they had espoused.

What a striking example of the power of prevailing prayer and persistence in sowing of the Truth! If every minister of the Gospel would feel the burden for a lost world as did Pastor Gossner would there be a lack of workers and means to speedily evangelize the world? We believe not. Not until the ministry is possessed with a burning passion for the lost can we hope to see the laity aroused to a full sense of their responsibility to make known the Gospel.

"Beaten, but Not Broken."—Some of the most forceful examples of loyalty to Christ come from heathen lands. They put to shame the indifference and unconcern of many professing Christians who have a Christian ancestry. If the same degree of loyalty and devotion burned in the heart of every Christian in America as did in the heart of the Chinaman whose experience follows, it would not take long to complete the task of evangelizing the world.

"I have met some very fine Christian characters while knocking around among these rugged mountains.

"Only a few days ago I found a man who had just turned his house over to the Church for a place of worship. This man was beaten nearly to death a short time ago by northern soldiers.

"Someone who had a grudge against him and the Church whispered into the

ears of the officers in charge of the soldiers that this man was in close touch with the brigands. Without even considering the fact that the brigands had but recently extorted \$580 from him, the soldiers set upon him and beat him badly.

"His old mother went to see him, and he confronted her by saying, 'Go back home, mother; these soldiers can beat to a pulp my body, but they cannot touch my soul. Christ has that.'

"The old mother returned to her home and gathered her entire family around her and committed both body and soul of the persecuted to God.

"Tho' beaten until left for dead, God spared his life, and he is today the pillar of the Twenty-eighth Township Church. This is but one instance of the fortitude of the humble Christians during this long reign of terror on the Yuki field."—Harry R. Caldwell.

Poor, But Rich.—In this present age when the emphasis is constantly placed upon service, and when many Christians find themselves so busy with the duties and responsibilities of life that prayer and meditation are in danger of being neglected, the experience of one who wrought much thru prayer comes as a rebuke to busy Christians of today. The following is from the life of William C. Burns:

"Aside from the example and teaching of Jesus, there is no richer field than missionary biography for the study of one who believes in prayer, and would help others to realize its power and use it. The life of William C. Burns, of China, is an illustration.

"'Know him, sir?' exclaimed one, with almost indignant surprise, when asked if he knew Burns. 'All China knows him. He is the holiest man alive.'

"It is easy to understand why men felt this way. While residing in Edinburgh, before going to China, he had a private key to the church of St. Luke's, and there an entry in his journal indicates that at least on one occasion he was 'detained' a whole night in solitary prayer 'before the Lord.' In beginning his ministry in Dundee, he was known to spend the whole night on his face on the floor, praying that he might meet the responsibilities laid upon him. All the week long 'he filled the fountains of his spirit with prayer,' and on Sabbath the full fountain gave forth its abundant treasury. Such prayer makes influence immortal.

"When the trunk containing the pro-

perty he had left behind was opened in England, there were found 'a few sheets of Chinese printed matter, a Chinese and an English Bible, an old writing-case, one or two small books, a Chinese lantern, a single Chinese dress, and the blue flag of the Gospel Boat.' 'Surely,' whispered one little one amid the awstruck silence, 'surely he must have been very poor!' There was One who for his sake and ours had been poorer still."

Rural Survey of Ohio.—A rural survey of the state of Ohio has just been completed, the first to be made of an entire state. This survey has brought to light the fact that there are more than 4,000 churches with a membership of less than one hundred and more than 2,000 with a membership of fifty or less. Nearly one-third of the rural churches in Ohio are without resident pastors. "In eastern, southeastern and southern counties large areas should be regarded as missionary territory. areas of the most pronounced moral and spiritual decline." "The method that seems most likely to remedy the situation is the formation of federated churches, composed of two or more denominations, retaining their denominational affiliations, but cooperating in all local religious matters and being served by one pastor. The experiences of more than thirty churches of this kind furnish evidence that the plan is not only workable, but that the federated church is more successful than the usual country church."

We do not believe that conditions in Ohio are any worse, and possibly not as bad as in the rural sections of some of the other states. The condition in Ohio has been made known and the problem can be approached intelligently by the Churches of the state. The fact that Ohio is the first state to complete a rural survey of the entire commonwealth is evidence that the Christian people of the state are not indifferent to the rural needs religiously. It is their privilege now to attack the problem and work out a solution. The other states should wake up and study rural conditions to find out the needs of their respective states so as to intelligently seek a solution of the problem of rural evangelism.

C. H. Spurgeon said to his son Charles: "My son, if God has called you to be a missionary, your father would be grieved to see you shrivel down into a king."

HOW INTEREST OUR YOUNG PEOPLE IN MISSIONS

Ernest E. Miller

Some of the leaders who come and go in our Church, say that in many places there are a number of young people who have no compelling interest in missions. From my limited knowledge of conditions I would hardly be in a position to make such an assertion, but it is undoubtedly correct, and so we shall proceed to discuss what under such conditions becomes a problem of vital concern. From my privilege of visiting with a number of the young people in some of our churches I have however reached this conviction: that this compelling lack of interest is not due to the hearts of the young people, but is rather due to a failure of preachers and church leaders. I make this statement not with any intention of personal criticism, but as an avenue of approach to the solution of our problem. Among other things would not the following help to bring about a greater interest in missions on the part of our young people?

1. **More careful and definite teaching on the part of our church workers that the chief mission and the one great outstanding reason for its existence in the world is missions.** That the primary duty of God's Church is missionary, that it was the purpose of its organization, and that it should be the ultimate aim of every activity in the Church, is the view that in theory most of us believe. The difficulty lies in the practical application of this belief. In many places we find members of the Church who heartily agree with this statement of the Church's purpose, but who at the same time feel no personal responsibility that the Hindu of India or the Mohammedan of Africa shall have an opportunity to know God. Such an individual has no clear understanding of the teachings of Jesus. He has not been taught. The teaching his pastor has given him gave him the opinion that his sole concern should be to live up to the doctrines and ordinances. He has not been taught the importance of the great command of Matt. 28:19, 20. As a result the extent of his religious interest is self-righteousness. Holding such a view he could hardly be expected to be vitally interested in a cause which involved personal sacrifice and still, as he thinks, contribute nothing to his own Christian life. Our young people as they become members of the visible church must be taught concerning the debt that comes with the gift of salvation. They should be shown that "a Christian life in which missions has no place is a moral contradiction." If Christ is a reality in our lives, and if we honestly believe Him to be "Lord of all" and "there is no other name whereby man can be saved," we must do all in our power to make Him known thruout the world. If the Church fails to teach her young people this, she not only robs the

cause of missions, but she robs her young people of attaining their highest Christian life, for there is no cause more broadening, more elevating, more inspiring than the great missionary enterprise.

2. **An enlarging program of missionary education.** I might give a number of instances showing that our young people do respond when they once learn the facts. One which occurred in a church in Lancaster County, Pa., however has impressed me. The people of that church had never been told very much about the work in India. Bro. Esch, on his return made a visit to that congregation and pictured to those young people the conditions of the lepers in India. The young people of that church had just launched the plan of making personal monthly pledges to the cause of missions. The first six months they turned in their contribution to their treasurer with these instructions, "Send in \$40.00 for the yearly support of one leper worker, and \$24.00 for support of one leper." The interesting thing about it is that there was no fund providing for this. Our mission treasurer had to advise turning it in to the General Leper Fund. To these young people was presented a new need, it appealed to them, they responded. They have an impelling interest in missions. This instance, I know, could be duplicated many times. The fact is that when a concrete, vivid, soul-gripping appeal is made our young people are anxious to help.

So far so good. But the difficulty is that many times soon after the missionary is gone his appeal is forgotten, and since no new facts are being learned, the interest wanes. So the only logical deduction I am able to make is, that a continuous interest in the extension of God's kingdom means a continuous study of the conditions of those far away people. The only thing that will insure a constantly growing interest in missions is missionary education.

A definite step forward was taken last year when our Mission Board launched the mission study class. In a number of churches where the plan was carried out they already say it has produced a growing interest in mission work. A constant growing interest in missions demands more than the mere reading of the adventures of some pioneer missionary. Real mission study consists rather of a study of the teachings of the Bible on Missions, a biographical acquaintanceship of great missionaries, and a geographical knowledge of the various occupied and strategic unoccupied fields. To engage in real mission study requires faithful, conscientious work. When such a study is taken up by a group of students it tends to be both more thoro and constant than if one individual undertakes it by himself. To rightly organize a mission study class also is

no little task. It should be undertaken with care and prayer. (See article, "The Mission Study Class," in this issue for information on this point.—Ed.) But in spite of these difficulties, to me, the mission study class appeals as being the only logical course to pursue that will produce in our Church the constant growing interest in missions which is desired.

Since the lack of competent leaders is one of the main causes given for the failure to organize mission study classes in many places, might I here offer this suggestion: The war is over; a number of our brethren are already at home or expect to come home soon. Did you know that in practically every camp where our boys were, they had organized mission study classes? Some of our brethren thru their camp experiences have obtained a new view of what are the important things in life. They have received a growing interest in mission work. A large number of them should make excellent leaders of mission study classes in their home churches. They have not only the new vision, but they have had the experience of either leading or being members of such a class. Why not give these young brethren this work? It will keep alive their own interest and perchance lead others.

To rightly promote missionary education our Church should also have more missionary literature. There are numerous books and magazines published which give general missionary information. Such magazines as the "Missionary Review" and "The World Outlook" perform this function very well. They contain the general information which any of us can profit by reading. To create a greater interest in our own Church missions, we should have, however, books giving the work done, the problems and the need of our own stations. Such a book is about to go to press giving the work of the mission in India. Several other books treating the general subject of missions from the angle of our Church are also under construction. These will help in the solution of our problem if the local pastorate and mission study leaders will see that the books will get in the hands of our young people. Tracts written by some of our missionaries on the field, presenting a particular need, or giving some striking experience of the result of the work of missions could also be used in creating interest. The mission departments of our church papers are helping in the furtherance of missionary education, but they do not entirely meet the need. Perhaps the day will soon come when we will have one church paper devoted entirely to the great work of missions.

Again, to further missionary education our Church would profit by having a travelling secretary appointed especially for that work. The Mission Board of the Brethren Church has detained one of its best missionaries from returning to his appointed field for just such a purpose.

He spends all his time among the churches for just this work. Coming to a church, he first creates a missionary spirit if there is none, and then he insures the continuous constant mission interest by organizing properly a mission study class. He of course does this with the aid of the home pastor and Sunday school workers. This secretary is in a position to know the kind of leader that is necessary to successfully lead a class, to suggest the book adapted for study, the time of meeting, the method of organization, and a number of other details that many local churches sometimes are at a loss to know how to do. Such secretary could also help in starting a mission library and aid in getting the various homes to provide missionary literature for the growing boys and girls. Could not our Church have such a secretary? It would help in the solution of this problem.

3. **Bringing before the young people of the Church a definite program of a large work.** During the last year we have watched with interest numerous organizations of charity collecting almost unbelievable sums. They attribute their success to "a united appeal for a definite need." The Red Cross asked for \$100,000,000 and they got more than that sum. The seven allied activities of the United War Workers Campaign recently asked for over \$167,000,000. The amount was oversubscribed. I wonder if the Church has not talked too much and too long about what five or ten cents will do, so that the people have come to think of mis-

sions as a five- or ten-cent job. Perhaps the cause of missions has been cheapened in the eyes of our young people by failing to make sufficiently large demands for its support. A certain brother who has the past summer been engaged in solicitation work and met with a number, both of old and young people, says, "The people are ready to respond in a large way if the cause demands it." The work of missions is a large task. It demands the expenditure of many dollars. Would not an announcement by the Mission Board of a definite program stating the number of new workers needed, the new fields to be opened, and the sum of money required, help interest our young people in missions? Every town, city, and state was organized for Red Cross and Y. M. C. A. work; and every town and community had its quota of the whole budget assigned to it. Does not God expect His Church to use the most efficient methods in the great task of extending the borders of the kingdom? Let us present the needs in a way to give people an adequate conception of the task we are confronting.

The Mennonite Church must enter upon a constantly enlarging missionary program. To insure the success of that program the young people of the Church must have a compelling interest in missionary activity. The task deserves the best efforts of both old and young. God will surely bless our efforts when we are helping Him do His work.

Middlebury, Ind.

NEEDFUL PREPARATION FOR MISSION WORK

Amos E. Kreider

The Church is primarily an evangelistic institution. In the thought of God, the Church's task is to proclaim the good tidings of salvation thru Jesus Christ. The Church will be able to fulfill this great obligation—and there is no greater obligation—only thru the service of devoted men and women.

It is not the purpose of this brief discussion to emphasize the fact that the missionary obligation of the Church is a tremendous one. It is an obligation that requires the consecration of all the resources at the command of God's people. Those who give themselves to the missionary service of the Church need to be thoroly equipped for their work.

For the present discussion, preparation for missionary service may be considered under four heads:

First, no one will be able to render acceptable service in any mission field, even in the home congregation, unless he is passionately devoted to Jesus Christ and His Cause. The apostle Paul, the great missionary of the first century, gave himself in unstinted devotion to his Lord. His motto was, "For me to live is Christ." Paul knew the matchless Christ and the great salvation which

He made possible. Wherever the apostle went his words, his testimony, had weight for he spoke out of his own experience. His allegiance to Christ never was questioned. Passionate devotion, unbroken loyalty to Jesus Christ, is necessary if one would be a Christian worker. It is the undisputed testimony of Church History that God can only use such as are wholly consecrated. The Christian's reasonable service is to present himself as a living sacrifice.

In the second place, a conviction as to the need of the world, is necessary. Again, none knew better than the apostle Paul what the condition of the sin-laden soul is. Paul knew the moral and social degradation of his day. He knew what a curse sin had brought upon the world. No one will ever be effective in Christian service unless he is thoroly aware as to what the need of the world is. At this point it is proper to mention the importance of reading good missionary literature. Books on missionary fields give the information that will help fix the conviction that Jesus Christ is needed by all peoples in all lands. Mission study classes in local congregations might be a great help in stimulating missionary interest. Therefore he who would serve

Jesus Christ, must know the need of the world.

Another phase of missionary preparation is the intelligent appreciation of the spiritual message of the Scriptures, especially the New Testament. He who knows the deeper meaning of the Scriptures has at his command a source of strength. The Scriptures are God's word, and consequently they may be of incalculable worth in preparing for active service. Here again it may be noted that Bible Study classes should be organized in every congregation. The Church schools are rendering a great service along this line. They are providing courses which will furnish a worker with a deep and comprehensive knowledge of God's word. "Study to show thyself approved unto God...."

In the fourth place mention might be made of general education as a part of the preparation for Christian service. It must be clearly understood that education is not here presented as a substitute for the Holy Spirit, but rather as an instrument under the control of the Spirit. Again we may use the apostle Paul as our example. He secured an excellent education and no one would dare say that that education was not an asset to him as an apostle of the Christian faith. A Christian education is a help. Anyone may read the records of Church history on this point. There the achievements of learned men, men who dedicated their learning to the Lord, is told. God has used and will continue to use those who have trained minds, dedicated to His service. A Christian education may be a great help to the one who would go forth as a missionary of Jesus Christ. The problems which he faces are many and varied. Therefore a trained mind submitted to the control of the Spirit will be a great asset.

It is not intended that this paper cover every aspect of the missionary's preparation. Only a few of the phases which impressed the writer, are presented. A passionate devotion to Jesus Christ and His Cause, a conviction as to the world's great need, a knowledge of God's truth thru a study of the scripture, a trained mind—these are a few of the things that will help to qualify one for effective Christian service.

Sterling, Ill.

Robert Moffat being asked to write in a friend's album, inscribed the following words:

"My album is in heathen breasts,
Where passion reigns and darkness
rests,—

Without one ray of light,
To write the name of JESUS there,—
To point to words both bright and fair,
And see the heathen bow in prayer,—
Is all my soul's delight."

THE MISSION STUDY CLASS

Paul and Alta Erb

Our last article described the textbooks which the Mission Committee of our Mission Board has selected as the basis of our mission study this year. In his last mission letter Bro. Bixler announces that the new courses are now ready, and solicits correspondence concerning them. It is the purpose of this article to give all possible aid and encouragement to those who are interested in starting a mission study class. No doubt the present agitation along this line will arouse a whole host of good resolutions but the paramount concern with our missionary leaders is, How many of these resolutions will materialize into fruit-bearing action? It is all very good to intend to start a mission study class, but may we not believe that the time is here for us to really carry out that intention? "To him that knoweth to do good, and doeth it not, to him it is sin."

Who should take the initiative in this matter? The young Christian may think it presumptive for him to step out and act when many older workers are doing nothing. "Let no man despise thy youth." Your own conviction that something ought to be done and your knowledge of what can be done constitute God's call to you. Act carefully but fearlessly. In all cases consult your minister, who should certainly give you encouragement, and with his sanction you may proceed more confidently. Someone must start this work, and God may be depending upon you for this service.

We have corresponded with a number of the workers who conducted successful classes last year. It is surprising how few there really were, but yet these few are the first-fruits of the great results we may expect in a few years. We shall supplement our suggestions in this article with the experience and suggestions of these class leaders. Their methods will probably not fit your conditions, but they may suggest a solution for your own peculiar problem. In all cases the work must be adapted to your own needs; this adaptation, in fact, is your greatest difficulty.

Having once decided to attempt the class you must make up its membership. Personal solicitation will no doubt be the most effective method. A public appeal may help, but do not depend upon any momentary enthusiasm which may be aroused. Probably Christians only should be asked to join the class, for the missionary appeal cannot come to an unsaved soul; however, no one need be rejected who desires to attend. Do not think you must have a large number; be satisfied if need be with an intensely interested nucleus. The large number may be a part of the fruit of future years; you are only sowing now. One class finished its study with only three members, but these were all much benefited. Three or four per-

sons, full of missionary interest, are bound to attract others. Remember the acorn and the oak.

Next a leader must be chosen. He may or he may not be the original initiator in the work. In all cases he should be the choice of the class, in order to insure a co-operative relationship between leader and class. In this choice, the first consideration is not pedagogical training and experience. This is of value, of course, and should be taken advantage of, when possible. But we undoubtedly make a mistake when we allow mere personality and leading ability to determine our choice of a leader. The main thing to remember is that the task of the mission study class is a spiritual one and that the leader who does not have a real spiritual appreciation of that task is unfitted to lead. So do not be discouraged because you think you have no one qualified to teach. If you have a brother or a sister who is interested in the work of the Church, who has a genuine experience of salvation, who is fired with missionary zeal, and is willing to do some hard work, you have a leader who will successfully guide you thru a study course. A leader must lead to something: what is the something? Think first what the purpose of your study is and choose your leader accordingly.

The time for meeting is often quite a problem; so much so, that it prevents the organization of many classes. This should not be. Each individual has time for mission study if he only is determined to use it for that; that should be no question. The only problem is to find the time that is adapted to the conditions of all concerned. Where the members are scattered thruout a rural district the problem becomes more acute. But remember, a determined interest will find a solution. Some of the periods which have been used are the week-day evenings, often Wednesday or Thursday. Sometimes the class is in connection with or precedes the mid-week prayer-meeting or teachers' meeting. Just before or just after one of the Sunday services was a successful experiment with some. One brother suggested that it might take the place of the Young People's Meeting sometimes. In very small congregations this might be a very successful plan; in general, however, the mission study class should be an extra meeting, as it does not function exactly like any of our other meetings. It is usually advisable in rural churches to discontinue the class during the very busy seasons, in no case should the meeting be allowed to die out; kill it before it has a chance to die. If the course is not completed it can be resumed when the class is able to meet again. Whatever you do, do not allow the scare-crow of time to rob you of the blessings of systematic mission study.

The time of meeting will largely determine the place. Held in connection with some meeting at the church, there is, of course, no choice. The week-day classes often meet at the homes of the members, sometimes going by special invitation, sometimes in alphabetical order. This plan has its advantages, one of the greatest being the interest aroused in the various homes. The danger to be avoided here is the tendency to drag in distracting social features which may defeat the purpose of the class. Any who may come to the class merely for the association, for refreshments, or any like motive, will be a dead weight on the spiritual fervor of the meeting. So in one sense, a permanent meeting place would be a decided advantage. If the minister happens to be the leader, it would be very appropriate to meet regularly in his home. However, this whole matter must be adjusted to local conditions.

The choice of a text is made easy by the work of the Mission Committee of which Bro. J. K. Bixler, Elkhart, Ind., is secretary. Simply write to him for details of the mission study plan. All books may be ordered from the Mennonite Publishing House, Scottsdale, Pa. Bro. Bixler will also send out instructions for the leaders of classes. Encourage the reading of the outside books required for the seal.

The beginning is very important, so let it be right. The most absolute assurance of success will be yours only thru much prayer. Take every step under the conscious direction of God. If your conviction of the necessity of this work is born in prayer; if you pray unceasingly that God may bless it; if every meeting is permeated with the spirit of prayer; then you cannot be defeated. For worldly motives, ambitious purposes, unscriptural theories, and all other hindering influences will shrivel in an atmosphere of prevailing prayer. In this article there are few suggestions that are original or new. We pray that it may encourage some one to launch out in this enterprise. But because our only recourse is God's unlimited power, we feel we can help you most thru the ministry of intercession. So we ask of any who so desire that they write to us and tell us of their plans or of the actual status of their class, that we may remember them to our heavenly Father. Tell us all about your problems; we will ask God for a solution. That will indeed be an inspiring prayer-list. We would appreciate your co-operation in this. May God prosper your work!

Hesston, Kans.

"The Bible Society in the year of revolution circulated 335,710 Bibles or Scripture portions in Russia and Siberia. This is below the usual demand, which in normal years amounts to about half a million copies."

Salvation comes by trusting Christ, not by trying to imitate Him.—Selected.

FUNERAL CUSTOMS OF THE JABA TRIBE IN NIGERIA, WEST AFRICA

F. E. Hein

"That thru death He might bring to naught him that had the power of death, that is, the devil; and might deliver all them who thru fear of death were all their lifetime subject to bondage,"—(Heb. 2:14, 15).

The last part of the above quoted Scripture exactly describes the condition of the heathen. For an example I will describe in some detail the sickness and death of the Chief of Kwoi where the Sudan Interior Mission has a station.

Several months after the station was opened the Chief took sick very gradually with what turned out to be the dreaded sleeping sickness. He tried many kinds of native medicines, but only grew worse. He then suspected that evil spirits were trying to kill him, and in trying to hide himself from them he went by night thru the tall grass where there was no path, to a near by village and hid in the house of a friend. But when he got no better he concluded that the evil spirits had discovered his hiding place and were again tormenting him, so he went back to Kwoi again secretly and hid in a hut about half way up the side of the mountain at the foot of which the town is built, but all of no avail, the spirits could not be deceived. As he kept getting worse he was finally carried back to his house where he went to sleep and slept for several weeks without waking up enough to recognize even his own relatives and thus he passed away out of heathen darkness into eternal darkness. Oh how sad! While he was still able to comprehend it I often told him the story of Christ and His love, but it seemed to make but little impression on him.

During the night he died, and at day-break the friends and neighbors gathered in the compound and began to wail out loud for about an hour or so. They then retired to an open space in the town, reserved especially for that purpose, where one of their priests had set up a drum which was about four feet tall and as he began beating it the mourners began marching around it five or more abreast. One company followed the other until the circle was complete and they all kept step to the beating of the drum, marching slowly and singing in a sad tone something I could not understand. Many of them wept while they sang, the tears running down their black cheeks. Some of the women, relatives of the deceased, broke out in loud frantic screams and with their hands thrown up in the air ran to an ash heap near by and threw themselves into the ashes squirming as tho they were dying with grief. The above described mourning was kept up until the second day at noon. During this time the

some of their priests who acted as undertakers.

The body was first wrapped in a clean, white cloth and over that a grass mat was wound and tied with thin ropes. The two big toes were left exposed but tied together for some special reason not known by me. A grave was dug inside of a hut in his own compound in the following manner: First a round hole was dug about four feet in diameter and two feet deep and then in the center of this a smaller hole was made which was about two feet in diameter and about four feet deep, at the bottom of which a cave was made to one side, about six feet in length into which the corpse was laid and then the small hole was covered with a flat stone and the wide part filled in with earth packed hard and pounded so as to be even with the rest of the floor in the hut. In the middle of the grave an empty bottle was put in upside down to mark the grave in case it would be needed again to bury some of his successors.

In the afternoon of the second day the corpse was brought for burial, carried on the heads of four natives, and placed in the hut where the grave was. At the door of the hut stood two guards with large leather shields and long wooden spears and helmets on their heads made of straw caps covered with long horse-tail hair and several short horns fastened on to the top which gave them a frightful appearance. These men were supposed to prevent evil spirits from doing harm to the dead Chief. There was considerable loud wailing going on all the time, but just when the corpse was lowered into the grave a signal was given to those outside and guns were fired and terrible shrieking followed, especially by the wives and near relatives of the Chief. Some of the women threw themselves flat on the ground in their terrible grief. The older men were sitting around smoking their long pipes and weeping quietly with the tears running down their sad faces.

It broke me all up too as I was standing there and looking on and seeing how utterly hopeless these poor people were. And I thought no wonder the apostle Paul said we were not to mourn as those who have no hope. I thought if only the people at home could see such a funeral they would do much more to bring the Gospel to these benighted souls.

The day after the burial is the big day of feasting and general merriment. They gather again at the place of mourning and begin drumming, and the women and girls start to dance (but never with the opposite sex) which continues until about noon when some food is served to all who wish any. While they are resting, suddenly a woman arrayed in men's apparel comes along with a spear and shield and dances and makes fun and soon she is fol-

lowed by a large band of old warriors and young braves who had arrayed themselves in the most ridiculous manner and armed with all sorts of native war implements consisting of wooden spears, leather shields, bows and wooden arrows, and all sorts of war clubs. After marching around the place of mourning several times they go out into the open where they form two parties and then a sham battle ensues in which they rush at each other as tho in real earnest and one side will give way and flee and the others chase them for a little distance. Suddenly the fleeing ones will turn around and put their pursuers to flight and thus it is kept up for several hours. During this time several women dressed up as men act as slave catchers, catching other women and binding them.

These sham battles give one a good idea of how native warfare was carried on in former times before the British took possession of this country. One tribe used to go against another and even natives of the same tribe would fight against each other over some of the most trifling things. But the Mohammedans were their chief enemies, for they used to devastate whole towns and villages in order to supply the demand for slaves. But thank God for the persistent efforts of the British officials who have put an end to this awful traffic in human souls and have freed nearly all the slaves who wished to be freed.

But as will be seen from the foregoing the people are still in worse bondage than that of Mohammedan slavery. For they are bound by heathen customs and superstitions which Satan has used as a means to hold them in his powerful grip. While there are hundreds who have already accepted Christ's redemption, there are yet millions who are still without hope and their lost and deplorable condition cries out to every follower of Christ, "Come over and help us." Dear reader, have you done all you can to fulfil Christ's command to go and preach the Gospel to every Creature?

Mokwa, via Jebba, Nigeria, W. Africa.

WITH OUR MISSIONARIES IN INDIA

A Day in the English School

M. C. Lehman

Saturday, July 6, I went to the school as usual arriving in the office at 10:30 A. M., the time for the beginning of school. Some boys were late when roll was called, and so about ten were absent for morning prayers. Of the 133 boys enrolled all were present but these ten.

The Scripture lesson read was from Luke 15, the story of the prodigal son. A prayer for blessing on the day's work was then offered in Hindi by one of the Christian boys. In this prayer the petition was made that the Hindu and Mohammedan boys should learn to know Christ as their personal Savior. This brought a number

of half-smothered "Amens" from the Mohammedan corner of the room.

Prayers ended and each boy went to his class recitation room. Each teacher had preceded his class for that period and was ready. A hasty look at the teachers' attendance register showed that every teacher had been there on time and signed his name and time of arrival. All but three of those late for morning devotion are now arriving and work for the day is in full swing.

Work is much the same each day and so the actual work of the day described is also typical.

The boys of the first class are very inquisitive to know what their new master will be like. He is from the holy city of Benares. He is a Hindu and they are wondering if a Hindu from such an orthodox Hindu city will be happy to teach in a Christian school. One of the boys asked him if there were any mission schools in Benares. He replied that there were and that many boys going to them had left Hinduism. The boys asked what the parents of such boys did in such cases. He replied that the boys were invariably expelled from their homes. The expression on the faces of the questioners was pitiable.

(Will you pray that we may soon have our own Christian masters and that many of our boys who are convicted and mentally convinced may have the courage to face the very hard lot of being ejected from home if they become members of the Church?)

All the different recitations of the boys were as usual. Some needed scolding for inattention. One boy was whipped for disobedience when sent to the office. Another boy had to be scolded for repeatedly marking on the wall.

From 2:30 to 3:15 P. M. was the Bible hour for the whole school. The different Christian young men and the one Christian teacher and one missionary compared notes after school in the evening as to the response in the classes.

This particular day was one long to be remembered. All the boys of the school after 16 years have become willing to attend our Sunday school. Many have been coming since. Prejudice against Christianity has been worn away by God's help in the work and the following Sunday was one of great joy.

Dhamtari, India.

NCTES

Building Up Christianity in India

A survey of Northwest India shows there are 90,000 converts ready for baptism. Outside of this number are 200,000 more knocking at the door of the church, while 3,000,000 more of the same caste are definitely in line for evangelism. Last year 15,361 were baptized, and all this in the very heart of a heathen land which was absolutely barren of results a few years ago.—Sel.

A Western Town

Mondak is a word made up of the first three letters of Montana and the first three of Dakota; and it is the name of a little town of 200 inhabitants, just over the boundary line of prohibition North Dakota. Nine saloons flourish within its limits, plus the usual accompanying evils. There is one church building, but no minister. But two miles away North Dakota Congregationalism has a missionary enterprise which is endeavoring to meet the need.—Sel.

In South Brazil

On the Minas side of the Carinhanha River in South Brazil lives a man who was sent across the state line for misconduct. A man came to his home, asking for shelter, and before retiring read to his host out of a book words he had never heard before. He became interested and had the man stay with him many months. During the day they gathered the rubber, and at night the visitor read from the New Testament. The listener himself could not read, but he got a copy of the New Testament, carried it with him, and when he met anyone, he would converse on spiritual things, asking his hearers to look for a certain chapter and verse, and then repeat it to him word for word. He was baptized and afterward moved away, but the work goes on, and others have come to know the Gospel.—Sel.

Latin America Overcoming Prejudice

"I would not have one of the new sect in my house, and if one of them should come in he'd go out again in a hurry." So said an old Brazilian woman named Joanna, and so much was she in earnest that when one of her sons discarded his evangelical faith and returned to a life of sin she actually rejoiced. She seemed quite unyielding to every appeal. If a caller introduced the subject of religion the conversation was closed at once, and the visit at an end. Prayer was the only means left. Then the time came when Joanna felt ill, and as she continued to grow worse, one of the church deacons, a doctor, decided to seize the opportunity. He found her illness within the range of his skill and set about treating it at once, with encouraging result. After a few visits the old woman's curiosity outran her reserve and she inquired why he, a stranger, had come to help her. Here was the opportunity sought and she was told it was for the sake of One who had gone much farther to help him. What did he mean, she wondered. Quietly listening to the story of divine love and sacrifice old Joanna found herself convinced that there was at least one good person in the "new sect." Her interest aroused, she learned new truths at each visit of the doctor until she announced herself ready to accept Christ and His Gospel.—The Neglected Continent.

Mormonism in England

England has been greatly aroused for several years over Mormon activity and in a recent issue of John Bull, one of England's most outspoken periodicals, appears an article specially warning the girls of that country against the machinations of Mormon emissaries who are now more active than ever in their diabolical efforts to lead women to the acceptance of Mormonism and ultimately to the practice of polygamy. The writer calls attention to the fact that hundreds of English girls were by the elders of this system shipped to Mormon colonies in the United States as late as the year 1916 and that other hundreds have since been baptized into the Mormon faith; and points out the depth of Mormon intrigue and the determined purpose of Mormon officials to keep up the teaching of polygamy and promote the world-wide practice of it. This she does by citing the significant omission from the copies of their book of highest authority, "Doctrine and Covenants"—issued in different European languages since the outbreak of the war—of the Manifesto hitherto printed in the appendix of the same and which pretendedly professed the abandonment of both the teaching and practice of this crime. Is it not high time for the United States to wipe out Mormon polygamous teaching and practice at its fountain-head? This can be done only by securing an anti-polygamy amendment to the Federal Constitution.—Sel.

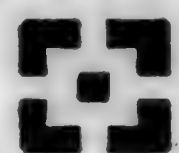
THE MISSION TRACT COMMITTEE

In a meeting of the Executive Committee of the Mennonite Board of Missions and Charities during the time of the Missionary Meeting held at the Forks Church near Middlebury, Ind., it was decided to appoint three brethren who should publish quarterly special tracts on the home and foreign work of the church and see to their distribution. The brethren chosen were J. S. Shoemaker, H. F. Reist and G. J. Lapp. After several months of gathering information and conferring it was decided to make the first tract of a more general nature and follow with tracts on the Foreign and Home Missions, thus alternating each quarter.

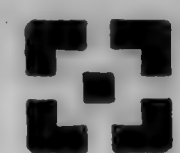
The purpose of the tracts is not to necessarily present new matter but to stimulate missionary interest as the Lord shall direct. We ask you to kindly and carefully read each tract as it is issued and pray God that the Church may become more and more aroused to the sense of her privileges as an evangelistic body. Preserve each copy. They will be published in serial form and will be a valuable contribution to your library.

Will you pray for the committee that they may be led of God in this important work.

Geo. J. Lapp,
Chairman.



BIBLE STUDY



PAUL'S APOLOGY

II Corinthians

XI

Fellowship is based upon the fact of men having interests in common. Where there are no such common interests there can be no fellowship. If there were no common conditions in the life of the Apostle Paul and the Church in Corinth the friendship and fellowship which had existed between them could not be continued. Paul recognized that there were similar interests and conditions and appealed for a restoration of their former friendly relations and the fellowship of the faith.—II Cor. 7:2-16.

His first appeal was made on the grounds of their having mutually good intentions toward each other.—(v. 2.) The Corinthians had evidently claimed their innocence in any intentions of wrong doing, especially in relation to their faith and their attitude toward believers. They felt that their fears concerning Paul's attitude towards them were justifiable. On the other hand, Paul declared that he also was innocent of any wrong doing or of any intentions of evil. There may have been mutual grounds for suspicions of wrong doing and there were mutual charges of somewhat unfriendly relations toward each other. But while these common characteristics were present there remained in the hearts of all that faith and hope of righteousness thru Jesus Christ which was their common medium of justification, and that same character of grace which each exercised toward the other—Paul toward the Corinthians and the Corinthians toward Paul—which enabled them to enjoy a common ground of faith and righteousness. Paul could thus plead with the Church to receive him into fellowship even as he had urged them to be restored to fellowship with him.—(Cf. 6:11-17.)

Paul named three kinds of evil which might have resulted from his supposed wrong conduct. The first was injustice,—“wronged no man.” The second was defiling,—“corrupted.” The third was taking advantage,—“defrauded.” While he attributed such possible results to his conduct, he knew that his statement might be understood to reflect on the Corinthians conduct toward himself, and therefore he declared to them that there is no charge to be laid against them on account of what he has said concerning himself. In this statement there is evidence of Paul's desire to associate himself as

closely as possible with those to whom he had written, and to take a common ground with them and in that manner make his claim for a renewal of their former warm friendship and Christian fellowship. It is not possible to appreciate the blessings of real heartfelt Christian love and the joy of Christian fellowship so long as there are suspicions and doubts resting in the heart concerning those whom we call our brethren. There is no place for a development of a warm and devoted love when there is an exalted opinion of one's own standing and a possible appreciation of that opinion by those who should be gained into fellowship. Paul did not consider himself to be above his brethren. He lifted them up and made them equal to himself in their spiritual standing and attainments. He did not attempt to place himself above their level and did not lower them in his esteem by sustaining charges against them.—(v. 3.)

There are evidences in Paul's epistles that he appreciated the difference in the spiritual life of those to whom he wrote. We are impressed with the thought that the Corinthian Church was not as far advanced in spiritual life as was the Ephesian brotherhood. Yet, there was that in the Church at Corinth which occasioned a joy in the heart of Paul and comforted him in the midst of his extreme trials. They were upon his heart as an object of his labor and love. He would have lived for them. He would have died for them. He was not ashamed to speak of them. He had much to say concerning their faithfulness and set them forth among the churches as an example worthy of believers. His fellowship with them in spirit was one of constant delight. This was the nature of the love and fellowship which he had with them, it was love without dissimulation. It was just as ardent when absent from them as when present. It comforted him in many times of trouble and led him to endure exceptional hardships for them personally. We remember his desire to return to Corinth as soon as possible. He proceeded to Troas to make his journey to them, but was detained in order to preach the Gospel where the Lord had opened a door of opportunity for him. Not finding Titus at that place he ventured again into the dangers of a

journey thru Macedonia, where he knew the Jews and the Jewish Christians were opposed to him, and his life endangered by his former Jewish and Gentile persecutors. This was the nature of Paul's love to the Church at Corinth. He was not only desirous of returning to those whom he loved but was desirous of searching out their messenger and receiving the message which they had entrusted into the care of a beloved minister. His love cost him the suffering which he otherwise might have avoided. It was a love that was measured by a sacrifice. It was a fellowship which was proven by the ardor of exceptional devotion and resulted in joy to the one who thus suffered. “I am exceeding joyful in all our tribulation.”

There might be occasional suffering in company with others which would bring joy as it was looked upon by the one for whom the suffering was endured. This test, of Paul's tribulation for the Corinthian brethren, was endured with joy when no one beheld, and no one knew. His heart was aglow with the thought only of his love for them, his desire to receive the message, to find their minister and learn of the spiritual life of those who were his spiritual children and whose souls were dear to him as his own life. The striving without and the fears within were gladly endured for their sake. They were in his heart and were the very life of his own being impelling him on to greater efforts and sustaining him in greater sufferings. What could we expect from him but that he would boldly speak of them and glory in them wherever he went on this exceptionally trying journey in the midst of his enemies, but also among the saints whom he loved? God led him to his final comfort by the coming of Titus, whose message filled his heart with a new joy as he learned of the faithfulness of the brethren in keeping the faith of the Gospel.—(II:4-7.)

As Paul had learned of the faithfulness of the believers to the instructions that he had given them concerning the purity of life among them and their faithfulness in performing all that he had taught them, he accepted it as an evidence of their continuing in the faith, their confidence in his apostleship and of their love toward himself. These were accepted as proof that the conditions of fellowship continued to be manifest and that he was one with them and they with himself. (vv. 8-12.)

The evidences of life that accompany

Christian fellowship are mentioned by Paul in his analysis of the effects of his epistle to the Corinthian church. The first of these evidences is, their confidence in the author of the epistle. They earnestly desired to do his will, their minds were fervent toward him and they mourned because of their conditions which had occasioned the expressions of regret and the instructions for correction.—(v. 7.) The second evidence of life was that of sorrow for sin and the turning away from sin.—(vv. 8-10.) The third evidence is that of a careful and devoted life toward those things that are right.—(v. 11.) The fourth evidence, is that the Word of the Lord is accepted as a message of good and a means of spiritual development.—(v. 12.)

Another reason for the joy of the apostle in the thought of his fellowship of the brethren was that it was extended to those whom he also loved. This is in harmony with the thought of John who says that they that love God love those also that are begotten of God. The spirit of Titus had been refreshed by the brethren. He had beheld the faithfulness of which Paul had boasted. The love of Titus had gone out to the brethren and as he beheld their devotion toward their first apostle, Paul, his love had been increased. The joy of Paul had thus also been increased the more. The more a Christian loves and manifests his love toward all believers, who walk in the truth and fellowship of the faith, the more they will be loved and will increase in love. The believers should abide in the fellowship of the faith and in fellowship of the Church and believers.

GENERAL ITEMS

The Savior.—Matt. 1:21.

"Thou shalt call His name Jesus: for He shall save His people from their sins."—What He is called by men He is for men.

King of kings and Lord of lords.—Rev. 19:16.

As kings are dethroned and kingdoms and thrones topple and fall, the day draws nearer when one kingdom shall be established, one throne set up and One King shall reign supreme over all.

The Separation of Men.—Matt. 25:32.

"It is a remarkable fact, that while the baser metals are diffused through the body of the rocks, gold and silver usually lie in veins: collected together in distinct metallic masses. They are in the rocks but not of them. And as by some power in nature God has separated them from the base and common earth, even so by the power of the grace of God will He separate His chosen from the reprobate and rejected world.—Guthrie.

The Savior Born.—Luke 2:11.

"Every day should be the birthday of the Savior in the renewed soul. Amid all that is humiliating there is much

that is honorable in the circumstances of the birth of our Immanuel. Whose birth was ever ushered in by a long train of prophecy, or longed for by such a multitude of hearts? Who but he can boast of a forerunner who marked Him as the Coming Man? When did angels indulge in midnight songs, or did God ever hang a new star in the sky before? To whose cradle did rich and poor make so willing a pilgrimage, and offer such hearty and unsought oblations? Well may earth rejoice, well may all men cease their labor to celebrate 'the great birthday' of Jesus."—Spurgeon.

A Place of Security.—Isa. 33:16.

"When Alexander came to besiege a people called the Sogdians, who dwelt upon a rock, or had a fortress of rocks for their defence, they jeered at him and asked him whether his soldiers had wings or not. 'Unless your soldiers can fly in the air, we fear you not! It is a most certain truth, when God exalts a people, He can set them upon a rock so high that, unless their adversaries have wings, and those more than eagles' wings, to soar higher than God Himself, they are beyond annoyance. He carries His own upon eagles' wings; what wings, then, must they have who get above His people.'—Caryl.

Christ Our Life.—Col. 3:4.

"To be in Christ is the secret of our life.

To be for Christ is the meaning of our activity.

To be with Christ is the hope of our glory."—Bishop Thorold.

The Workers' Column

SONS OF GOD

I. Sonship Authorized of God.—Jno. 1:12.

II. Sonship by Faith in Jesus as the Christ.—I Jno. 5:1.

III. Spiritual Qualities of Sonship.

1. Holiness.—I Jno. 3:1-9.
2. Victory over the world.—I Jno. 5:4.
3. Love.—I Jno. 4:7, 8.
4. Righteousness.—I Jno. 2:29.

IV. The Life of God's Sons.

1. A new birth.—Jno. 3:1-8.
2. Of the Word of truth.—I Pet. 1:18-23.
3. Of the resurrection life.—I Pet. 1:3.
4. Christ in the heart.—Gal. 2:20.

V. The Blessings of Sonship.

1. A living hope.—I Pet. 1:3.
2. Called sons of God.—I Jno. 3:1, 2.
3. Glorified with Christ at His appearing.—I Jno. 3:2.

—Adapted.

"PAUL SUFFERED WHAT SAUL INFLICTED."

(A law of retribution.)

I. Saul at the Stoning of Stephen.—Acts 7:58.

Paul stoned.—II Cor. 11:25.

II. Saul Persecuting.—Gal. 1:13.

Paul persecuted.—II Cor. 11:24.

III. Saul Binding.—Acts 22:4.

Paul bound.—Acts 24:27.

IV. Saul Imprisoning.—Acts 8:3.

Paul imprisoned.—II Cor. 11:23.

V. Saul Delivering to death.—Acts 22:4.

Paul in deaths oft.—II Cor. 11:23.

—Inglis.

THE FLESH

1. We are under no obligation to it.—Rom. 8:12.
2. We are not to make it our friend.—Rom. 8:4, 8.
3. Not to make any allowance for it.—Rom. 12:13, 14.
4. Not to let it show itself.—Gal. 5:12-14.
5. We should never trust it.—Phil. 3:3, 4.
6. Expect no good from it.—Gal. 5:19-21.
7. What we are to do with it.—
 - a. Crucify it.—Gal. 5:24.
 - b. Mortify it, and its deeds.—Rom. 8:13.
 - c. Forsake it.—Rom. 8:9.

—Adapted.

THE WORD OF GOD

I. What It Is.—

1. The Son of God.—Jno. 1:14.
2. Likened to—
 - a. Seed.—Lk. 8:11.
 - b. Sword.—Eph. 6:17.
 - c. Fire.—Jer. 23:29.
 - d. Hammer.—Jer. 23:29.

II. The Character of It.—

1. Powerful.—Heb. 4:12.
2. Pure.—Prov. 30:5.
3. Unalterable.—Isa. 40:8.

III. The Effect of It Upon Men.—

1. Quickening.—Psa. 119:25.
2. Regenerating.—I Pet. 1:23.
3. Cleansing.—Psa. 119:9.
4. Sanctifying.—Jno. 17:17.
5. Strengthening.—Psa. 119:28.
6. Overcoming.—Rev. 12:11.

IV. Men's Obligation To It.—

1. Desire it.—I Pet. 2:2.
2. Receive it.—Jas. 1:21.
3. Hold it fast.—Tit. 1:9.
4. Keep it.—Jno. 17:6.
5. Remember it.—Lk. 24:8.
6. Be doers of it.—Jas. 1:22.
7. Preach it.—II Tim. 4:2.

—Arranged.

SIN

I. Defined.—

1. It is of the devil.—I Jno. 3:8; Jno. 8:44.
2. The transgression of the law of God.—Jno. 3:4.
3. All unrighteousness.—I Jno. 5:17.
4. The omission or neglect of doing good.—Jas. 4:17.
5. That which is not of faith.—Rom. 14:23.
6. The imaginations of evil hearts.—Gen. 6:5; 8:21.
7. The thought of foolishness.—Psa. 24:9.

II. Its Source and Character.—

1. From the heart of man.—Matt. 15:19.
2. From the lusts of the flesh.—Jas. 1:15.
3. Rebellion against God.—Deut. 9:7.
4. Works of darkness.—Eph. 5:11.
5. Dead works of the flesh.—Heb. 6:1; 9:14.
6. It is the sting of death.—I Cor. 15:26.
7. It is abominable to God.—Prov. 15:9; Jer. 44:4, 11.

III. Its Consequences.—

1. Brings a curse upon all.—Gen. 3:16-18.
2. Toil, pain and sorrow.—Gen. 3:16-19.
3. Excludes from Heaven.—Gal. 5:19-21.
4. The result is death.—Jas. 1:15.
5. The wages is death.—Rom. 6:23.

(Concluded on page 31)

EDUCATIONAL

COMMERCIAL WOODS OF THE SOUTHERN SECTION OF CENTRAL PROVINCES, INDIA

C. L. Shank

The purpose of this article is to describe briefly the common and most useful woods with which we have to deal in this section and hold them up for comparison, in their uses, with those varieties commonly known in the Eastern and Middle sections of the United States.

On account of the universal use of woods in our civilization one can scarcely grow to maturity in any country community without gaining, unconsciously, some fundamental knowledge of the relative density, strength, durability and value of the various woods used there. But if, after such common knowledge is attained, one is required to begin all over again the task of learning names for trees that are new and have new qualities and new values, it appears a bit bewildering. The easiest way out of the difficulty is to compare with the woods previously known and used, keeping them in that niche in ones mind till they become "naturalized." I shall give my attempt to compare in this way as I have habitually done in practice.

Because and in spite of Nature's weather caprices—one season being very warm and wet, another very hot and dry—she has found an abundance of trees and shrubs that are suited to thrive well here. Some idea of the extent to which this is true may be obtained if one considers that the Southern Section of the Central Provinces, which is somewhat smaller than the state of Kansas, has more than 450 distinct, classified varieties of trees and shrubs. It should be remembered that the twenty-six different woods which I have chosen are not all the good ones, but are those that have come to my notice; also that they do not include any of the quality as poor as that of water elm or poplar. Such are also to be found in abundant variety but are of no value at all. With the extremes of heat and wet and the absence of cold, bacteria, microscopic growth, and many kinds of insects multiply the forces of decay to such an extent that a wood, to be durable, must be of such a structure that will successfully resist their efforts to force back into the soil every form of vegetation that has stopped growing. To the Indian carpenter, "belitey" (foreign) wood is necessarily of poor qual-

ity,—witness the furniture and wooden chests that come from abroad, which he has had to repair where they were simply gutted by the busy little beetles that work unseen but surely beneath the polished surface. Such may be the fate of the hardest oak wood furniture brought to India from abroad. This is the secret of the value that attaches to the hard woods which are often shipped from tropical countries to countries of temperate climates. Such woods grow to resist decay where the forces of decay have every advantage; so they are proof against decay where those forces are few.

I shall give the botanist's classification by families to show the relation of the various trees to each other; and the scientific name of species as well as the vernacular, since there is sometimes confusion of names in the various languages. The same name is often used in several languages, serving for different kinds of trees. The order will be thus: Family name, name of species, vernacular name.

Dipterocarpaceae), *Shorea robusta*, Sal or Sarai is one of our most important woods. It is one that is generally plentiful, which makes the price fairly moderate. It resists dry and wet rot very persistently, and is not attacked by insects after it is seasoned. I have found, however, that there is a boring grub which attacks it very quickly, causing great damage, if it is felled in August or September and left unpeeled. It is very difficult to season properly, or I should say rather, to keep seasoned properly. Its cells seem to take in moisture readily and release it slowly. For this reason it warps when cut into thin boards, and does not serve well for panel doors or good furniture, tho it is exceedingly strong. It is the standard building timber for beams and rafters, its advantage being, freedom from splitting, strength, and the comparative ease with which it is worked with tools. It is used to the exclusion of all other timbers for railway ties when available. It compares well with white oak in its lasting qualities when exposed to the weather.

Leguminosae, *Pterocarpus marsupium*, Bija serves as a general purpose wood better than sal, since it is equal to it in strength and reliability for building and

is in addition better for furniture and finer work because it seasons better. The grain has a peculiar interlocking structure which makes it hard to split and at the same time gives it a beautiful appearance if carefully planed and polished. The color is a light brown. If it becomes wet a red stain in the wood will streak the surface and stain anything coming into contact with it. To make nice furniture it must be well and carefully seasoned then carefully varnished or it will become discolored on becoming damp. It has a fault of becoming hollow in the tree which makes it sometimes expensive to the contractor. I should compare it with the best oak in its value as a building and finishing wood.

Combretaceae, *Terminalia tomentosa*, Saja is common in all soils and situations and is therefore one of our cheapest woods. It has a coarse grain that is somewhat easily split. It is very strong if sawn along the grain and will bear tools. Saja is a fair substitute for sal in supplying beams for building if placed inside. In the weather it soon cracks and warps to destruction. The leaves are used in growing the tusser silk worms.

Combretaceae, *Terminalia arjuna*, Kohwa is a close relation of Saja tho from outside appearance it would not seem so. The bark of Kohwa is smooth while that of saja is very rough. Kohwa is usually found near the water courses. Its wood is a finer grain of much the same appearance as saja but not so likely to split. It is therefore used in heavy strains. It is very hard and this quality makes it difficult to work with more various ways. It is in demand as yokes and poles for ox carts, and can be used wherever strength and toughness are required. Compares well with American ash.

Combretaceae, *Terminalia Bahara*, also a close relative of the last two. It has a more homogeneous grain which gives it a place above saja in quality since it is not so liable to split. It makes a good building timber and is said to be good for making boats. It has something of the quality of some of the commoner oaks.

Sapotaceae, *Bassia latifolia*, Mohwa usually grows large. It is a peculiar heavy wood, in the cells of which is a gummy resin that makes it difficult to saw. If well seasoned and straight it does fairly well for building but is of a quality inferior to any of the preceding woods I have named. The

gummy resin makes it impervious to oil and it therefore serves well as a butt for a native oil-press which require a large log. The flower of the mohwa tree has a peculiar, thick, fleshy corolla eaten by the natives. It has a sweet taste and a very strong nauseous odor, that drops off like a ripe fruit and is eaten by the natives. The natives make from it one of their very intoxicating drinks. The seeds of the fruit that comes later are used in making an oil that is used for lighting and cooking.

All of the foregoing six woods are commonly used in the better form of buildings which require sawed timber for beams, rafters and door frames. They serve the same purpose as the ordinary oaks and pines in building in America. There are no all wooden buildings as these would not only be expensive, since our lumber is hand sawn, but also short lived because exposure to sun and rain here causes rapid deterioration of any wood.

Verbenaceae, *Tectona grandis*, Sagwan or Teak is the wood par excellence of this section. It is used anywhere and for any purpose for which the user has sufficient money to buy it. It combines a tenacity of structure and ease of being worked with tools, with a very pleasing light and dark zoned grain that makes it a cabinet wood of the first order. The color is a light brown that grows darker with age. In its cell structure is a certain amount of oily resin that tends to prevent the ingress of moisture. Therefore, if it is well seasoned it is the most stable wood for all purposes to be obtained. Every kind of house and office furniture, panel doors, window sashes, cart wheels, tongas, building timbers are made of teak when the best is required of beauty, strength and durability. There is no American wood to compare with teak unless it be the South American Mahogany. It is fairly plentiful but because of the demand, it has been largely cut out near the railroads. The present sources are usually twenty-five or thirty miles away. Its prices range from 50 per cent to 100 per cent more than sal.

Leguminosae, *Dalbergia latifolia*, Shisham is another of the cabinet woods that takes a place beside teak as such. It is much harder than teak, very fine grained, very strong, very heavy, and was a dark red almost black color. When well seasoned and polished it resembles walnut in color. Were it not for its excessive weight I should place it above teak in quality as an allround cabinet wood. It is not very common, therefore more difficult to get and more expensive.

Rubiaceae, *Adina cordifolia*, Huldu; and *Mitragyna parvifolia*, Kalmi are two varieties closely related and very much alike, both in bark and wood. The huldu is considered slightly superior to the kalmi. Both have a fine grain that planes well. The color is bright yellow. This wood is of about the quality of maple tho

it has not the beautiful grain markings of maple. It is considered a second class cabinet wood, and is used in making cheaper panel doors, window-sashes, and some furniture. It must be very carefully seasoned because in the process it is sometimes honeycombed by small insects in the same way as foreign woods are attacked. The furniture upon being made up must be immediately covered with varnish to protect it from the little destroyers.

Leguminosae, *Dalbergia sissoo*. Sissoo, while a near relative of the above shisham, is placed here because it does not class with the heavy cabinet wood, its cousin. It compares with shisham much as water maple compares with the beautiful "bird's-eye" maple. It is not heavy and is a fairly strong wood that is adapted to the making of such roughly handled articles as camp furniture, cheap office stools and benches, and sometimes certain parts of carriages and tongas where lightness is desired with a measure of strength.

Burseraceae, *Boswellia serrata*, Salai is a thick barked tree with a deep sap-wood that is soft and light much like white pine. The heart wood which is harder and darker is very small and of little significance. The tree will yield an inferior kind of resin if the bark is cut while standing. The wood is quickly attacked by rot or insects if left in the weather. It may often be used to advantage under cover if well protected. It is light, strong, and does not warp, and is cheap—the cheapest to be found. It is used in the manufacture of matches and packing cases.

Leguminosae, *Ougeimia dalbergiodes*, Tinsa is a small tree of very tough close grained wood. A valuable wood for its strength.

Leguminosae, *Cassia fistula*, Danbar is a small tree used for poles. Its bark is sought for tanning leather.

Meliaceae, *Soymida febrifuga*, Rohanis a small tree used for poles.

Tileaceae, *Grewia tiliaefolia*, Dhaman; and *Grewia celtidifolia*, Dhaman; these two woods are usually small and of about the same quality,—very tough and durable. They are usually cut by the villagers for their agricultural implements, axe handles, cart axles and such uses that require durable, resilient timber.

Combretaceae, *Anogeisus latifolia*, Dhaura is the wood that is generally used for cart axles by the villagers.

Verbenaceae, *Gmelina arborea*, Kamar is the wood the village drummer uses to make his drum. It is said to be a very valuable wood in that it does not warp or shrink.

Verbenaceae, *Vitex peduncularis*, Morphia, a small tree, is used for poles and yokes for ox carts.

Euphorbiaceae, *Cleistanthus collinus*, garari is one of the best small trees used for poles in the huts, and fences, because its sap is astringent and some-

what poisonous making it proof against the attacks of rot and insects.

Lythraceae, *Lagerstroemia parviflora*, Sena is a small tree of coarse grain which splits somewhat readily, but is very strong if used in the round pole or sawn with the grain.

These ten small trees represent the timbers that are from their nature suited to the native villager's handicraft. He uses poles to hold up the grass roof of his house. He uses a pole for his plow, a pole for a yoke, a pole for his cart tongue and axle. With poles he builds a tower in his field; where he stays thru the night safe from the tiger that lurks while he shouts to drive away the animals coming to destroy his rice. With his rude village made axe, and a hand adz from the same factory, he cuts down the pole that fits his purpose and chips it to the shape he desires. Since it is a pole it requires little work; and his broken down cart is repaired by the road-side in an hour or two. Most of these small timbers, since they represent years of growth, are very tough. Some of them, such as the tinsa, dhaura and dhaman, are said to be better than the best American hickory. Some are valued for their straightness and some for their longevity in the ground. Tho it is not the custom here, one would think that some of the tough woods would make good spokes. This experiment I wish to try in the future, for we do need good wheels for some of these roads.

Ebenaceae, *Diospyros melanoxylon*, Tendu is the ebony tree. This is however only one of the many varieties of this family, and is not the best that can be obtained in India, tho the best in this section. It has only a small heart of jet black wood which is the fine wood sought for in ebony. However, this inferior ebony is a very strong wood of the quality of hickory, which is used for tongues and shafts of vehicles, axe handles and wherever strength and resilience is required. We have made a number of planes for the boys of the Industrial School from tendu, and it seems to serve very nicely for that purpose.

Meliaceae, *Chloroxylonswietenia*, Bhira is a medium sized tree which often grows crooked. Its wood has a peculiar structure of interlocking grain that makes it almost as hard to split with the grain as across it. It is not hard but is very tough. This quality makes it a very useful wood for the hubs of wheels; and because of the tree growing crooked there is little else for which it may be used. The color is a light yellow.

Leguminosae, *Acacia arabica*, Babul is another wood that is famous in the making of wheels. The greater number of village carts are made entirely of babul. The wood does not split readily and has great strength. The tree is evergreen, thorny, and does not grow high but usually has a large trunk. The

leaves and green pods are useful for gum arabic or acacia of the chemist's fodder for cattle. The tree yields the trade. The babul must be a product of Asia generally, since it was the wood with which Moses built the Ark of The Covenant and the Tabernacle. It is fitted to grow in semi-arid as well as well watered soil; and very probably was the only wood available in the plains of Sinai, at least it is likely to have been the most serviceable. The tabernacle had to be made of materials that could be moved without damage.

I hope my readers will not think that I have tried to exhaust the subject of this article. I have tried to make it short lest your interest should become exhausted before reading the conclusion. I should also like to add that, in addition to this subject, there are in this section trees and shrubs whose uses are still more various than those I have enumerated. Trees for beauty and shade, trees for food and drink, trees for ropes and clothing, trees for varnish, dye, and soap, trees producing many medicines and drugs in common use, and some that are used only by the jungle doctor, and have not yet been learned by the modern medical man.

Dhamtari, C. P.

The following item is copied from **Reconstruction** of October, 1918. **Reconstruction** is the monthly published by the Friends who are working in France, Russia, Holland, and elsewhere.

"The cost per day of the work in all fields of the Friends' Mission is estimated at 234 pounds, not including the Russian Famine Fund. This estimate is based on figures for ten months ending July 31st, 1918."

RECONSTRUCTION WORK WITH THE FARMERS IN FRANCE

The work of the agricultural squads can be divided into four general parts. First, helping the people who are here now; working on the land, repairing their machinery, selling or giving away seeds, and providing tools. Second, getting ready for the people who will return to their homes after the war, by raising numbers of small animals for distribution. Third, cultivating the equipe gardens, and doing general routine work of the equipe. Finally, emergency relief work for refugees passing through.

The Friends' tractors and their horse-drawn plows are famous throughout all this part of France. Mowing-machines, of which one equipe has ten, are lent to the farmers. There are Mission binders which the men drive for the peasants, using the peasants' horses. It's amazing how those boys can throw French at the horses.

The yards full of machinery newly repaired or about to be repaired are the most impressive aspect of the work, to a visitor. The boys look thoroughly at home fitting in new parts and working around American binders, mowers, rakes,

tedders and soldering-pots. Parts taken from old machines come in by the dozen. The authorities around the country had gathered up as junk the machines which the retreating enemy had destroyed. The civil population could not repair them, but our men have taken out parts by the wagon-load, sorted them in the store house and used them to repair the machines.

The Mission also supplies twine to the farmers, and sells them seeds, or in some cases gives them away; it acts as agent in selling tools without profit.

At Evres twenty bee-hives greeted me. With a broad grin I asked whether we would have honey for dinner, but was sent back to earth on being informed that those bees were not for honey but were to raise new stands to be sold or given away to the repatriates *apres la guerre*. While I was there, helping to build a shed for the ten mowers and ten binders, I came to the conclusion that if the war should last over another summer that young English bee-man at Evres would have enough bees to give everybody in France a nest.

At Sermaize I saw a hundred rabbits. I immediately said I supposed that these were to raise others for the repatriates, and was told that I had guessed rightly. We went to see the two hundred young chickens which were to be used for the same purpose. And say, those aggies have to have some wills not to fry those chickens for themselves.

Each equipe has its own garden; and with that and the other work the boys are busy.

Once Evres, Auzeville and Jubecourt all had to lay aside their other work and help the refugees, hauling them to trains or carrying them to a cousin's house farther back. One of the men said, "We always intend to keep enough beans so that we can serve soup and coffee in a canteen if that becomes necessary, even though it isn't quite in our line." The people had to sell or eat most of their small livestock. On their return the Jubecourt equipe sold a few dozen rabbits purchased at Bar. The villagers crowded into the barn, and were so keen to buy that they hardly asked the price. Six hundred more orders were received than it was possible to fill. The weekly sales of chickens and rabbits at cost price will continue, and the surplus from the Mission's chicken and rabbit farms will thus be disposed of.—**Reconstruction**.

WORK OF THE FRIENDS

Crops to be harvested and carts with spokes chopped in half, carts with shafts sawed off, agricultural machinery wilfully damaged, agricultural machinery suffering from neglect, an almost total lack of blacksmiths and wheelwrights. To meet this situation which exists in so many of the invaded districts the Friends' Unit has established repair shops

for agricultural implements. There are five of these shops where the workmen not only mend broken implements but skilfully piece together parts of damaged machines into a smaller number of usable machines. In one month some 600 machines, chiefly mowers and binders, were made and some 4,500 were repaired.—

SOMEWHERE IN INDIA

In "Missions" a story is told by the Rev. Brewer Eddy of the American Board which visualizes the attainments that may be reached by missionary effort. Fifty years ago a poverty-stricken small boy, the son of Christian parents, might have been noticed in a pariah village of India. Not a man or woman of the village could read or write. It was thought as impossible to teach them as to train a cow to read. Their poverty was so hopeless that the entire income of an average family would not equal one dollar a month, and this not per capita, but for the whole family. Surely there could be no bright future for a boy with such a background! But first this boy was sent to a village school and then was selected for further training in a boarding school, where he lived under the care of the missionary. Afterwards, a two years' college course, and last of all, the theological seminary. Thus in every step he was the product of the mission. A few intervening years, and the boy becomes a trained and dependable pastor and leader of all the native forces in a great mission station, which included five churches, twenty congregations and eighteen village schools—all this in the hands of thirty-five workers—and around these churches a heathen population of 200,000 waiting to be reached. The American missionary was called home and Pastor Santiago is the one man capable of guiding all these forces. Soon he is recognized as the natural leader of the practical affairs of the district and is elected mayor of the town, altho the town is largely Brahman.

One man has not been mentioned thus far in the story. He is an earnest Christian in a western American church who sent twelve dollars annually to pay for the support of a boy in a mission school. This had made possible the training which brought this Indian Christian leader to his present usefulness.—**Sel**.

On Dec. 17 Chicago placed an embargo on all fresh loadings of hogs for that city to remain in force until the excessive accumulation of hogs has been cleared up. At that time about 2,000 carloads of hogs were in transit to Chicago or already in the yards there. Will this mean cheaper pork for the consumer?

"In Africa the Bible Society is able to report that in some tribes the whole consignment of Scriptures is bought up immediately on arrival."

THE YOUNG PEOPLE'S MEETING

CITY MISSIONS—THE CITY MULTITUDES

(Junior Mission Topic)

Theme—Reasons for City Missions

January 26

DAILY MEMORY VERSES

(To be repeated during the meeting.)

Monday—John 4:35; Isa. 1:18.
Tuesday—John 10:16; Isa. 53:6.
Wednesday—Rom. 3:23; Luke 19:10.
Thursday—John 3:16; John 1:29.
Friday—Mark 16:15; Matt. 11:28.
Saturday—Rom. 6:23; Luke 24:47.
Sunday—Psalm 121.

PROGRAM FOR THE MEETING

1. Opening Devotional Period.
2. Repeating of Bible Verses by Juniors.
3. Offering for City Missions.
4. Talks, Recitations and Readings that were assigned for this meeting.
5. Prayer, making special reference to the many non-Christians in our cities.
6. Closing.

SUGGESTIVE SUBJECTS FOR TALKS AND ESSAYS

Reasons Why People Live Together in Cities.
The Influence of the City on Our Nation's Life.
Dependence of the City and Country Upon Each Other.
Conditions that make the City a Ripe Field for Missions.
Some City Missionary Problems.
Bible City Missionaries.

A CHAT WITH THE LEADERS OF THE JUNIOR MEETINGS

If you are not too busy, I would very much like to have a little chat with you before we take the work up assigned to us in this Junior Department of our Young People's Meetings. Some weeks ago Bro. Reist requested me to assist in preparing the material for the Junior Meetings during the first six months of 1919. He informed me that the subject was to be "City Missions," that the meetings would be held monthly and that by "Juniors" our Young People's Meetings usually have in mind all under twenty years of age. While that is a wide range in ages, we will proceed with them in mind. Junior and "Teen age" material on city missions is not plentiful and I was surprised in my investigations to discover that in all the Mission Study courses offered by the different denominations and missionary societies, there are none that are for Juniors or "Teen Age" and directly on city missions. This is our first real difficulty as I had hoped to be able to recommend a book for use by

the Juniors as we proceeded in this study. It would be good if you as leaders could secure a copy of "The Burden of the City," by Horton, for this first meeting.

While we have this handicap, I am glad that our church has established a number of city missions and that you can readily get into touch with the missionaries stationed in those missions and secure directly from them the information and help that you will want for yourselves and the speakers. Right here I have a suggestion which I believe would prove very helpful to your meetings. It is that you immediately select six different city missions of the church—one for each month—and then as the time of meeting approaches write to the Superintendent or one of the workers asking for information or help along the line of the subject for that month. For example—the Theme for the January meeting is REASONS FOR CITY MISSIONS. Write to the first city mission on your list and ask for information that will be helpful in the January meeting. The Theme for the February meeting is WORK WITH SMALL CHILDREN and you can write to the second mission on your list for helpful information in the February meeting. The same can be done the remaining months. DO NOT WRITE TO MORE THAN ONE MISSION EACH MONTH. One letter will be sufficient to read in each meeting and the missionaries would have a great deal of writing to do if every Junior Meeting called for letters from five or six different missions each month. In this connection I have one request—SINCE I MADE THE SUGGESTION—namely, that as soon as your meeting is over and the letter from the mission read you enclose it in an envelope and mail it to me together with some statement about your meeting. I am not selfish in making the request. Those letters may be of real benefit sometime in the future.

This chat is becoming rather long but I still have several things to say. They are more especially about the material that will be given in these columns. Always bear in mind the THEME for the meeting and make your entire program support it. The JUNIOR MEMORY VERSES are to be memorized during the week preceding the meeting and to be repeated together with the Scriptural reference sometime during the evening's service. I will also indicate a Psalm for each month. This is to be assigned to some Junior, memorized and repeated in the meeting. The poems are to be used in the same manner. Since many of the children will not be able to give talks or write essays, they will be

glad to do this memory work and in giving it will be a real help to the meeting. The subjects for talks are only suggestive and I trust each of you will feel free to make any changes that you consider necessary for the good of the meeting.

I will try and do my part of this work cheerfully and all I ask from you in return—in addition to using whatever of the material offered you consider practical and giving God all the glory for any good that may come out of the meeting—is that YOU SEND ME THE LETTERS SECURED FROM THE CITY MISSIONARIES in response to your inquiries, after you have read them in your meeting. I am sure you will do this. My only reason for appending my name and address to this "chat" is that the letters will be sure to come to me.

Now, while we are preparing for these meetings, will you pray for and with me that we may perform our duties in such a manner that God will be able to use the work to His own glory.

Yours in the interest of the CITY MULTITUDES,

A. M. Eash,
720 W. 26th St.,
Chicago, Ill.

PSALM 121

(To be memorized and repeated by a group of Juniors.)

I will lift up mine eyes unto the hills,
from whence cometh my help.

My help cometh from the Lord which
made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.

Behold, he that keepeth Israel shall
neither slumber nor sleep.

The Lord is thy keeper: The Lord is thy
shade upon the right hand.

The sun shall not smite thee by day,
nor the moon by night.

The Lord shall preserve thee from all
evil: he shall preserve thy soul.

The Lord shall preserve thy going out
and thy coming in from this time forth,
and even forevermore.

THE CALL OF THE CITY

The fields stretch far to the rim of the
day.

And afar to the rising sun,
The valleys between bear lilies white
As the snood of a cloistered nun;
The winds of heaven, untrammelled and
sweet,

Fan meadow and fen and fall—
But ever and ever the wind fares forth
With its burden, the city's call.

The maid who dreams by the side of the
brook

That flows from the niche in the hill,
Heeds not that the bird on the blossoming
spray

Sits mute to hear her trill
The tender lilt of an old love song.

For she catches the throng's acclaim
In the voice of the brook and the whispering breeze—
They bring her the message of fame.

The youth with his hand on the stubborn plow,
As furrow on furrow he turns,
Bares his head to the tempter breeze
And a wondrous fire there burns
In the depths of his steadfast, grave
young eyes

As he stands there strong and tall—
For over the hush of the fallow field
Comes stealing the city's call.

Faint and far, like a thing of dreams,
With palace and mart and spire,
With the tread of a million hurrying feet,
With hope and regret and desire—
The city lies and it calls with a voice
That touches men's souls with fire.
—Boston Transcript.

HOME MISSION HYMN (Tune, "Nearer, My God, To Thee.")

Jesus, our Gracious Lord,
We come to Thee,
And for our land we plead,
Thine let it be;
O send the truth abroad,
Thou glorious Son of God,
Where'er man's foot hath trod,
From sea to sea.

O let Thy kingdom spread
Our broad land o'er;
From lakes to southern gulf,
Where surges roar;
And may the distant West
With Thine own hand be blessed
To where the waves white crest,
Breaks on the shore.

And when these fleeting years
Are all gone by;
When earth and sun shall burn,
And fade away;
Our coming Thou shalt greet,
As, at Thy pierced feet,
A ransomed world shall meet
No more to die.

—Sel.

ONE REASON WHY PEOPLE LIVE IN CITIES

It is necessary to see and accept this truth in order to study present conditions sympathetically, and to work courageously. The farmer's wife finds it impossible to secure suitable "help" in her kitchen. Yet she knows that in the city are thousands of girls earning a mere pittance in shops and factories. The farmer himself reads of the seething life of the great city, its population crowded tier on tier in sunless tenements, and then he looks over his sun-bathed, wind-swept acres and says, "Why do they stay there? Let them come out into God's country where there is room and work for all." And straightway he hardens his heart against the touch of pity. And yet the farmer himself as he becomes prosperous will rent the farm and move with his family into the nearest village, where he can daily look into the faces of his fellows and cross swords of argument with them in post office or store. With better judgment and greater strength of purpose he is still obeying the same impulse as did the poor Irishwoman of the slums whom a charitable society tried to

transplant into the country. Work and friends were found for the woman in her new environment, but within two weeks she was back again in her old haunts, ragged, dirty and wretched as ever.

"Could you not find work enough?" she was asked.

"Yis, work a-plenty."

"Didn't you have enough to eat and to wear?"

"Oh, yis, plenty to ate."

"Then what made you come back?" was the rather impatient query.

"Paples is more company than sthumps," she answered with dignity, and the answer contains volumes of philosophy for the charity worker. Probably there are few persons who have actively interested themselves in the problems of the poor who have not at least once tried this same experiment of transplanting the city product "back to the soil," with like discouraging result.—Sel.

FOOD FOR THOUGHT

The Romish Church has won its victories in America far more thru its white-capped sisters than its black-cassocked brethren. A Catholic priest converted to Protestantism said recently in a public address, "The Catholic Church does not fear the Methodist Church, nor the Presbyterian Church, nor the Mennonite Church. But it does fear these women in little bonnets with white strings who are followed in the street by the children and who go into the homes and win the hearts of the mothers. They might shut the door in the face of priest or preacher, but who can shut the door in the face of a woman who comes with heart full of love and hands full of flowers to nurse your sick child or to lift the burden of work and care from your wearied shoulders? They are what the Catholic Church fears."

* * *

"No, he's gettin' no better. He has four or five fits every day'm. His father pays out all he can earn on the poor b'y, but nothing seems to help 'im. If there was only some place to send 'im—but there ain't. What will the b'y do after I'm gone? His father must work; he can't stop by 'im all day in the house.

"My man is a fool of a thing when he has got liquor in 'im. He didn't use to drink. 'E's a good man when 'e's sober. He works for the Steel Manufacturing Company. You know the steel dust flies up in their eyes and after awhile they can't see so well, and then they don't get so much pay.

"Well, my man he got kind of discouraged when his sight began to fail 'im, and 'e took to drinking. Now 'e gets drunk most every week.

"It don't do no good to pray, Miss Marrie. I've prayed and prayed. If prayin' ud do any good 'e'd a-stopped drinkin' long ago."

And the visitor who had imagined herself almost a temperance crank wondered whether, if she were obliged to work at

something that was gradually destroying her sight, and saw her pay decrease day by day—whether she too, might not take to drink, or to anything that promised a momentary forgetfulness.—The Commons.

THE JUNIOR CITY MISSION TOPICS AND THEMES

January

TOPIC—The City Multitudes.

THEME—Reasons for City Missions.

February

TOPIC—The Child in the Midst.

THEME—Work With Small Children.

March

TOPIC—Our Comrades From Other Lands.

THEME—Bringng Christ to the Foreigners.

April

TOPIC—Junior Work in City Missions.

THEME—Work With and For Juniors.

May

TOPIC—Fighting Enemy Agents.

THEME—Channels for Service.

June

TOPIC—Country Juniors and City Problems.

THEME—Our Responsibility.

BIBLE MEMORY DRILL.—Psa. 119:97-104.

Topic for January 12

MOTTO

"Thy word have I hid in my heart
that I might not sin against thee."

THE STUDY HOUR

I. **Memorizing God's Word.**—Boys and girls have it in their power to fill their minds with whatever they will. If they take in good things they will have a store of good which will stay in the memory longer than when they seek to acquire it when they get older. But if they fill their mind with evil things there will always be a blot on their mind which will stay as a hindrance as long as they live.

If people can memorize long lists of things which enable them to be more efficient in the world of business, why should not we memorize chapters and gems of the Bible which will arm us for the conflicts of life and make us efficient in the service of the Lord? We are living in a fast age when people feel that they have little time to hold things in the memory. But somehow there is time for memorizing things which fit in to further the supposed interests of the business of the times. How much more is there time for the memorizing of the Bible which is the Book that is the most up to date for all ages and contains the things which are the most vital to the interests of the times, and for the advancement of the true interests of mankind for eternity.

Bible memory drills should be more than mere mental exercises which keep sounds of words in routine. Memorizing always becomes more pleasant when we grasp the meaning of what we memorize. Drills on Bible truth will likewise become a pleasure if we associate some of the best lessons with the lives of the boys and girls.

II. **The Text, Psa. 119:97-104.** The verses here recorded express the feeling of appreciation for the word of God which the true man and woman feels. If we can get into the hearts of the boys and girls some measure of appreciation for the Bible and get them to

understand its value to them there should be no difficulty to get them to labor to commit it to memory.

III. Outline Study

1. Books of the Bible.

a. Old Testament—39 books.

Historical—

G. E. L. N. D. (Pentateuch)

J. J. R.

I & 2 S. 1 & 2 K. 1 & 2 C.

E. N. E.

Poetical—

J. P. P. E. S. of S.

Prophetic—

Maj.—I. J. L. E. D.

Minor.—H. J. A. O. J. M. N. H.

Z. H. Z. M.

b. New Testament—27 books.

Historical—

M. M. L. J. (Gospels)

Acts.

Letters—

Pauline.—R. 1 & 2 C. G. E. P.

C. 1 & 2 T. 1 & 2 T.

T. P. H.

General.—J. 1 & 2 P. 1 & 2 & 3

J. J.

Prophetic.—R.

2. Promises of the Bible

a. How many? 30,000.

b. Kinds.

(1) Great and precious.—II Pet. 1:4.

(2) Sure.—I Kings 8:56.

(3) Conditional.—Heb. 4:1.

c. To whom.—Acts 2:39.

PERSONAL THOUGHT

Let us labor together to learn the Word of God. May we find it more precious to us than silver or gold or all that this world may afford.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Word.

2. Commit to memory the names of the books of the Bible.

3. Commit three very precious promises to you.

4. Find and write out ten Old Testament Promises.

5. Find and write out ten New Testament Promises.

(Write all very neatly and commit them to memory as fast as you can.)

For the Older Ones—

1. Commit a Chapter of the Bible to Memory.

2. Help the Younger Ones with the Books of the Bible.

A DAILY LIVING WITNESS.—Luke 9: 23-27; Heb. 3:12, 13

Topic for Jan. 19

MOTTO

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

THE STUDY HOUR

I. Our Topic.—Witnesses are those who see and then bear testimony to the truth of what they have seen. A witness who testifies to what he knows nothing about it a witness without power. His words have the emptiness of sounding brass about them. He may have a head full of theories some of which are of first rate quality, but unless those theories have somehow become a real part of his life so that there is a real witness bearing of actual experience, his words are empty and powerless.

A witness who professes to have seen and to know but who yet does not act upon the facts of his testimony is like-

wise powerless to impress others with his testimony. If a man would come into the house and declare that he has seen the roof on fire and then would indifferently sit down as tho there were no danger he would not impress people much with the saneness of his testimony. So a man or woman who professes to have seen the Lord in experimental knowledge of His saving power as a deliverer from the power of darkness and who continues to subject himself to the ways of the devil cannot impress his associates of the power of Jesus to save from sin.

A daily, living witness is a power wherever he goes because his life bears testimony to the genuineness of the profession and his testimony is reinforced by the life, conduct and the faith which he has in his own testimony.

II. The Text, (a) Luke 9:23-27.—Our Savior required that His followers deny themselves and take up their cross and follow Him daily. There is to be no halfhearted following. To do His bidding one day and at the first counter influence to forsake or compromise is to declare that He is not worthy of our supreme devotion when some other influence overshadows our pathway. A man who daily follows Jesus regardless of the trials which the days bring with them is a living witness that He knows in whom he has believed and is persuaded that He is able to keep that which he has committed unto Him against that day.

(b) Heb. 3:12, 13.—This text exhorts us to daily help one another to constancy of faith in the Lord because of the dangers of becoming hardened by the deceitfulness of sin. In order to stand continually there must be a daily touch with the Master. Those who have the daily touch of His presence and power can be a daily living witness to others.

III. Outline Study.—

1. How we witness.

a. By our words.—Matt. 12:33-35.

b. By our behavior.—I Cor. 13:4-7.

c. By our obedience to the Word of God.—Rom. 16:19; I Thes. 1:6, 7.

d. By our good works.—I Pet. 2:12-17; Jas. 1:27.

e. By meekness of spirit and life.—I Pet. 3:1-4.

f. By separation from the world.—I Pet. 4:3-5.

g. By our self denials.—Rom. 14:14-21.

h. By everything we do.—I Cor. 10:31.

i. By life or by death.—Phil. 1:20-25.

PERSONAL THOUGHT

Am I a witness for the Master today? Was I a witness yesterday? Shall I be a witness tomorrow? Does my life so speak by obedience and confession that it rebukes all the evils of the past and holds forth the name of Jesus for the time to come?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Witness.

2. Keep Your Light Always Shining.

For Young People—

1. Experiences Which Make the Witness Competent.

2. Keeping Our Testimony Fresh.

3. Ways of Bearing Testimony.

For Older People—

1. Silent Witnesses and How They Testify.

2. Witnessing in the Common things of Life.

3. The Glory of the Hoary Head.

4. The Power of a Consistent Life.

OUR YOUNG PEOPLE AND MISSIONS.—Titus 2

Topic for January 26

MOTTO

"A vessel unto honour, sanctified, and meet for the Master's use."

THE STUDY HOUR

I. Why Young People and Missions?—

When Peter spoke on the day of Pentecost concerning the Holy Ghost and its outpouring, he said: "The promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." Missions are the means in the hand of God of sending the call to all. As long as the world stands there will be mission work to do. The old men will pass away. Their life work will be completed. If the call of God to men is carried to the generations to come it must be carried by the young people now growing up about us. If this task is to fall upon the young people it becomes the parents of children and the leaders of congregations to think of this task and to plan for the wise training of these children. It becomes our young people to use the time and opportunity well for the improvement of their talents that they may be used of God to the fullest extent in bearing the message of life to those who know it not and to strengthen the believer and the younger ones who are under Gospel privileges.

The task of evangelizing the world becomes a greater problem as we near the time of the end. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." If the young people of this generation are not more strongly equipped with spiritual weapons than ever the danger is that they will be consumed in the corruption of the age and become without savor as the salt of the earth. Our young people need to be established in the Word of God as never before. They need to have a definite knowledge of God and of the power of God in their life if they would successfully cope with the gainsayings of the times.

II. The Text, Tit. 2.—This chapter has to do with the work of the Church in its dealing with the family life. The aged are to become teachers of the young. The doctrines are to be adorned by the life of the individual. The grace of God is for all men and teaches a godly life in this present world. It looks forth to the coming of the Lord who has redeemed us and purified unto Himself a peculiar people zealous of good works. This grace being for all men it will be carried to them by such a Church which properly brings up its young in the ways of piety and truth.

III. Outline Study—

1. Useful men who were well-trained in youth.—

a. Samuel.—I Sam. 2:18.

b. Timothy.—II Tim. 1:5, 6; 3:15-17.

c. Daniel.—Dan. 1:8.

d. John the Baptist.—Luke 1:13-17.

2. Exhortations to parents concerning the young.

a. To train them up for God.—Prov. 22:6; Eph. 6:4.

b. To teach God's Word.—Deut. 4:9; 6:6, 7.

c. To rule them well.—I Tim. 3:4.

d. To command them after God's plan.—Gen. 18:19.

3. Exhortations to the Young.

(Concluded on page 31)

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

XVI The Beginners

Vernon J. Smucker

By the word Beginners, as applying to Sunday school pupils, is usually meant pupils from the ages of three to five years inclusive. In many Sunday schools no distinction is made between Beginners and Primaries, the age limit for the latter being eight years, but it is now generally agreed that a closer grading is necessary for best results, just as in our secular schools the kindergarten age comes before the child enters the grades at the age of six.

This division is made because of certain characteristics common to small children, which are outgrown or modified as they become older. It is necessary for the teacher, in order that she may do her best work, to know something of these characteristics and needs, even tho there be only a few pupils and tho there be no organized Beginners' Department. The characteristics are fundamental and entirely independent of any superimposed system of classification which we may choose to observe or ignore.

The little tot of from three to five years of age has a very limited world indeed. His father and mother, brothers and sisters, friends, pets, flowers and birds—these constitute the chief objects of his knowledge. These objects can be made to illustrate to the child the love, care and protection of God, our Heavenly Father, who loves, cares and provides for His own, even for the birds and flowers. The instinct of fear which is prominent at this early age is calmed by the assurance that a powerful and loving Father in Heaven watches over and cares for His own.

This is an age of questions. The "What," "Why," "Who," and "Where" of the little ones, if wisely answered and guided by the consecrated teacher, can lead him into the knowledge of fundamental truths which will never leave him. He is credulous and easily satisfied and this gives the teacher an excellent opportunity.

The little beginner is both imitative and imaginative. It is easy for him to imagine himself some other personage and to imitate the qualities which are striking. Thus, if he can be told the stories of men and women who have done great and heroic deeds, or who have been kind and helpful, or obedient and faithful, it becomes easy for him to imitate some of these virtues in his own life, for his vivid

imagination enables him to make the characters very real.

The child at this age is affectionate. He loves his parents because they minister to his comforts and to his physical well-being. He loves to be near them, uses terms of endearment and delights in little baby gifts. If now the teacher can impress upon the child the idea of a loving Heavenly Father who is the source of all our blessings and comforts no matter how small or commonplace, she can awaken in his heart a real love for God, and the spirit of thanksgiving and praise for such goodness becomes possible even in the heart of the little child.

The teacher must impress upon the child the fact of God's love for us, and that this love is the reason for his goodness and his tender care, just as the love of the parents leads them to care for and protect the child. How God's great love prompted Him to send an only Son to die for us may not be fully comprehended by

the child at this age but it will at least strengthen his conception of God as a loving Father and lay the foundation for future teaching.

The children of the Beginners' age are easily appealed to thru the senses of sight and touch. Much use is made of pictures and objects to illustrate the lesson story. They are very sensitive to suggestions and the wise teacher makes good use of this characteristic in various ways. They are emotional and easily give way to fits of anger. Here too is an opportunity to implant principles of right conduct, especially in relation to other individuals.

These are a few of the characteristics of the child from the age of three to five, which differentiate him from other children. Whether they are organized into a Beginners' Department where they can be separately recognized and dealt with, or whether they are not so organized, the important thing is for the teacher of these ages to recognize the characteristics, and with firm reliance on the Divine aid and an earnest prayer for guidance, seek to sow the Word of Truth in the tender heart of the little child.

Orrville, Ohio.

VARTAN'S APPEAL

Extracts

Vartan is an Armenian boy who shows in his face the possibilities of his people and the suffering through which they have passed. He is named after their hero who fifteen hundred years ago fell resisting the overwhelming invading army that would have crushed out their race if it could.

Vartan appeals to America on behalf of Armenia and also on behalf of the Greeks, Assyrians and Persians who are ground under the heel of the Turk.

Immediately after the surrender of the Turks a representative commission was appointed under the chairmanship of Dr. James L. Barton to sail at once and study the situation anew and prepare the way for a company of workers who must soon be sent to direct the work of rehabilitation.

From the devastated countries in this great area there are four million known refugees. A full million are now within our reach, among whom are 400,000 children, and their only hope of life is in the food and clothing we supply them.

War has ravaged their land and for the present has destroyed the possibility of self-help, but they are our fellow crea-

tures and must have our sympathy and support.

Much of the food for the people in the Palestine section of this wide field is obtainable in Egypt. We purchase it there and have it shipped in on motor trucks at top speed so that lives may be saved that might be lost by a little delay.

Long ago the words "grain in Egypt" brought hope and heart to the household of Jacob, whose ten sons made the journey with asses and brought food for the families in need. Motor trucks instead of asses, with telegraphic and wireless communication, is a great advance in efficiency, but in view of the greatness of the need and the multitude of the people served, the problem is much greater in proportion. It is interesting, though, to remember that once more messengers are passing over the same roads on the same errand as they did years ago. They are serving a people like those who were kept alive then and from whom came such men as Moses, David, Isaiah and Paul. Who can say what man may yet be found from among these people in days to come and what blessings may result to

the world from the saving of these lives that today look to us for bread?

The Armenian atrocities are so recent and what can be told has been so widely published that it is perhaps not necessary or wise to attempt to repeat the harrowing tales that have made the story behind this destitution one of the blackest pages of human history. We must, however, see the need in its breadth and fullness and heed the challenges of the people's cry.

Asia Minor

The Armenians and the Greeks are the people who have suffered most in Asia Minor. There are at present known to be 1,200,000 refugees. The reports that come through give us a graphic story of the constant effort on the part of our workers to keep the breath of life in the bodies of such of this number as we can reach. Many of these who are now destitute and absolutely dependent were once prosperous people. Some of them are beginning to drift back to their old homes, but they are coming in an extreme state of destitution and are finding their homes in ruins, their land laid waste, their cattle lost and their simple agricultural implements gone. They face their dreary task of life with naked hands.

The Russian Caucasus

Here there are 300,000 homeless refugees. Think of them, almost a thousand a day for every day of the year, without home, without food and without friend. Our committees are able to reach many of these and are attempting to meet the absolute need, but the best they are able to do in many cases is to supply one bowl of soup twice a week.

Persia

John Lawrence Caldwell, the American minister to Persia, is the best authority on conditions in Persia. He recently cabled, reporting the arrival at Hamadan of 65,000 Assyrian Christian refugees from Urumia. These are all that are left of 80,000, who, a little while before, were driven out from their mountain homes. The others perished by the way. Dr. W. A. Shedd, chairman of the Western Persian Relief Committee, died himself while trying to lead these people to a place of safety.

Dr. Judson is now in Persia as leader of the Persian Relief Commission and is organizing the relief work in that country. Last year 70,000 persons died in Teheran alone. Dr. Judson's work will prevent a repetition of such wholesale death this year—if the funds are forthcoming.

Mesopotamia

With the Turk conquered, thousands of women and orphans are creeping out from their hiding-places in the mountains of Mesopotamia and are being passed on through the British lines to places of safety and refuge. These famished creatures are adding daily to our great and urgent responsibility.

Palestine and Syria

Whole provinces with hundreds of thousands of Syrians, Armenians and Greeks are coming within the reach of our relief workers as a result of General Allenby's advance. These people are in a starved condition, their little property is gone, their relatives by the thousands have been killed, and their meager means of livelihood have been taken from them. We become responsible for the threefold task of feeding and clothing their bodies, cheering their broken spirits, and helping to reestablish them in self-support.

Get The Complete Picture

Four million destitute people foodless, homeless, in rags and without means of support! This includes 400,000 homeless children. The number is increasing daily, and each one is looking to our land of plenty for bread to eat and help to life and self-respect.

Not Charity, But A Chance

Now it is necessary to give food to the famished and raiment to the ragged. These people, however, are industrious and thrifty. They do not desire charity, they want a chance. Our call is for financial help to make it possible to satisfy hungry mouths and give these people bodies capable of the work they must do in rehabilitating their devastated land.

Our commissions buy food and distribute it with infinite care. They buy plows, harrows, rakes, hoes and seeds to get these people back on their land again. Sewing machines, needles, thimbles, thread, cloth and garments of all descriptions are taken over to help the women to self-help. Cattle must be secured for them to stock their land, and household supplies, such as cooking utensils of the simplest character, must be provided to help these people to live. The most careful superintendence is practiced so as to make **your money secure the most** in this field of need.

Where You Come In

Thirty millions of dollars is a small sum with which to attempt to meet so great a need. However, that is the sum that is asked for. \$2,000,000 of this must come from the Sunday schools of North America.

Five dollars supports one of these orphan children for a month, sixty dollars for a year. Will you or your class undertake this plan of systematic, sustained help? Here are thousands of children within your reach dying for want of food. If it were a child at your doorstep you would not allow it to starve. These are at your very door in spite of the miles of distance. What will you do?

WHAT SHALL BE OUR RESPONSE?

In a recent issue we made mention of the needs of about 4,000,000 starving men, women and children in Bible Lands, and of the effort made this Christmas season by the Sunday schools of America to raise \$2,000,000 for the relief of the 400,000 suffering children in these lands. This is a part of a nation-wide campaign to be made Jan. 12-19, 1919, by the Armenian and Syrian Relief Committee to raise \$30,000,000 for relief purposes in Bible Lands. But the effort this Christmas season is confined to the Sunday school for the welfare of the starving children. We also made mention of the plan to bring this need to the attention of all our Sunday schools.

We are glad for the response and the interest manifested in this need on the part of our Sunday school workers. A circular letter was mailed to 291 schools briefly outlining the plan and requesting certain information regarding the schools. All those who replied had mailed to them descriptive literature for use in bringing the need intelligently before their schools. Not all the literature has yet been mailed that we intended to have in the hands of our schools before now, for the reason that it has not yet reached us from New York. This is a disappointment to us, as well as to the workers in our schools. But despite this disappointment the need can be laid before the schools and a liberal offering encouraged. We hope the superintendents, who have not received litera-

ture, will bring this great need before their schools so that every school may make its contribution to this worthy cause. It is earnestly requested that every school receive an offering this Christmas season for the little children in Bible lands. If the Sunday before Christmas is not convenient to receive the offering receive it at a later date. We are informed that in a number of communities public services are not permitted because of the influenza. As this need will exist thruout the winter such schools can make their contribution when they again are granted the privilege of public service. Several schools have already made their contribution.

Your contribution will not only save from starvation these boys and girls, but may pave the way for bringing to them the Bread of Life. To bring gifts for these needy ones will be a real celebration of the birth of Christ for the individual, for the school, and for the starving children in the land where Jesus was born and lived. Since their Christmas comes in January it is not improbable that your gift may reach them in time for their celebration. Five dollars will support one child a month; sixty dollars for one year. Many individuals could well assume the support of a child for a month, and some for a whole year. Sunday schools or classes may be able to support a child for a year. Adoption blanks will be cheer-

(Concluded on page 28)

CURRENT EVENTS

Wilson in Europe.—President Wilson broke another precedent when he went to Europe to attend the Peace Conference. He is the first President of the United States to leave its soil for so long a period of time. On several occasions former presidents have crossed the boundary of our country, but for a very short period only. His purpose to go to Europe received considerable discussion in the newspapers and by politicians. Before he sailed several resolutions were introduced in Congress to declare his office vacant, but these did not receive serious consideration. After a little sober thought it was generally agreed that, regardless of the opinions held as to the wisdom of his course, since he is going the nation should support him in every way possible and not embarrass him about wrangling about his going, since to hinder him in his work would be a reflection upon the nation.

President Wilson and his party sailed from New York on the George Washington on December 4. His ship was convoyed across the Atlantic by one battle ship and five destroyers, which surrounded the President's ship to guard it against any danger from floating mines and to be at hand for any emergency that might arise. The George Washington reached Brest, France, on Dec. 13. President Wilson was enthusiastically received. Until the Peace Conference convenes, which it is said will likely be early this month, President Wilson will have informal conferences with the principal statesmen of the allied nations in order to get the situation well in hand and for the purpose of enabling the Allied countries to come to a perfect understanding and agreement on the principal terms of peace so they will present a united front at the peace table and thwart any attempt on the part of Germany to divide the Allies on any points in question. He will also visit the battle fields and review the American troops. He also expects to visit Italy and call on the Pope. The Peace delegates appointed by President Wilson to represent our country at the Peace Conference are: Secretary of State Lansing, Colonel House, General Bliss and Henry White, former ambassador to France. Whether President Wilson will sit as an official delegate has not been made known. The Conference is to have its sessions in Versailles, France.

Struggling Towards Democracy.—Germany, Russia and Austria are in a more

or less chaotic state politically. Russia for more than a year has been in the hands of the Bolsheviks, the most radical Socialists, who have brought in a reign of terror and bloodshed. Industry and commerce are paralyzed and people are starving. Recent reports indicate that the Bolshevik rule is tottering and will soon fall. Attempts are being made to unite the various elements, except the Bolsheviks, and establish a stable government. The assistance of the Allies is asked to help Russia to her feet politically as well as economically. It is not likely that Russia can make the transition from an absolute monarchy to a free republic in a few years time without some outside assistance.

Austria-Hungary according to some reports is no more. This empire is disintegrating into a number of independent governments. A number of the nationalities who have been under the Austrian yoke and have been longing for national independence and freedom have seized the present opportunity to realize their long cherished national hope. Of the economic condition in this territory and of the actual conditions existing very little appears in the daily press.

Germany is at present attracting the attention of the world as she was the principal power among the Central Powers. The former Kaiser and Crown Prince are still finding an asylum in Holland. In Germany the struggle, between the extreme Socialists under the leadership of Dr. Liebknecht and the more moderate Socialists now in power, is a bitter one. The attempts of the former to oust the latter have thus far failed and recent reports give evidence that those in control of affairs are gaining in strength, but the political future is still uncertain. On Dec. 17 the Central Congress of Delegates from Soldiers' and Workmen's Councils from many parts of Germany met to consider problems related with the establishment of a stable, constitutional government. It has been intimated that unless Germany soon succeeds in establishing a representative government which will officially represent the people at the Peace Conference it may be necessary for the Allies to take a hand in effecting such a government.

Resignations by the Wholesale.—Since the armistice terms have been signed, thus virtually ending the great world war, numerous government officials have resigned their positions. Among them are heads and minor officials of important

war boards and a cabinet official, Mr. McAdoo, Secretary of the Treasury. The resignation of Mr. McAdoo has possibly caused the most discussion and speculation as to his real purpose. The only reason he gives is that for six years he has "worked incessantly under the pressure of great responsibilities," and that the "inadequate compensation allowed by law (\$12,000 a year) to cabinet members" is insufficient and he must retire to "retrieve his personal fortune." Some other motives attributed to his act are: He found the job of reconstruction too big for him and he wanted to get out before he broke down; that he is seeking the presidency and hence stepped out now when his credit is good; that he is disgusted with politics since his party was rebuked at the recent election; etc. Whatever his real purpose may be for resigning the opinion has been expressed that he was one of the most efficient men in the cabinet and that he should have stayed to help in the work of reconstruction. Carter Glass has been appointed as his successor as Secretary of the Treasury, who assumed his duties Dec. 16. Mr. McAdoo's successor as Director General of the Railroads has not yet been announced.

The Biggest Salvage Plant.—The United States has in operation in France the biggest salvage plant in the world. It employs between six and seven thousand women and about fifteen hundred skilled mechanics and tradesmen who have been invalided from the French army, and about four hundred American enlisted men who help direct the work. The plant is saving the United States about \$3,000,000 a month besides saving valuable cargo space which would be required but for this work. The net cost of the work is about 15 per cent of the amount saved. From the camps and front come the soldiers' shoes, socks, underwear, uniforms, knapsacks, blankets, cartridge belts, mess kits, campaign hats and caps, rubber boots and slickers, overcoats—everything the soldier wears or uses. Harness, saddles, horse equipment, including old horse shoes come to the plant. Tin cans, oil and garbage cans, etc., are salvaged. Disabled revolvers and rifles and other ordnance are salvaged. The plant handles from forty to sixty carloads a day. About 75 per cent of the clothing, 70 per cent of the shoes, 90 per cent of the rubber goods are sent out of the workrooms to be utilized again.

Cable Lines Under Government Control.—On November 2 the President in a proclamation ordered that the marine cables be taken in charge by the government and placed under the administration of the Postmaster General, and the cable service consolidated with the telegraph service. This act has invited considerable criticism as it is claimed that since the armistice has been signed there was no longer a need to place the cable service under government control. The charge is made that this action was taken in order to give the administration full charge of the cables during the period of the peace conference. The action of the administration is being contested by one of the cable companies. Future events will determine whether the administration acted wisely in the matter. Several suits have been instituted to test the legality of the Postmaster General to take over the cable lines. Some of the European powers have entered a protest on the grounds that it is a violation of treaty rights, and since these cable companies have been given certain rights to operate in Europe it is claimed that one nation cannot arbitrarily assume control of all cable service.

Suicides in the United States.—The Statistician of the Prudential Life Insurance Company finds that since 1776 more than 500,000 Americans have committed suicide. He finds that more suicides occur in the spring than in any other season of the year, the number of suicides being highest in the months of April, May and June. Males are more prone to commit the act than females. Between the years 1911 and 1915 nearly 39,500 males and about 11,900 females died by their own hand. He says,

"Regardless of the fact that self-murder has become almost a common-place, the subject has been receiving no consideration from the church or state. The suicide record for 1917 is the lowest figure on record for a considerable period of time. There can be no more convincing evidence of the correlation of suicidal frequency with economic conditions than that the prevailing era of unusual prosperity, as reflected in the low proportion of business failures, is also represented by a decided falling off in the relative frequency of suicide, at least in the large American cities."

A New, Safe Gas.—The Navy Department announces the discovery of a new, non-inflammable gas, designed for use in balloons, dirigibles and other lighter than air crafts. The new gas, officially designated "argon," will eliminate the hazard of fire and explosion present where hydrogen is used to inflate the gas bags. The gas from which the "argon" is obtained comes from wells in Texas. A ten-inch pipe line, costing \$1,050,000, is being laid for a distance of 94 miles from the wells to a plant at North Fort Worth, where the gas will

be compressed into cylinders for shipment to the balloon fields. High-proof gasoline is obtained in a ratio of about five gallons per 1000 cubic feet of gas, and after the one per cent of "argon" is removed, the remainder of the gas is turned into the city mains of Fort Worth and Dallas.

Our 1918 Crops.—The Department of Agriculture reports that the value of the principal farm crops, based on prices paid to farmers to December 1, was \$12,272,412,000. This exceeds the former record year, 1917, by \$614,000,000. The acreage cultivated was 355,895,722, an increase of 10,700,000 over that of 1917. The wheat crop of 917,100,000 bushels is larger than the five-year average and almost 300,000,000 bushels larger than last year, but is more than 100,000,000 bushels smaller than the record crop of 1915. The corn crop is estimated at 2,582,814,000 bushels, or about 500,000 bushels less than the record crop of 1917. The corn is valued at more than \$3,500,000,000, wheat almost \$2,000,000,000, hay and cotton more than \$1,500,000,000, and oats more than \$1,000,000,000.

National Prohibition in 1920.—It is generally predicted that national prohibition is near at hand. When Florida ratified the prohibition amendment to the national constitution on Nov. 27, she was the fifteenth state to approve it. There are 22 states having state prohibition which have not yet taken action on the Federal amendment, but it is reasonably certain that every one will act favorably, thus making one state more than the required number to make our nation permanently "dry." There are three "wet" states that have elected a legislature pledged to ratify the amendment. Leaders of the prohibition forces predict that no less than 42 states will have ratified by early spring, thus making certain a saloonless nation by 1920.

Plan for Aerial Route to Australia.—Commercial and financial interests of Australia are making plans to connect Australia with London and other parts of the British Empire. A company has already been formed to survey an aerial route to London by way of Sydney and Port Said, Egypt. It is declared that nearly five hours could be saved between London and Paris, one day between London and Turin, twelve days between London and Calcutta, and thirteen days between London and Johannesburg, South Africa, in the transportation of mail and merchandise.

The Little Tin Can.—The tin can is a most vital factor in helping to feed the world. The world food situation depends on it. "An idea of the number of cans used for overseas work can be obtained from one item. During the first week of December Chicago sent to the babies of Belgium about 200,000 cans of con-

densed milk a day. When it is realized that foods of all kinds, covering every variety of product—fruit, grain and vegetable, as well as all sorts of meat or fish—must be sent, the importance of the tin can is better understood.

Educators and Military Training.—Nearly 200 representatives of leading universities of America and England agreed in a recent meeting that compulsory military training for students in American colleges was necessary to supply the United States army with officers in event of another war. This is in line with the sentiment not infrequently expressed in the public press. It is becoming more evident that an effort will be made to establish militarism in the United States, the very thing this country claims to have helped to destroy forever.

INTERESTING FACTS AND NEWS ITEMS

Nineteen distilleries with attached ware houses, in Kentucky, having an estimated valuation of \$5,000,000 were recently sold at public auction for \$205,000.

Approximately 95 per cent of the men in the army and navy of the United States are insured. Up to Oct. 31, 1918, 4,000,000 applications for insurance, representing \$35,700,000,000 of insurance, had been received.

It is declared the American gas shells were far more deadly than the German, penetrating even the most modern gas mask of the enemy.

A bill has been introduced in Congress to make November 11 of each year a legal holiday in this country in commemoration of the ending of the war and the signing of the armistice terms by Germany.

At present there are about 5,000 Germans confined in prison camps thruout the United States. It costs about \$176.15 a year to maintain each prisoner, the greater part of which is for food. In addition there is the expense of erecting and maintaining the camps for housing these men.

The daily cost of feeding a U. S. soldier twenty years ago was less than 13 cents; ten years ago it was 18 cents; during the Mexican campaign about 25 cents; when war was declared with Germany it rose to 40 cents, and within the last eight months to 50 cents a day.

Australia with a population of only about 5,000,000 suffered casualties in the war of nearly 55,000 dead and 159,000 wounded.

About 6,000,000 acres of land thruout the world are devoted to the raising of tobacco.

The average annual rainfall on one of the Hawaiian islands for a 5-year period is recorded to be 518 inches, thought to be the place of greatest rainfall in the world.

The royal families of Germany annually received about \$8,638,000 from their subjects, half of which was received by the former emperor. In addition to this they had numerous castles, forests and landed estates worth hundreds of millions more.

A Connecticut concern claims to have developed a new process for plating aluminum with nickel, copper and other metals. It is said that aluminum plated with nickel is highly resistant to wear and corrosion and that its strength is materially increased.

On June 30, 1918, the aggregate resources of the 28,000 banks in the United States amounted to \$40,310,000,000.

The Educational Bureau of the Department of the Interior is trying to discourage the use of nick-names especially designating certain classes of foreign born Americans. The Bureau is sending out a suggested form for a pledge to refrain from the use of such names.

In the automobile industry in the United States \$1,297,000,000 is invested, equal to the outstanding stock of five of the biggest American railways.

It is believed a new non-stop airplane record was made when a plane with two passengers flew from Mount Clemens, Mich., to Yonkers, N. Y., a distance of about 700 miles in four hours and thirty minutes.

At the recent election Oklahoma adopted the suffrage amendment to the state constitution by a large majority. Michigan and South Dakota are the two other states that entered the suffrage column this year.

In the last four years the United States has lost 800,000 lives from tuberculosis, more than the combined losses of men killed, suffered by both England and this country in the recent war.

Joseph F. Smith, head of the Mormon Church died recently. He was married six times and is survived by five wives, forty-three children, and ninety-one grandchildren.

More than 1000 persons, most of them German soldiers, were wounded and killed by the explosion of two German munition trains in Belgium.

Measures restricting the building of non-war structures have been abandoned. No building permits are any longer required.

Automobile manufacturers are making plans to manufacture automobiles and trucks on a large scale. They are planning to make \$1,000,000,000 worth of automobiles a year. It is announced that not until the nation is well established on a peace basis will there be a decrease in the price of cars.

In the recent War Work Campaign to raise \$170,000,000 a total of \$203,179,000 was given. This is said to be the largest outright gift ever made in the history of the world.

Observations made by a western railroad showed that half of the automobile drivers, out of a total of 20,000 observed, looked neither to the right nor left when crossing a railroad track. Only 35 drivers out of the 20,000 stopped their machines before crossing the tracks to make certain that no trains were approaching.

Recently 6,000,000 rabbit pelts were sold at auction in St. Louis for approximately \$500,000.

During the past year the Moody Bible Institute conducted evangelistic services in the Cook County jail, besides considerable personal work. 246 prisoners confessed Christ. Similar work in the "Bridewell" resulted in winning half of the 700 prisoners.

WAR SWALLOWING UP BRITISH FORESTS

Because of a soil and climate peculiarly adapted to the growth of trees England has long been noted for the wonderful beauty of its woodlands. Trees in great variety are to be found there, including a number of species that are unknown in other European countries.

Much thought and care have been given to the cultivation and conservation of the forests, largely for landscape effects and to serve as coverts for game. The government for many years has also systematically cultivated forests for the utilitarian purpose of supplying timber for the navy; some of the English oak is considered superior to any in the world for ship-building purposes.

The war is making great inroads on all these splendid forests for modern warfare requires enormous quantities of timber and timber products of various kinds. While every Englishman takes great pride in these woodlands of his native land and is extremely loathe to see them disappear before the lumberman's axe, the last tree will be sacrificed if need be in order that the needs of the fighting forces may be adequately supplied.

Before the war a considerable portion of all timber products used in the country was imported; now the native forests are being drawn on for more than 50 per cent of the annual total imports prior to the war.

A large body of experienced lumbermen have been called in from Canada, Newfoundland and the United States and the timber is being harvested in the most approved scientific manner with a view to conservation and fostering new growths. Everything possible is being done to replace the magnificent groves and woodlands but naturally it will be many years before these seedlings can grow up and the primitive beauty of the landscape be restored.—Sel.

Ye ye therefore followers of God, as dear children, —Ephesians 5:1.

WHAT SHALL BE OUR RESPONSE?

(Continued from page 25)

fully furnished for all who wish to support a child for a year. If you cannot secure these from your superintendent address either of the undersigned and they will be forwarded to you.

Last year 30,000 Sunday schools gave \$1,000,000 for this work. This year the need is greater and more funds are necessary. The Sunday schools of Japan, Brazil, and Egypt last year gave nearly \$5,000. The gifts from Egypt were contributed mostly in coins of less than a cent in value, many of them being as small as one-eighth of a cent. This year these schools will again respond. Do not we want to join them?

The following extract from a letter describes the conditions that prevailed at one place, but they are characteristic of many others:

"We admit from the side street daily three hundred into our compound and feed them. The crowd outside the gate is a terrible sight in their fight for bread tickets. After distributing 100 tickets today, I came back dirty and bruised from head to foot, and exhausted from struggle. Fifty hands were snatching for every ticket. They fought each other for the tickets."

This crowd struggling for a ticket was not composed of beggars. They were men used to the comforts of life, many of whom were refined, highly educated and once wealthy. Their property was confiscated by the government and thus they were reduced to absolute penury.

Brethren, the need is great and urgent. Our contributions should be generous and liberal. The words of John have special force here: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" No Christian should pass by on the other side or even look with mere curiosity at the terrible sight of these starving children. May every school take this need to heart and give freely. What will be the response from our schools? It depends largely upon how generous will be YOUR response.

Levi Mumaw,
Sec. Relief Commission.

H. Frank Reist,
Chairman Gen. S. S. Committee.
Scottdale, Pa.

We cannot control the results of our life, but we can control our purposes, and that after all is what counts with God—Sel.

Attempt great and worthy things. You may not always succeed, but you will become a greater person because you tried.—Sel.

All Mine are Thine, and Thine are Mine; and I am glorified in them.—John 17:10.

MISCELLANEOUS

A MYSTERY OF INSECT COURTSHIP

One of the many mysteries of insect life, according to the English entomologist, Doctor H. Knight Horsfield, is the manner in which the sexes of certain species contrive to communicate with one another at long distances. The story of the Oak Eggar moth has all the qualities of a fairy tale. When the maiden emerges from the cocoon she may find herself imprisoned in the chip box of the naturalist, it may be, in the heart of a smoky town, many miles from the haunts of her kin. Nevertheless, she at once announces her advent to her possible swains, then hovering over the faraway moorland. To quote from the London Mail:

"How is the communication made? By what manner of wireless telegraphy is the imperious message sent which is responded to instantly by the Eggar gallants, who desert their fragrant habitat, brave every obstacle, ignore adverse winds, shape their course thru a strange and dusky wilderness of bricks and mortar, find the identical house, and, at length, laughing at locksmiths, cluster in masses around the tiny prison wherein the young princess is interned?"

"The facts are unquestioned; experiments designed to bring about these 'assemblings' and to test the distances the males will travel are well known to all entomologists. But the main question, the manner of communication, remains to be answered. Darwin, Wallace, Ray Lankester, all the great ones, indeed, are silent, or at best inconclusive."

Fabre, the insects' Homer, with his infinite capacity for taking pains, devoted long periods to devising tests that should at least wring their secret from the breasts of the knightly Oak Eggars. He abandoned, of course, any hypotheses based on the faculties of sight and hearing; the sense of smell appeared to be the only line of correspondence open. But is the sense of smell tenable as a theory? We know that odoriferous particles are carried on the wind; they do not fly against it for any great distance. We know that very powerful odors will conflict with and overpower any weaker ones; a fox may destroy his own fatal taint by mingling with a flock of sheep. On these lines Fabre worked.

He tells us he made his study a very chanel house of horrible stench; still the Oak Eggars came to gather passionately about their idol's goal. Nevertheless Fabre himself seems finally to lean to the scent theory, but he plainly does so for want of a better. At the risk of stepping

in where the angels of science fear to tread, or at any rate, tread gingerly, Doctor Horsfield ventures to make a suggestion. By what right do we restrict insects to our own five senses, and especially to the obviously limited range in which these act? Five is an arbitrary number; in other realms of nature there may be fifty or fifty thousand.

Doctor Horsfield recently received from an officer serving on the South American coast the following letter:

"One bright clear day last week (March of this year) we were lying close inshore and sending out intermittently on the low-power wireless when the air seemed to become full of butterflies and other winged insects. The majority of the butterflies were white with black spots or tortoiseshell. When the wireless stopped they all dispersed. Was this sudden attraction to the ship due to the wireless? There was no wind at the time and the season now corresponds to early autumn at home."

It would appear from this that some insects, at any rate, including certain butterflies, possess organs capable of response to the vibrations of the wireless, vibrations to which our own coarser organizations are altogether insensible, and by parity of reasoning it is fair to infer that the male Oak Eggar may own a receiver by which it actually takes in the love message dispatched by the imprisoned maiden in the chip box miles away.

One may well ask if the insect world is not familiar with something corresponding to what mortals would call fourth-dimensional space. It has been suggested that insects actually know something more in the way of direction than merely length, breadth and thickness. Some experiments were made before the war with a view to the detection of the region invaded by a breed of African insects which disappeared and reappeared, no one knew how or where. The conclusions were not sufficiently authenticated by data to justify their acceptance, but it seems clear that insects have either a sixth sense or an unknown dimension to move in. The sacred insect of the ancient world of Egypt was said to move from earth to the realms below and to be able to communicate in a language unknown to mortals with the deities of hell. There was a similar insect lore connected with the annual crop.

Self-will is the mother of a good many sins.

THE LATEST THING IN WIRELESS

Possibly the most amazing of modern inventions is the new wireless telephone just perfected by Earl C. Hanson, a twenty-three-year-old youth of Los Angeles, California. The wireless invention includes a portable combined sending and receiving set which weighs less than fifty pounds. It may be carried beneath the seat or in the trunk of the automobile, in connection with which it would prove very valuable in the event of accident on the desert, in the mountainous regions or the like. The most recent "stunt" performed by young Hanson with his machine was to telephone from an automobile as it was speeding at a rate of forty miles an hour. He found that his device worked just as efficiently at that speed as it did when at a standstill. It may be used on any type of automobile, the storage battery of the machine furnishing power by which the device is operated.

This apparatus may be used to advantage by patrolmen whose beats are located in the outlying districts. While making his rounds he could carry a small combined sending and receiving device slung over his shoulder or attached to his bicycle. When a resident on this patrolman's beat should report trouble the officer could be notified by wireless of the fact no matter where he might be located and he could hurry at once to the scene of the trouble. It could be used also in connection with municipal wireless phonograph concerts. From a centrally-located sending station the phonographic music could be sent out all over the city to be caught by all who had regular wireless receivers and ear tubes, or receivers attached to phonograph horns.

Hanson's wireless invention differs from every other invention along this line in that it employs low frequency and low voltage instead of high frequency and high voltage of the systems now in use. This wireless phone uses fifty volts, while the other systems require from 25,000 to 100,000 volts. No spark or arc is used in the Hanson system, and the waves of this system are not affected by statics. Another point, he used direct instead of an alternation current.—Sel.

Look straight at the person who is talking to you, and at the one to whom you are speaking.

Through our Lord Jesus Christ by whom we have now received the atonement.—Romans 5:11.

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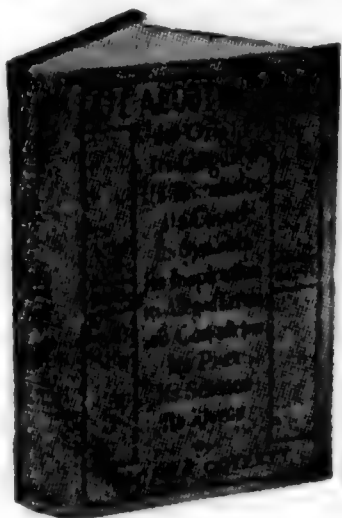
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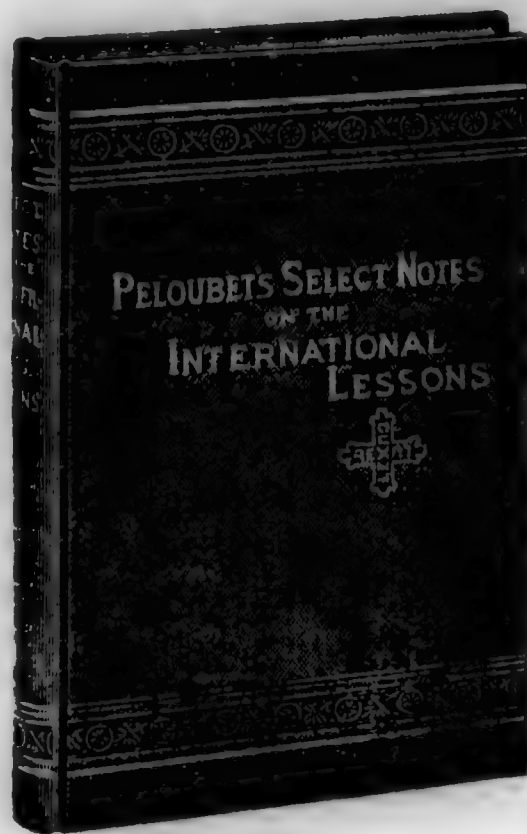
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EDITORIALS

(Continued from page 9)

OUR BIRTHDAY:—With this number we begin Volume XI of the Christian Monitor. One decade of service is past and recorded. During this period the Editorial Staff has tried to give their readers the best possible service and furnish only such reading matter as would be morally, intellectually and spiritually up-building. In this they have not always succeeded to the degree desired, but they have tried. It is still their purpose to follow this policy and seek to make the periodical

more serviceable and beneficial to the readers. In this work they solicit the prayers and cooperation of its readers.

It is gratifying to note the promptness with which many renew their subscriptions. A large number of subscriptions fall due the first of the year, and hence we anticipate many more renewals in the immediate future. We cheerfully welcome the new subscribers and readers into our family circle. We invite others to join us. New subscriptions may be had for 75 cents for a year. For club rates see inside front cover.

CUR YOUNG PEOPLE and MISSIONS

(Continued from page 23)

- Attend to the teaching of the wise parent.—Prov. 6:1-13; 7:1-5.
 - Put away evil.—Eccl. 11:9, 10.
 - Remember the Creator.—Eccl. 12:1.
 - Be an example of the believers.—I Tim. 4:12.
 - Study to please God in service.—II Tim. 2:15.
4. The plan of God for Extending the Message.—II Tim. 2:1, 2.

PERSONAL THOUGHT

Blessed are we if we do not waste the opportunities of youth to become efficient servants for the extension of the Message of life.

SUGGESTIVE ASSIGNMENTS

For Children—

- Text word, Hear.
- Telling Others the Story of Jesus.

For Young People—

- How Young People Can Further the Cause of Missions.
- Opportunities for Preparation.
- First Things First in Becoming a Missionary.

For Older People—

- Responsibilities Toward the Younger for the Extension of the Mission Cause.
- Present Opportunities to Serve.

CHRIST'S LIFE AND MY LIFE.—Jno. 17

Topic for February 2

MOTTO

"Conformed to the image of His Son."

THE STUDY HOUR

I. Christ and Mankind.—As we think of the Christ we think of one who is perfect. As we think of humanity, we think of beings who have failed because of sin and imperfection. The temptation comes to us then to think and say that it is no use for us to expect any benefit from His life because it is so far beyond ours that we cannot attain to it. But we should look more deeply into the plan of God for Christ's life and my life. God sent the perfect One into the world with flesh and blood as I have that He might live with the limitations and temptations about Him as I have them. He was God clothed in flesh and blood while I am only a depraved human spirit clothed in flesh and blood. What benefit can He bring to me by out-stripping my life with His strength and I must only behold it in my weakness? He came to bring life to us. "As many as received him to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—Jno. 1:12. If our spirit should receive power like that because of the coming of the Son of God and because of faith in Him, is there not something for me that is better than to live without Him in my helplessness alone?

As we look at His life and our own life, we may well compare them to see whether our life has the divine nature working within to make it like the life of the perfect One, or whether we find it still dominated by the power of evil without Christ and His saving power.

II. The Text, Jno. 17.—After Jesus had said, "Be of good cheer, I have overcome the world," He lifted up His eyes to heaven and prayed the prayer recorded in the seventeenth chapter of John. It is as tho He appreciated our condition and then talked to the Father about it in the prayer. Here He talks of His life work and then prays for His disciples. He does not ask that they be taken out of the world but that they be kept from the evil. They are to be in the world as He was. But they are not to be of the world just as He was not of the world. Thru His sanctification of Himself as the Savior He opens the possibility that they may be sanctified thru the truth. Oneness with Christ and the Father is the burden of the prayer and the possibility of the disciples.

III.—Outline Study.—

- The Character of Christ.
 - Obedient to parents.—Luke 2:51.
 - Selfdenying.—Phil. 2:5-8; II Cor. 8:9.
 - Meek and lowly.—Matt. 11:29.
 - Loving.—Jno. 15:13; 13:1.
 - Good.—Acts 10:38.
 - Holy.—Luke 1:35.
 - Harmless.—Heb. 7:26.
 - Innocent.—Matt. 27:4.
 - Sinless.—II Cor. 5:21.
 - Forgiving.—Matt. 23:34.
 - Patient.—Matt. 27:14.
 - Compassionate.—Luke 19:41.
 - Merciful.—Heb. 2:17.
 - Obedient to God the Father.—Jno. 4:34.
- Our Possibilities in Christ.
 - The Fruit of the Spirit.—Gal. 5:22-25.
 - Clothed with Christ.—Rom. 13:12-14.

SUGGESTIVE ASSIGNMENTS

For Children—

- Text word, Christ.
- Made like Jesus.

For Young People—

- Jesus as a Child of Earthly Parents.
- Jesus as a Friend of People.
- Jesus in Times of Temptation.
- Jesus as He Prays.

For Older People—

- Jesus the Son of God in the Flesh.
- How We may Become Like Jesus.

WORKERS' COLUMN

(Continued from page 17)

- God's judgment is separation and death.—Gen. 2:17; Eze. 18:4.
- Sin will be recompensed with judgment.—Rev. 18:4-8.

IV. Man's Attitude Toward Sin Should Be—

- Confess.—Job 33:27.
- Sorrow for.—Psa. 38:18; Jer. 3:21.
- Abhor.—Rom. 12:9.
- Depart from.—II Tim. 2:19.
- Avoid appearance.—I Thess. 5:22.
- Strive against.—Heb. 12:4.
- Destroy.—Rom. 6:6-18.

V. Freedom from Sin.—

- Redeemed by the blood of Christ.—Eph. 1:7.
- Cleansed by the blood of Christ.—I Jno. 1:7.
- Saints are free from sin.—Rom. 6:18.
- God forgives.—Ex. 34:7.
- No condemnation for.—Rom. 8:1.
- Escape from the burden of.—Heb. 12:1, 2.
- Saved from the presence of.—Rev. 20:14; 21:1-4.

ECHOES OF LIFE

(Continued from page 2)

things that are absolutely of no value to you and never have been nor ever will be. Their very recollection does you harm and you are always smaller for their conscious presence. Keep them in the sub-conscious and in the realms of the past. Let them belong to those parts of your yesterdays that are in the abode of the dead—the dead that always shall be dead. Blessed is the man that can forget—forget that which is injury for him to remember and detrimental to his entire well being and even that of others at times.

Those little cares and anxieties of yesterday, let them live in the past forever. Those petty differences with your friend or neighbor let them live in the land of "know not where." Those foolish fears that harass you, cast them into the abyss of the past and live in the ever present of to-day. Lose what is not worthwhile keeping as you pass the road of Today toward Tomorrow and let it drop in the tomb of yesterday.

Elizabeth Barret Browning takes the beautiful way about it all when she writes,

The little cares that fretted me,
I lost them yesterday,
Among the fields above the seas
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees;
Among the singing of the birds,
The humming of the bees.
The foolish fears of what might happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn,
Where drowsy poppies nod
Where ill thots die and good are born
Out in the fields with God.

Yes there is the place to forget the ill and produce the noble and good—out in the fields with God. You can forget all that is ill there and remember only that which is beautiful and worth while. There the good is born—anywhere with God that takes place, but it takes place easier probably out in the fields with Him.

And now, friend, let us not forget that we are in the New Year! we had just mused ourselves into the realms of the past a bit to pick out for our benefit the worthwhile in our yesterdays that our to-days may be better yesterdays when they have crossed the threshold of the present.

Listen then, let the Old Year do you the kindly deed of allowing you to recall the pleasant and profitable experiences of your yesterdays that the New Year may be a better Old Year when it is past. And will you will to forget—to bury in the abyss of the past—those things that will but be a marring cloud in your own and other people's success and happiness?

To you and your friends the best New Year ever.

West Liberty, O.

COMFORT FOR THE CROSS-BEARER

By Sallie E. Moyer

The title of this book suggests the nature of its contents. The circumstances under which the book was published appeal to every lover of suffering humanity. For over twenty years the author has been a helpless invalid, depending upon the painstaking care of a devoted mother and the help of sympathizing friends for support. Thru sheer force of will power and desire to make her contribution towards her own material support and the comfort of other sufferers she wrote the book bearing the above title. Those who purchase the book will not only be the possessors of a book that has brought comfort to many a cross-bearer but will also lend a helping hand to one who will appreciate the encouragement thus given. There are yet 500 of these books to be sold. Retail price, \$1.00. Postpaid. Send your orders to **Mennonite Publishing House, Scottdale, Pa.**, or to the author, **Sallie E. Moyer, Perkasio, Pa.**

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CHRISTIAN MONITOR

FEBRUARY, 1919



OLD PEOPLE'S HOME, Marshallville, O.

Destroyed by Fire on January 4, 1919

SELECT READING

ECHOES OF LIFE

Little Brown Hands

Clayton F. Yake

It's been just a few years ago that you and I were little tots romping and playing so carefree in real childish glee about the dearest spot in all this wide world—our birth-place. And as we look back from the mile-post now reached to that place and recall those days that were spent in such exquisite ways we can't help but wish that just for once again we might be privileged to go back to that spot—the very spot where we first saw the sunlight peep thru the eastern windows and where a fond mother huddled a wee tiny one in her caressing arms—the very spot where God gave us the breath of life—and there again watch the same morning sun peep thru the portico as it did long years ago. How those past moments, even tho we know little or nothing about them, would at present be appreciated so dearly thru our greater conception of life.

And then as we go from one spot to another where our baby feet trod we recall the little incidents that have been told us of those times. How our hearts glow with the sunshine of joy and appreciation as we truly wish we could go back over it all once more as a child!

But the boyhood days! When we were able to go by ourselves and spend many an hour of ease in the shade of the old apple trees swinging, swinging and never even tiring of the same. How we climbed the apple trees to be sure that the first ripe apple would not be missed, and, of course, it was not.

And then with it all our school days. The little red-brick school house by the side of the road. How it afforded us much joy and the means of a broader vision of life. And how we occasionally would afford the teacher the pleasure of aggravation. The games we played, the schoolmates we loved, the associations we had with them—all are so dear. Even the very ground we tread upon has a kind of hallowedness for it all.

Then, of course, how we watched the cows. The lane we drove them in and out of daily; the cherries we would pick while at this job and how we recall that the cows would always need attention by the time we'd just be up in the tree. Those annoying moments! Cows surely should know better how to treat a boy than that!

And so one scene after another could be recalled until finally we began to plan for this and that and the other thing. And eventually comes the time the little red school house by the side of the road must be left behind and we start to carry out some of the things we planned there. And so we bid goodbye to those dear spots and enter the bigger phase of life—that of real preparation for a vocation, passing out of those beautiful days of childhood not knowing whither we are going but determined that we should make the best of life.

Thus eventually we come to the mile-post we are at and look back just from the appreciative standpoint, and to our mind flash all the things that occurred in those first sixteen years of our life as clear as a painting. We admire and appreciate them all, but what lies ahead concerns us most, and so we turn our faces westward again.

"Bro. Yake, what are you going to be when you get big?" I hear a little tot ask me and — (a long pause) I begin to wonder, too, what I am going to be when I get BIG. And that brings me to wonder what these little tots I come in contact with daily are some time going to be. And then again just for a moment I glance over a real big list of little ones that have been in my presence these past years and I see them hewing their paths of life on the farm, in the factory, in college and in the school room. And I say to myself, Why they were just little tots a few years ago!

And again I wonder, What are these little tots going to be some day—these little brown hands that do a hundred and one things already? What are they going to be when they grow big? You can ask them fifty little tasks and they can do forty for you right off and with a little instruction learn the other ten. These little "patties" fastened to two little arms and guided by a healthy and normal mind can do the hundred and one little tasks that you never dream of. They are bundles of energy and life and who can tell what lies dormant in such a wonderful mechanism of God's construction.

Oh for a mind and soul big enough to direct and develop such energy to proper and useful channels! Who wouldn't feel the need of a Solomon's wisdom?

Did you ever give it a thought friend, especially if you are a parent, What are these little "patties" going to do some day? What will these little brown hands be when they grow big—and they are going to be big before you realize it? Do you think that President Wilson's mother knew? or Dwight L. Moody's or R. A. Torrey's or even Jesus' mother? Do you think any of them ever realized that the little tots rocked asleep in their protecting arms should some day sway the influence they did? Hardly, I hear you say, but I am sure that they did wonder: for every true mother does and a father, too.

But, friend, I want you to wonder more. Yes, more, so as to take the greatest possible interest in the moulding of these little ones who are in your care for future life. You may after all shape their destiny or at least direct their energy.

I am so glad for the present good conditions for the child along these lines, but, it appears to me, we are far, far back of God's standard. We are much more responsible for the shaping of the destiny of these little brown hands than we ever realize, and oh, that that responsibility were fully realized, for who knows what they some day shall be. It is true by historic examples and proves

(Concluded on page 62)

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

H. FRANK REIST

Editor

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S. F. COFFMAN, Vineland, Ont., Bible Study

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Address all correspondence to Christian Monitor, Scottdale, Pa.

Entered at Post-Office, Scottdale, Pa., as Second-class matter

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XI

SCOTSDALE, PA., FEBRUARY, 1919

No. 2

SPIRITUAL VICTORIES IN LATIN AMERICA

The Autobiography of Francis G. Penzotti

IV. A Third Journey

I arrived extremely weakened in body, but the Lord had permitted me to put out a greater number of books than in the first journey and had also granted me a good harvest of souls for his storehouse.

The results reached awakened greater desires to begin another trip, this time to countries farther away. After a short stay with my family among my beloved Valdensian colony we drew up plans for another longer journey. The privations and difficulties of the last journey had injured my health much, reduced me to a very weak state, and the doctor told us that I needed a rest. So a trip was planned which involved a sea voyage. It was to the northern part of South America.

In December, 1885, Mr. Milne and I took the steamer to London, stopping a short time in Rio de Janeiro, Pernambuco and Bahia. From London we set sail for Barbados, San Vicente and Trinidad, from which we directed our way to La Guayra, the principal port of Venezuela. From this point we went to Caracas, its capital. The long ocean trip of two months did us a great deal of good. On arriving at Caracas we already felt in condition to begin the fight.

As you would expect, at this time there was no gospel work in these towns, and we had to fight not only with the priests but also with the people and the civil authorities.

We worked in La Guayra, Caracas, Valencia, Puerto Cabello, Maracaibo and various other towns. All the time that we remained in Caracas we held gospel meetings, and a good number of souls were converted. A short time ago I received word that some of these people are still living and have remained faithful; and it is a great joy to know that some are even missionaries today.

The fight was fierce. The climate was tropical and very unhealthful. Our health suffered a great deal, but the Lord sustained us. I remember that a writer, at the time when Venezuela, Colombia and Ecuador were united—then called Nueva Granada—said, "On being separated, Ven-

ezuela will go to the barracks, Colombia to school, and Ecuador to the convent." On visiting these three republics we noted a characteristic tendency in perfect accord with the opinion expressed. In 1886 Mr. Crespo was president of Venezuela. But the figure most noted was Guzman Blanco, ex-president. On disembarking in La Guayra the first thing which greeted the eyes of the traveler was a monument in honor of this gentleman; and almost every house and public lamp-post bore his name.

La Guayra is the port of the capital. It is situated at the foot of a mountain and its climate is so hot that it is unbearable for the foreigner. The train leaving there takes about three hours to reach Caracas. All the time the slope ascends three feet to every hundred until you reach a height of almost 4,000 feet. Then you descend the other side of the mountain 1,000 feet and arrive at Caracas. Before reaching the city you have to cross a precipice, which makes a very profound impression on your mind.

Venezuela has a little more than three million inhabitants and its climate for the most part is tropical. But in Caracas, which is three thousand feet above the level of the sea, the climate is very agreeable. The city has good buildings and monuments. Its commerce is active. Its principal riches consist in coffee, cocoa, india rubber and woods. In La Guayra there is now an Alliance mission, whose pastor, Mr. Pallazzina, was converted, as was also his wife, during our visit to that city in 1886. The Alliance, the Presbyterian, and the Brethren are working in Caracas.

From Venezuela we went to the island of Curacao, which belongs to Holland. From there we went to Sabanilla, Colombia, port, on the Atlantic, of the capital city, Bogota, and a short distance from Barranquilla, which is at the mouth of the Magdalena River. There I left Mr. Milne sick, and I went to the Isthmus of Panama to carry on a campaign of the propagation of the Bible, and preaching, remaining there a number of weeks, putting in circulation three or four boxes

of Bibles and holding various meetings.

Then, passing by Cartagena, I returned to Barranquilla, where I found Mr. Milne better. Barranquilla was important, being the port and customs of the capital. Its climate is little less than a hell. The city has no other pavement than the sand, which makes passage laborious and disturbs the eyes very much. After working for a short time there, where there is a small Presbyterian mission, we took a little steamer in the direction of Bogota, passing through Magangue and other little towns in order to arrive at Honda, whence we went mule-back for three days to Bogota. The journey from Barranquilla to the capital is extremely uncertain. The regular time for the journey between Barranquilla and Honda is ten days, but more or less frequently takes twelve, fifteen or even twenty, because the Magdalena River is very apt to overflow, being difficult to keep within its banks when there are heavy rains. On the other hand, when there have been no rains for some time it is not possible to navigate it.

Honda is a town that leaves much to be desired as regards cleanliness. Besides it is very poor, its climate is extremely hot, and there are many lepers there. From there toward San Pedro you cross some valleys where nature is attractive, but the inhabitants are of a yellowish color and enjoy little health. When you begin the ascent of the mountain the climate becomes more and more agreeable, and on arriving at San Pedro and then Aguas Largas one feels revived. On arriving at this height, called El Manzano, nature is splendid and the landscape beautiful. The crystalline waters of the rapids flow in abundance. On all sides the animals frolic about, and you see rare plants, butterflies of all sizes and of the most varied colors; birds abound and fill the air with songs; and from there you see the tops of the mountains, always covered with snow. At last all this, in contrast with what you have experienced in Honda, makes an impression on the soul similar to what would be produced, undoubtedly, on the one who came out from the torments of purgatory (if such existed) in order to enter the glories of heaven.

Providentially Saved from Death— Colombia

After traveling some fourteen leagues through these high plains you arrive at Bogota, situated some 9,000 feet above the level of the sea. Here you enjoy a charming climate, since you live in eternal spring. Its buildings for the most part are of Spanish origin and somewhat antiquated; but it is a center of culture, and they say it is the place in America where they speak Spanish the best. Its population is more than 100,000 inhabitants. There are many churches, convents, priests and nuns. As is natural, we had much opposition.

There was a Presbyterian mission there, at the head of which for some years was Dr. H. B. Pratt, author of commentaries on various books of the Pentateuch, and of a modern version of the Bible in Spanish. But when we went there we found in charge of it Mr. Caldwell, a faithful missionary, together with his wife, a blessed woman. They knew very little Spanish, and therefore made use of our visit to hold a series of preaching services every night during the month that we remained there, with the result that, little by little, the church was filled and there was a very notable revival.

The day came when we ought to continue our journey, but the muleteer who was to come with our pack animals did not come. Then we spread abroad the news that we would hold another meeting that night. There was in the congregation a professor, Miss Francks, who had a live interest in the work and knew well the people who attended the meetings. This young woman had the custom of sending me a little paper in order to indicate to me what text was best each night. This evening she sent a child with a card on which she said it would be very well tonight to read the ninth chapter of the Gospel of St. John and preach on the words, "If he is a sinner or not I do not know; one thing I know and that is, once I was blind, but now I see." The child came, but I was not there. The hour came for the meeting and I went up into the pulpit. I read the ninth chapter of John and took as my text the same verse which she had indicated on the card. We had a night of blessing. Miss Francks, after the meeting, came to thank me, believing that I had received her card and granted her request. How great was our surprise when at this moment the child drew near to deliver to me the card!

We were somewhat put out because the muleteer had failed us, since we had lost connections with a small division of the railroad to Girardot. But on the following day we thanked God for the apparent disappointment. For the train that we were to have taken was wrecked and the passengers perished.

On arriving at Girardot we gathered some branches with which we constructed

a kind of raft, the best we could. We just got into it with our boxes of books, and we let the current of the river carry us down to Honda. Thence we went horse-back, passing through Cauca, Manizales, Cartago, Buga, Buga la Grande, Palmira, Caliz and various other towns, until we came to Buenaventura, a port of the Pacific, not without having sown in every place the Word of God. Notwithstanding the ardent persecutions which were roused against us in all parts, and the great danger of our lives, as much in the work as on the journeys, the Lord gave evidences that our work for his glory was not in vain.

Colombia has a very large territorial expansion and is very rich in the three kingdoms—animal, vegetable and mineral. This republic was one of the first in Latin America to proclaim liberty of worship. But no one made use of the opportunity to carry the gospel to them during these twenty years of liberal government. In 1886 the clerical government or conservative party, as it is called, had such a reaction that Colombia is actually the place of refuge of the priests expelled from all other parts, and, day by day, becomes the most difficult country for evangelical work. As the priests consume, and do not produce, they have carried misery to the richest country.

The last time that I was there, in 1907, for every dollar gold they gave me two hundred Colombian dollars. There are 4,000,000 inhabitants there, and you can almost say there are no Indians.

(To be continued)

"THE WORLD'S MOST UNHAPPY MAN"

"Probably the most unhappy man in the world today is the Pope." So a writer who signs himself "Torquemada" declares in the New Europe (London). The same writer continues: "His political universe is tottering. In this war between despotisms and free peoples despotisms are cracking and dissolving; and, if the Allies realize their aims, despotisms will disappear."

It is the misfortune of the Pope, we read further, to have inherited a body of political teaching in virtue of which the Papacy is the most absolute and rigid of the medieval despotisms that still survive.

"At one time in its history it (the Papacy) almost succeeded in establishing itself as political overlord of the world. When its very existence was threatened by the Reformation, it tempered some of its pretensions and became at once the partner and the tool of the secular despotisms that helped it in the counter-Reformation. The Papacy has lost its temporal possessions, but it has abrogated none of its claims. It is not only itself a medieval despotism, but it professes to teach authoritatively the principles that

must govern the social structures of all States. Its theory of society, of the State, of the relations of States to the Papacy, has not changed in any essential particular since the Middle Ages.

"It still claims the right to depose kings and governments, to free peoples from their allegiance, to delimit the sphere of action of every secular government. It denies the right of civil States to legislate in certain questions of political and social policy. The Syllabus of Pius IX., which is part of the dogmatic teaching of the Church, anathematizes those principles of liberty and freedom on which every Allied State rests, and for the extension of which the Allies are fighting. According to the political teaching of the Pope the American Republic, the French Republic, and Modern Italy were conceived in sin, and are merely tolerated because the Papacy has not the political power to destroy them."

These claims may sound preposterous, but "they are the current teaching in every Catholic ecclesiastical seminary," the writer states; "and, notwithstanding that they have long since been rejected or ignored by the majority of Catholic laymen in the Allied countries, they represent the convictions of the ecclesiastical organization and determined the papal attitude toward the war."

"The German, the Austrian, the Turk and the Bulgar, as they have shown themselves in this war, are not the natural allies of the head of a great spiritual Church. But they are the only possible allies of the political teaching of the Pope and his ecclesiastical organization. The Central Powers in political theory are acceptable to the Vatican, for the Central Powers fight for the continuance of despotism. The Vatican is opposed to the Allied Powers, since the Allied Powers fight for freedom and free institutions. Catholics who fight on the side of the Allies in this war are not political followers of the Pope, but are his political opponents. The turn of the tide has come."

When this war is over, concludes the writer, the Pope, unless he sets his house in order, will find himself the only despot remaining, faced by a democratic world that has come into being in spite of his laws, his intrigues and his anathemas, and springing largely from the blood of his spiritual children.

"He has had to face this issue before in the case of particular countries, but he then had his fellow despots to back him, and he came out at least undefeated, by branding as irreligious those who were prepared to lay down their lives for right and justice and freedom.

"Two courses are open to him in the future, either to run the risk of being a Pope without a flock or to become again the democratic head of a great spiritual church."



EDITORIALS



RELIEF WORK IN THE NEAR EAST:—The overwhelming defeat of the Turkish armies in Palestine opened to the world a large and needy field for relief work. Access to these countries was impossible so long as the Turks were in control. Since these countries in Bible Lands have no responsible governments relief must come thru philanthropic organizations. In France and Belgium the United States Government can furnish food and clothing in the form of a loan for which the governments there make themselves responsible, but in Bible Lands there are no stable governments with which to deal, making it imperative that other relief organizations take up the task of feeding and housing the starving millions.

The Red Cross has taken over responsibility for a large part of Syria and Palestine, leaving absolutely dependent upon other organizations no less than 2,900,000 souls, all accessible. A large portion of this number will be dependent on outside aid for at least six months. There are 1,770,000 refugees to be repatriated who are away from their homes on an average of 400 miles per person, some as far as 1,000 miles. No less than 50,000 houses costing on an average of \$50 each will be required to house these refugees returning to their former homes. Farming implements, seeds, cattle and sheep will be needed to enable these people to become self-supporting. Large quantities of cloth for clothing and bedding will also be necessary. These people are destitute, their homes destroyed and personal property taken from them by those who sought to annihilate them. These people are not of the beggar class, but industrious and all they need is the opportunity to again earn a livelihood.

It is a blessed privilege to have a part in a work of this character. As a Church we rejoice that we have found an avenue thru which we can render direct service in this needy field. The fact that some of our own number are entering this field gives us a vital connection with the work and will stimulate our interest in it. Here is an opportunity that seldom comes to Christian young men in the vigor of young manhood to volunteer their services to help relieve the suffering of these unfortunate peoples. We rejoice that so many young men are volunteering for reconstruction and relief work. It is a striking fact, however, that a large majority of those who do volunteer have passed thru the military camps. This is a time for young men who have not been called to camp to volunteer for service abroad. This work is not taken up by the boys as an alternative for military service, but because of the conviction that here they can render a vital Christian service to their fellowmen who are in need. This same motive should prompt others who were not called by the selective draft to engage in this work.

During the present year the Church should make

large contributions not only for the material, but also the spiritual welfare of humanity. With the present seething unrest thruout the whole world, due to the collapse of civilization, the Church is confronted with large and rare opportunities to witness to the power of the Gospel of Christ. Will she respond?

THE TEST:—The Gospel principle of nonresistance, taught and exemplified by Christ Himself, has received considerable publicity in the past few years. Many have heard of it for the first time. Even tho they may not be convinced of the fact that it is a fundamental principle of the Christian faith, they have received knowledge which may some time blossom into conviction. This war has afforded the opportunity to make known to the world, in a way not possible otherwise, this teaching of God's word.

This being true it follows that, as never before, the world will watch with an eagle's eye the lives of all those who profess to adhere to this principle. The world knows that this principle has its practical applications in other matters than national strife. They will determine our sincerity by the manner in which we exemplify this principle in our daily walk and conduct, by the attitude we take towards our brethren and those outside with whom differences may arise. Here is the acid test. If we as individuals or as a Church fail here we will fail to convince the world of the real power of this principle of love.

In the Bible and Christian Life departments of this number are two thought-provoking articles dealing with the Christian's attitude towards carnal strife. We urge that these be given a careful reading.

SUPPLEMENTAL WORK FOR THE SUNDAY SCHOOL:—This is the title of a small leaflet issued by the General Sunday School Committee of the Mennonite Church. The leaflet was prepared by a special Committee appointed by the General S. S. Committee for this work. The memory work is adapted to the needs of the different grades in the Primary and Junior departments. The course covers seven years and includes the memorizing of portions of Scripture, hymns, books of the Bible, the names of the Apostles and a prayer. It is the desire of the General Committee that our Primary and Junior workers give this course a trial. Sample copies may be secured gratis by addressing the Editor, Scottdale, Pa., or any of the following members of Committee that prepared the leaflet: E. J. Zook, Goshen, Ind., I. W. Royer, Orrville, O., or S. S. Yoder, Middlebury, Ind.

CHRISTIAN LIFE

THE INDWELLING CHRIST

H. W. Stevanus

In the beginning Christ, Christ all the way, and in the end Christ. Yea Christ, God's own Son, for ever eternally without end the believer's all and in all. (Col. 3:11).

Christ—What does it mean? In a few words we might say it is the title applied to a PERFECT MAN; Jesus, the Son of God, in the likeness of sinful men. As we follow this Jesus from the courts of heaven to the Bethlehem manger and walk with Him and talk with Him as a boy, and associate with Him as a young man, and follow Him as He goes to and fro over the hills of Judea, thru the villages and towns of Galilee teaching the simple, preaching to the poor, healing the sick, casting out devils, seeking the lost everywhere, and then, finally go with Him thru the Garden and to the judgment hall, and watch His gentle way of suffering wrongfully both persecution and death, we cannot but say,—Dear Jesus, your Life is the Life for me; heroic, sublime, beautiful, unassuming, gentle and unmeasurably longsuffering, compassionate life of Jesus, God's own Son, let me have it, this full, free, abundant LOVE LIFE of Jesus Christ, the Savior of men. "Abide in me, and I in you" (Jno. 15:4).

According to our nature we find nothing good dwelling in the heart. My life is blasted. Born in sin, being bound with chains of unbelief, pride, lust, and intemperance, wholly unfit for the Kingdom of God, I need to open my heart and life to the great and perfect life of Jesus Christ. Diseased with sin I need the great Physician with His never failing prescription of **salvation** and His all-powerful remedy—the blood which He shed for my sins. Then, when He has come in and healed me I need His healing balm as a daily remedy for all the aches and ills which I receive in the fight against evil. My life without Christ is an unfruitful tree; yes, not only unfruitful but bearing thorns and briars as a direct result of the evil within.

I need Jesus in my house as the head of all my affairs. When I go into the dressing room I need Him to select for me the robe of righteousness and a pair of gospel shoes so that my life may be surrounded with holiness and my feet may be shod with the preparation of the Gospel of peace.

I need Him in the reception room for there is where my soul gets into contact with kindred spirits and thus it needs

to have One who can direct all affection in the true channel of Christian fellowship and mutual love.

In the dining room Jesus needs to find a hearty welcome; not only as a guest but as the head, the master at every meal to direct our eating and drinking and to bless our conversation.

Jesus needs to dictate the equipment of my library. With God's Book in the center and faith in the unerring, heaven inspired message of salvation for lost men and assurance for the faithful believers; all other books and magazines should bow to its mandates. Then as the Word of God is revealed and made a living testimony, **Jesus, the Great Teacher**, with His pure life and compassionate nature becomes more precious to us.

Jesus in my house—yes, the **indwelling**

Christ keeping my vision clear toward the world so that I may see struggling humanity that is crying for help, and being moved by that great compassion of Jesus Christ I can go forth to rescue them. Then, too, Christ dwelling within puts a great sky light into my house so that the sunshine of heaven may stream into my soul.

My spiritual house without Jesus is dark, unclean, and on the shifting sands of time, but as it is cleansed by the blood, planted on Mt. Calvary, on the solid Rock, sanctified and kept holy, my life may be peaceable, joyful, and eternally happy. There will be a **new Life**, a **new Song**, a **new Hope**, and the triumphant faith of Christ Jesus dwells within and I "shall go out with joy, and be led forth with peace: the mountains and hills shall break forth before me into singing, and all the trees of the field shall clap their hands" (Isa. 55:12).

Sherkston, Ont.

OBLIGATION OF OUR CHURCH TO THE WORLD IN THE PRESENT AGE

Raymond L. Hartzler

(An address delivered at the Bible Conference at Waterloo, Ont., and prepared for publication by request.—Editor.)

To attempt a statement of the obligation of the Christian Church to the world is indeed a large undertaking; but to analyze the obligation of a particular Church to a particular age is, it appeals to me, even more difficult; and especially when that age is the present one. Remember that the subject says "our Church," not Methodist, Presbyterian, Lutheran or any other. We are to look out upon the world today from a Mennonite point of view and determine what are the things which we, the Mennonite Church, owe to the world as we find it.

When we stop to study the present age, as we certainly must before we can intelligently proceed in our discussion, we find that its most distinctive feature is its emergence from an era of unprecedented warfare. The long-wished-for armistice has at last been signed. Quiet reigns along the Marne and the big guns no longer thunder at Verdun. As the clouds of smoke lift from the bloody fields and the noise of battle recedes into the distance, our vision becomes clearer, our ears hear new sounds, and our brains grow more steady. We are thus enabled to see the millions of

the non-Christian world still reaching out their dusky hands to us, as they did before the war, in mute appeal for the bread of eternal life. We hear the cries, not of the wounded and dying boys at the front, but the pitiful wails of little children, old men and women in Europe and Syria whom the privations of war-times have doomed to death by degrees, and we remember the words of the Master, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me" (Matt. 25:40). With our clearer insight into the hearts of men we find the great longing of the civilized world is for some positive guarantee against a recurrence of that which we have just experienced. As the world of today thus dawns upon us, there rises in our hearts a conviction that our own Mennonite faith is vitally related to these three great needs of the day and with the realization there comes a threefold obligation which we owe to the world in the present age.

I. Evangelization.

We have received a message which alone can satisfy the deepest longing of

the human soul. There is no hungering nor thirsting like the yearning of the soul of man for contact with the Unseen. The nearest approach to expressing it which the Psalmist could make was to liken it to the panting of the famishing deer for the waterbrooks. (Psa. 42:1). We are struck with horror when our missionaries tell us what awful cruelties the heathen inflict upon their fellowmen or upon themselves hoping thereby to find favor with their gods. These, brethren, are only evidences of the extreme desperation to which the longing of the soul for contact with the Eternal will drive one when he is not satisfied. We have received and accepted the message which alone can satisfy that longing, and is it not our Christian duty to speed it on to the millions who know it not? But listen:

"President Wilson made his proclamation of the American war aims and ideals before Congress and the Senate at noon on January 8, 1918. Just one hour and forty-five minutes afterwards, it had been sent verbatim to the ends of the earth. It took much preparation to bring such a result in such a short time to pass; nevertheless it was accomplished. . . . At 12:30 o'clock Mr. Walter S. Rogers, the Director of the Public Service, gave word in his New York office to release the message. Then followed a speed contest between the radio and telegraph companies, the message being sent at the rate of 300 words a minute there being in all 2,700 words. Britain, France, and Russia got the news; and also Germany, Austria, Turkey, the South American Republics, India, China, Japan, and Africa. In fact, in that hour and forty-five minutes, it had come to pass that all the great centers of the world had it. And now mark the contrast. The Church has had a message from the King of kings for nearly two thousand years, and it has never fully delivered it, there being today nearly one billion heathen who have not yet heard it." (From S. S. Times).

Brethren, this is a moment in the history of Christian missions such as we have never known. The non-Christian world is as needy, yea, even more so than it was before the war, and besides this the civilized world is looking about for new ideals and principles to support those whose insufficiency and error have been manifested by the great war. Some seven or eight years ago there appeared a book written by one of the foremost men in missionary circles, entitled "The Decisive Hour of Christian Missions;" and some one has added that if that was the decisive hour, this must be the decisive moment. I would not have you think that the whole future of the Cause is at stake now. I believe that even if we should fail to do what we ought at this time God's work would still go on, but I do believe that it would take years to gain the ground which we are now well able and ought to possess; and

besides we should in that even be guilty of having failed God at a time of unparalleled opportunity.

II. Relief of Suffering.

It is not necessary in this connection to picture existing conditions in France, Belgium, Poland, Russia, Armenia, and Syria. The newspapers, magazines, and oft-repeated appeals for help from these lands supply all such information that should be needed. But a word as to our relation to those conditions may be in order. Is there not a need in our Church for more practical Christianity? Do not many of us have to admit that we accepted Christ and joined the Church as a passport to Heaven? And if so, is it not further true that having accepted Christianity as a religion to die by and having found that we have yet a life to live, we are more or less at a loss to know how to make it a practical, working force in our lives? There must be in real Christian living, a right combination of faith and works. (Jas. 2:26; Lk. 6:46). It is important that we emphasize the things we believe and set our course for a home in the world to come, but let us not forget that our entrance into the life to come depends upon the way in which our faith has determined the disposition in this life of the time, talents and means of which God has made us stewards. (Matt. 25: 31-46.)

Furthermore, the time has come when the law of love should be given an opportunity to work among nations. Nations have, in their relations with each other, used practically every law and power but this. But will it work? Is our faith in the Christian principle of love strong enough that we are willing to have a part in setting it in operation in the affairs of nations? We all know that in personal relations, returning good for evil and helping in time of need is the only sure way of reconciling an enemy and keeping peace. Would the same law operate with like effect among nations? For myself I believe it would. I believe that the principles which Jesus gave to the world are capable of carrying not only the life of the individual but also of the world. I cannot conceive of the Belgium of today nor of tomorrow clamoring for a war against America, neither the Syrians, nor Armenians. Can we not inspire the same spirit by the same means in Germany, Russia and Poland? Brethren, it is our Christian duty to do our part in thus tying the world together with cords of love, doing so by relieving its suffering in this its time of greatest need.

III. Promulgation of the Principle of Non-resistance.

In a letter from one of our brethren in camp, representing a group of men who spent the entire summer under guard and were later sent to Ft. Leavenworth, was this thought: It is the distinctive mission of our Church today to

give to the world our interpretation of the teachings of Christ as being unalterably opposed to war. While the forces at work in the winning of this war were in various ways trying the faith of these brethren because they refused to participate in the effort, they looked farther into the future and saw the necessity of rendering further wars impossible. They concluded that the only really sure guarantee against war is to bring all men to look upon it as being unchristian. There being millions of people who never heard of such an interpretation of the Sermon on the Mount, it becomes the duty of those who embrace it to make it known among men.

We have learned that to stand for this doctrine means sacrifice, misunderstanding, and reproach, but we can pay the price and endure it more steadfastly if we are sure that we are in a winning fight. It will help us to perform this mission if we have a conviction that Christian people will eventually accept the view of war which we hold. For my own part I am confident that will some time come to pass and I believe it because:

In the first place, the Master taught and lived non-resistance. In determining His position on the use of force, we must take into account the scope and trend of His whole life and teaching and draw our conclusion on this basis and not by bringing together detached incidents and texts. One young brother in confidential discussion of this subject with a minister of a church that was actively engaged in war work, said: "If you can show me by the whole course of the life and teaching of Christ that He would go to war, I'll give up." The reply was: "It can not be done." The brethren in camp were repeatedly called upon (often by men who had little Bible knowledge and less personal experience with Christ) to reconcile their position with such passages as Mt. 10:34; Lk. 22:36; Jno. 2:13-17. With no attempt to explain away the conclusion men usually draw from these passages, let us place over against them Mt. 5:38-45; Lk. 23:34; and the fact that Christ faced the slander of the Pharisees, his former playmates and fellow-townsmen bent on throwing Him from a precipice, the opposition from the Jewish leaders, the misunderstanding of His friends, the mock trial, the cowardice of Pilate, the false accusations, and finally Calvary itself with no effort at self defense or retaliation; and then consider on which side the greatest evidence falls.

As a second consideration, war is destructive, but Christianity is constructive. War tears down, but Christianity builds up. War destroys life, Christianity gives larger life. War causes untold suffering and misery, Christianity seeks to relieve and prevent suffering. War crushes out the weak and dependent members of society, Christianity seeks to give them sustenance and comfort. War is an arch enemy of the home, Chris-

tianity aims at the best of homelife for all. War is a wholesale propagator of social evil, Christianity denounces all forms of immorality. War demands unstinted expenditure of money and resources in a temporal issue, Christianity calls for the dedication of money to God in His eternal Cause. War drags men into sin and eternal ruin, Christianity gives victory and freedom from sin. By what form of logic can men reconcile two forces as opposite in their tendencies as these?

Furthermore, I am convinced that much of the professed reconciliation of the two is not the conviction of men's hearts. A new word has been introduced into our vocabulary during the war; it is the word "camouflage" (deception, misrepresentation). If I were to inscribe one word on most of the treatises which have come forth in large numbers justifying the Christian's participation in war, I should use this word camouflage; for I firmly believe that a very large part of it was produced because the course of things demanded it to avoid unpopularity and ridicule. Before America entered the war the following appeared in the columns of the Indiana Forum:

"In St. Paul's Cathedral in London, I was one of a thousand persons who stood with bowed heads while a bishop eloquently prayed for the success of the British soldiers. In Notre Dame in Paris, I found three or four hundred women kneeling before a veritable forest of burning candles on a great altar and each woman was praying for the success of the French soldiers and the safety of the specific soldier most dear to her. In Berlin I saw several thousand soldiers, ready to entrain for the Eastern theatre of war, bow their uncovered heads while a prayer was offered for the success of the German troops. In Vienna just before seven thousand troopers entrained for the Carpathians, prayer was offered for their success and safety. One Sunday in an Indiana church I heard a prayer for peace. Each of these prayers was directed to the same God, and was marked with the fervor of sincerity, and yet each impressed me as mockery. If the Kaiser and the King of England had come to a disagreement and together went out to a great precipice and there invoked God to decide the merits of their cause and, having placed in God's hands the decision, leaped from the precipice believing that Providence would spare the just one, one might comprehend the conception. But to pray "not my will but Thine" in one breath, and "Dear Lord, strike England" or "God, smite Germany" in the next breath, and then go out and fire seven kinds of concentrated hell from the muzzle of a 42-centimeter gun, or a 1-inch Long Tom, shows a capacity for inconsistency which is entitled to rank as the eighth wonder of modern civilization."

This, I believe, was the prevailing

sentiment in America regarding the conflict in Europe. We were all agreed that war was all that Gen. Sherman said it was. But as soon as America entered, we were deluged with statements of prominent divines who interpreted it as our Christian duty to get into the fight. What had been before a taste of hell on earth became a holy and righteous cause. Does real conviction change that soon? Does the entrance of one additional power into a conflict so radically change the moral status of it? Did the position which we took during the struggle differ radically from that taken by many Christian thinkers before it came? May we not expect that in time they will again give expression to their real conviction that Christianity demands the abolition of all war.

In conversation with a secretary of the Young Men's Christian Association who had had some camp experience, I put to him the question: "How are most people succeeding in reconciling Christianity and war?" He answered: "They are not succeeding at all." In one of the camps while an officer was instructing the men as to what they were to do to the enemy, he was met with the question: "But what shall we do about our Christianity in relation to these things?" Note the answer: "You just forget about your Christianity until this thing is over." A certain brother in conversation with a camp officer relative to his position said: "If I were going into the fight I would go into it for all I am worth, but I cannot do that, hence I propose to stay out entirely for I hold that I am either in or out, there is no halfway position." And the officer said: "You are right." With so many evidences springing up here and there which indicate that there is much real conviction such as we have in circles outside our own, I for one do not propose to be carried away by those who are so ready to define our obligation for us.

Finally, I confidently expect the ultimate establishment of the interpretation of Christ's teachings as opposed to war because a militaristic Christ does not satisfy the deepest and last longing of the human soul. A certain enthusiast in the course of a war address which he gave in this community, said: "If Jesus Christ were on earth today He would not wait to be drafted, He'd enlist." Well He might (emphasizing the might) but if He did He would not be the Savior of men today that He is. The deepest longing of the human soul is the desire to live on terms of friendship with the Eternal. A man of war is rarely a real friend; for friendship emphasizes the value and rights of the individual, but war takes no account of those things. When the last farewell is spoken and man passes from time into eternity, can anyone anticipate meeting a man in uniform who will order him to his heavenly quarters? Could a

militaristic Christ fulfill the hopes which pious Christians have always cherished of meeting Him and hearing His glad welcome? Such a Christ might satisfy the passions of some, but He could not satisfy the souls of all.

The bearing of this testimony to the world is a matter of living, not of talking, a matter of being, not of professing. The calm, deliberate life of a sincere person defies argument. Men may argue against the things we believe, but they cannot argue against the results we obtain by living in accord with those beliefs. If the editors and war speakers who were most free in their denunciation of Conscientious Objectors, had met those who were making the greatest stand for their conscience, many of them would have turned away as many an expert in commanding men did with the words: "I can't say anything against them." May God help us to live more and say less; for words only stir up strife.

Let us remember also that real non-resistance is more than a matter of participation in war. Since this war is over the principle is not a dead issue until the next crisis calls it forth. Not until we have made it a guiding principle in every day life dare we claim to be non-resistant. A certain brother in the church after some business complications with a man who makes little or nothing of religion, turned to him and said: "Don't you ever set foot on this place again." Should such a person claim much conscience against war? Will such a testimony establish Christ's principles among men?

This then is a three-fold obligation which rests upon the Mennonite Church: To carry the Bread of Life to the millions who know not of the Savior; to bind up the wounds of the world thus knitting mankind together in love and goodwill; and to give to the world the teaching which alone can guarantee against another catastrophe such as we have witnessed in our day. To fulfill this obligation we must needs sacrifice. We must carry into our Christian living and service the same red meaning of the word sacrifice which we have read into it during the last four years. May God give us grace that as a Church we may not count the cost too great, but with the Spirit of truth to guide and strengthen go forth conquering and to conquer.

Topeka, Ind.

The theological seminary that sends its pupils out to question the old faith is not meeting the purpose for which it was founded. The fruit of German kultur is before us. Do we want it in this land? The young man who comes out of a theological seminary with question marks all over his Bible will be a plucked eagle in the pulpit.—Methodist Protestant.

MISSIONS

NOTES AND COMMENTS

A Hindu Boy's Faith.—The Christian religion is very real to those who come out of heathendom. The promises of God are taken at their face value. They expect God to help them in practical ways daily just as He has promised to do. The following account is an illustration of the simple faith of these babes in Christ that should silence the doubt not infrequently manifested among us as to whether God really cares for us and provides our needs in a practical way.

Well digging under a tropical sun is hard work, and becomes dreadfully discouraging as day after day passes and no sign of water appears.

They had been digging for days, the father and son, with occasional help of other laborers; they had gone down about forty-five feet and there was not a sign of water. A heathen neighbor, well versed in Hindu lore and the practice of bribing the gods (through their agents) to render service to those in need, came to the discouraged diggers at this point and assured them that, by going through certain performances in the name of one of their popular gods, and by giving a certain sum of money, water would surely come into the well.

The son, a boy of seventeen years, one who was opening his heart to the Gospel message and seeking to know the true God, urged his father not to believe the idle tale of the neighbor, but the father believed and determined to try the suggested remedy that water might quickly appear in the well. In vain did the lad plead with his father to ask God to send the water, but the father simply scathed his son for daring to suggest to him that he knew anything about a living and true God.

So, the father had his idolatrous performance over the well. All the points were faithfully carried out, and then, he waited. He looked into the deep hole to see the signs of water trickling in. But, alas! there were no signs; the bottom was still as dry as ever. Disgusted with the whole affair, the father declared that he would dig in that place no more and that in the morning they would start digging in a new spot.

Right here witness the faith of the young lad, just stepping out of heathen darkness! "Father," said he, "now let me pray to the true God and He will send water into the well."

The unbelieving father bade him pray

on if he wanted to, and the boy did pray. He took his copy of one of the Gospels and went off by himself where he prayed and read God's Word for an hour and a half. He asked God to prove to him, a poor, ignorant boy, that He was really the true and living God, by sending water into the well. What happened? Did God deign to hear that boy's prayer and to answer? He did, and when the boy went to look, he found sweet water trickling in, water which continues to flow in and makes the well a first-class one for irrigating and all other purposes. When the father saw the water he turned to his son and said, "Now you can be baptized and be a Christian." Yes, the God of Elijah still answers prayer!—Josephine Trumbull, in India Alliance.

An Idol Made to Order.—Man desires to worship. Among the most degraded peoples of the earth exist certain forms of worship. If he knows nothing of the true God, or refuses to worship Him, he will worship a god of his own creation. The following incident is of special interest since it shows the accuracy of Scripture and the power of the Gospel:

"A good many years ago a young married couple in the island of Madagascar were going to set up house. As no home was thought to be complete without a household god they asked a maker of idols to supply them with one. It was to be ready on a certain day; so dressed in their best lambas, they went to receive it. It was not made. But the idol maker promised that it should be ready by the evening, and asked them to wait in his house. He went to the forest, and brought home the branch of a tree, and set to work to carve the idol, while the young man and his wife sat and watched and chatted with him, and perhaps made a number of suggestions as to what sort of an idol they would like. In the evening he asked his visitors to take their meal of rice with him. They watched him brush the chips of wood, left from making the idol, into the fireplace, and add the small branches of the bough and then light the fire to boil the rice. When the meal was over, they paid about two dollars for their new god and returned home well content.

Shortly afterwards, a young Christian calling at their house was led to read to the wife that part of the forty-fourth chapter of Isaiah, which describes the making of an idol. With part he roasteth

roast, maketh a fire, warmeth himself, and the residue thereof he maketh a god.

"The woman was astonished at the exact description of what she herself had witnessed. She felt that must indeed be a true Book, she gave up her idol and in time became a follower of the Savior, and in that humble home the daily worship of the true God took the place of idolatry.

"Read Isaiah 44:9 to 20."—The Friends' Witness.

An Alarm Clock and Power.—"A missionary who had lived a life of power in Africa was asked the secret of that power. As he stood in the midst of the little prayer group, of a summer conference, those around him fancied he lived far above the petty annoyances of their daily lives. They were brought down to an every-day earth when he told them that his secret was an alarm clock. Said he, "When I first went to Africa the great rush of duties and opportunities fairly overwhelmed me. Early and late calls came and knocks sounded at my door. Every night I went to bed utterly exhausted. In the morning when I awoke I thought, 'Surely, the Lord would rather I turned over and took another nap to fit me for the many duties I must face this day, than that I should get up to pray.' Then I began to realize that my work was lacking power, so I resolved to get up an hour earlier each day and to spend that hour in prayer. Through that hour of prayer God has wrought great things and now there are thousands of Christians in our mission station, who do not know that Christians anywhere ever attempt to face the duties and opportunities of a day without prayer."

The price of spiritual power is eternal vigilance in and devotion to a life of communion with the Master. We are slow to realize the fact that only thru the avenue of prayer the really great achievements of Christian service may be wrought. In the multiplicity of duties we are prone to neglect the hour of communion and fellowship with Christ that alone can give us the essential equipment to meet the responsibilities and duties of the day. Possibly if we would spend more time in the closet our service would be more fruitful for the Master.

I have many times been driven to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of those about me seemed insufficient for that day.—Lincoln.

THE MISSION STUDY CLASS

Jacob K. Bixler

In accepting Bro. Erb's invitation to write the message for this number on "The Mission Study Class," we did so because it gave us an opportunity of explaining from the Mission Board's viewpoint the purpose of organized mission study. These classes, while comparatively new in our Church, are vitally important and should be encouraged. The missionary movement has to do with the greatest issue of the times. To the Church is committed the task of worldwide missions and it is only to the degree that she presents the Gospel in its fulness to all unsaved that she fulfills her purpose. Such a broad program demands the serious consideration of every Christian. The mission problem is not a problem of the few, the missionaries and ministers, but a problem of the entire membership of the Church. All are responsible; all should be acquainted with the needs; all should be at work to meet the demands of the task. But how can the Church intelligently perform this task, pray for the work, finance and man the stations properly if she does not know the conditions? In our first foreign missionary effort, we confined ourselves to India, not because that field was necessarily the most needy, but because its claims upon us came the strongest. Had not someone brought to us a vivid description of the conditions and needs of that land and pressed the claims of that starving people upon us, it is very doubtful if the American Mennonite Mission would be at Dhamtari, India. Had the needs of Africa or South America been presented in the same way and at that time, the possibilities are that they would have received our attention. Before there can be any real interest in any nation or people, we must have a knowledge of their condition. It is impossible for all to travel and see the conditions, but God has gifted men with the ability to write, that thru the printed page the message of the world's needs might touch our hearts, and we might respond.

The purpose of mission study classes is not necessarily to train missionaries, but to create thruout the entire Church an atmosphere of missionary interest. That this will tend to beget missionaries will no doubt be true, and God grant that it may, but the thing that we hope to accomplish now is to create a healthy missionary spirit in which the desire to bring the Gospel to all men reigns in our lives. Christ said, "The field is the world," and yet how miserably little we know of our field.

The need of the consecration of our lives is strongly emphasized, and it deserves strong emphasis, but we may plead for the consecration of our people and appeal to them to give their lives to the mission cause, but unless they have some knowledge of the conditions, they

are unable to consecrate themselves intelligently. There are two large determining factors in the consecration of our lives to God and His cause; first, the degree and measure of intelligence that we have of what God requires of us; and, second, our willingness to pay the price to fill such requirements. We may be ever so willing to do the Lord's will but we must know what that is before we can do it. We need consecration, but with it we need intelligence. How can I consecrate my sons and daughters to God and assist in their preparation for life's work, or send my brother's children if I know not the circumstances under which they must labor? How can I pray for all men's needs if I do not understand their conditions and know what to ask the Father in their behalf? If I give my finances to the mission cause, should I not know where it will do the most good and be needed the most? If I do not give, I might be led to become a cheerful giver if I understood the conditions.

The present situation in our mission work should enable us to see that a lack of knowledge of conditions was partly to blame. We are fully convinced that the Church has the needed talent. Our young people are as intelligent as others, but on the subject of missions we have lacked woefully, (and yet probably not more so than others), and with that also lacked the spirit of giving and the realization of the extent and responsibility of the stewardship the Master committed to us. The call from India before the great war came loud and insistent, but the workers with the conviction, ability, sound health, soundness in the faith of the Word, and willingness to go, could not be secured, and after we had them the doors were closed. There was also a shortage of funds; we did learn a lesson from the world in giving, but has it been acquired with the intelligence necessary to retain it permanently? That the needs of the future in finances and workers will greatly increase is evident. The work should be greatly extended, in the home land and to other countries. While I am not as optimistic as the majority of church leaders of this land on the predictions of great spiritual ingatherings just at the hand of men, yet I do realize that the orthodox Church has a greater work before her than ever. There may possibly be a greater increase than for the last few years to some of the liberal thinking churches, but we question about such an experience coming to the Mennonite Church or any other that stands for conservative Bible teachings; the problem for such churches will no doubt be aggravated. But just the same, the need of still greater effort to win the unsaved must be made; we owe it to the unsaved

world and to Him. All this requires intelligent, systematic, consecrated effort, and more of it than before the war. This will require a larger missionary force from the present young people. They must be supported largely by their generation. The work must be done with more thoroughness than ever. To make this possible, the young people of the present must be educated to see the needs, and to see them now.

Nearly all great movements have a publicity committee. While the Board has no such committee, publicity to its needs is given in different ways, such as talks from furloughed missionaries, or letters and articles from them in the church papers, and financial statements by the treasurer of the Board. This work of mission study is rather another effort along that line. While the work is in its infancy, enough has been accomplished to justify earnestly pushing that phase of the work. Tho the number that completed the course is yet small, it is a foregone conclusion that they will continue reading and the taste thus created or stimulated will assist them in further research. There must be buds and blossoms before the ripe fruit; in due time that will appear bountifully. That like results may be accomplished in many others is the desire of the Board.

This work, of course, means more expense to the Board, but the Board feels that the added stimulus to the missionary propaganda in the form of greater missionary interest thruout the Church, and the resources in the form of consecrated mission workers and greater financial receipts for worldwide evangelism, will more than repay and amply justify the added expenses.

Any brother or sister of the Church, or even non-members, may enroll in the course, but especially should the young people do so. There is no reason why the vigor, enthusiasm, and bottled energy of the young cannot be legitimately directed, and we feel that this will offer one avenue at least for that purpose and at the same time fill their minds and hearts with thoughts of the work of the kingdom of God,—the very thing that Christ said should be made the first thing in our lives. We prefer not to enroll any one singly, but will do even that where the formation of a class is impossible. But in nearly every congregation with a little effort if the matter is fairly presented a few are willing to take the course. It will be advantageous to all to meet each week to discuss the studies. At the time of organizing the class, or before, a card addressed to the writer, who at present has charge of this work, will bring "Suggestions to Leaders" based upon the two study books in the course. Each consists of a criticism of the study book adopted and questions and suggestions on the lesson text. On completing the study book, lists of examination ques-

tions will be mailed to the leader of the class sufficient for each member of the class. Each member passing satisfactory grades on manuscripts on both books, said manuscripts being submitted to the writer of this article for examination, and paying a fee of fifty cents, will be granted by the Board a nicely engrossed certificate with places for attaching the four seals granted for carefully reading the four books in the reading course. There is no additional charge for the seals; they will be mailed to the leader of the class when he applies for them stating that the books have been read. The charge of fifty cents is merely nominal and only partly defrays the expense.

In closing, we appeal to any brother or sister upon whose heart the Lord

has laid a burden for the lost to make a personal canvass of his congregation, soliciting those able to take the course, and to organize a class. Should further information be desired, the writer, Jacob K. Bixler, Elkhart, Indiana, will gladly furnish the same if addressed on this subject. Experience shows that interest in foreign missions quickens the individual's life and that he takes more interest in the home Church's problems and activities. That such is the case need be no surprise, for as we become interested in others and minister to them, we feed and build up our own souls; we stimulate our spiritual man to greater activities and our growth in grace and in the knowledge of our Lord and Savior is a natural result.

Elkhart, Ind.

EXPERIENCES ON A JOURNEY IN WEST AFRICA

F. E. Hein

Since traveling in Africa is so much different from that at home, it might be of interest to give in some detail the experiences we had on a recent journey from one Mission station to another.

On Wednesday, April 17, we were very busy all day making preparations for the journey. Food supplies for the whole journey had to be packed in a box. All the dishes, cooking utensils, a folding table, camp chairs, camp beds, blankets, several changes of clothing and various other things have to be taken along. We divided all this in four loads weighing about seventy pounds each. Then we sent to the town for four carriers to be ready at daybreak the next morning.

Thursday, the 18th. During the night a tornado had blown off the top of the roof of our house and the rain had soaked quite a few of our things. We had about given up going on the journey, but after daybreak we examined the roof and found that it could be mended in a few hours time. So we hastened to get breakfast over and then got two men on the roof to mend it while my wife and our two native girls, little boy and four carriers went to Raba on foot, a distance of 7 miles. As soon as the roof was repaired I followed on my bicycle and caught up to them just as they were entering Raba. The morning had been cloudy and cool and thus traveling on foot was not so trying.

It was now 10:30 A. M. and beginning to get hot so we went into a shed of the Niger Company trading station where we had a lunch and rested in our camp chairs until 2 P. M. when Mr. and Mrs. Shantz came along in a native canoe from their station at Jebba. After exchanging salutations and a little chat we got into a native canoe which we had ordered to be ready for us and soon we were floating down the great Niger River which at this time of the year is at its lowest, but still had enough water

for us to pass even at the widest places where it is about half a mile wide and only about a foot deep. The whole river bottom is sand except a few places far up from here where there are rocks and rapids where Mongo Park lost his life about a hundred years ago while trying to navigate the river to its outlet into the ocean. The mouth of the river was then unknown to Europeans.

The native canoes are chiseled out of the trunks of certain large trees and are from twenty to sixty feet long and from eighteen inches to six feet wide. I have seen as many as thirty passengers in one canoe. They are usually propelled by means of long poles in the hands of one or more strong natives. Part of the canoe was covered with mats under which we set up our camp chairs. On the way we overtook a house boat belonging to the Niger Company. It was loaded with bales of cloth, etc., for the different trading stations along the river.

In the evening we all stopped for the night near a large sand bank. We had already had our supper in the canoe and so we sat on the sand and talked while the native boys and girls played in the sand. When it was time to retire we had prayer together on the sand and then went to bed in the bottom of the canoes where we had spread our blankets and tied up our mosquito nets. Fortunately it did not rain during the night or our canoes might have turned into huge bath tubs.

Friday the 19th we sent a runner with a note to the Mission station at Shonga telling them that we were coming so that carriers would be ready for us upon our arrival at the landing place. We then went on down the river a little farther and then turned up a little stream. Here the tsetse flies were very bad and we had to keep fighting them for their sting is very painful and sometimes causes sleeping sickness. When we

arrived at the landing place, which is two miles from the Mission station, Mr. Pannabecker met us with twelve carriers to take up our loads and those of Mr. and Mrs. Shantz. It was about 11:00 A. M. and very hot. Part of the way we had to walk on narrow dams thru rice fields and at one place we all had to be carried over an irrigation canal which was about fifteen feet wide and about knee deep. We men folk got on the back or shoulder of a native and he carried us over without much difficulty, but the women folk were not so easily handled, especially my wife who weighs 160 pounds. So the two natives crossed hands and formed a sort of chair on which she sat while holding onto their necks and thus she got across alright without getting her feet wet. We then had to climb a steep hill which was rather difficult and then walk thru the native town between high mud walls which shut off all the breeze and the hot sun nearly roasted us alive. We were indeed glad when we got to the Mission station where we could rest in the shade and get something to eat and to drink. We then all laid down for a little rest and afterwards we had a chat together. It seems so nice to be able to look into so many white faces again, there being five of us together. In the evening we had a little singing and music for a change which cheered us up quite a bit for we do not often have this chance out here.

Saturday the 20th we were all busy preparing for Sunday. Mrs. Shantz had brought a turkey which was roasted for Sunday dinner. We do not often have such a treat in Africa.

Sunday the 21st, at 9:30 was the time for the regular services at which I was asked to preach. This I had to do thru an interpreter. I spoke in Hausa and it was interpreted into Nupe which is the language of this tribe. There were about seventy natives present, but the majority were children who sat on mats on the floor while the older ones sat on mud benches on the sides of the wall. Every native, whether small or large, received a Sunday school picture card before leaving the church. This is done to induce them to come again. At noon we sat down to a table spread with all sorts of good things, but the turkey was the main attraction, and we all did our part, but still there was enough left for supper and some for breakfast the next morning. In the evening we had a little service among ourselves. Bro. Shantz made some appropriate remarks on Ephesians 3, and then we had a testimony meeting and after that we partook of the Lord's Supper. This was a blessed time for us all.

Monday the 22nd was spent in talking over business matters with regard to the work, etc. Early on Tuesday morning Mr. and Mrs. Shantz left by canoe to go back to their little station at Jebba while we still stayed on, for we had come for a little change and rest. During the

evenings we used to sit outside in the bright moonlight and enjoy the fresh, cool air, often some natives would come and Mr. Pannabecker would talk with them in their own language which delighted them very much. He has so gotten into the native way of talking that it was quite amusing to watch him. He has been alone on that station for about 10 months and sometimes had not seen a white man for three months, so you may imagine how delighted he was to have company. On Saturday night a native runner brought the mails from the post office in Jebba which is about thirty miles distant. We were all very eager to read the news and when we found a draft in one of the letters for \$50.00 we were made very glad and thankful to our heavenly Father for His goodness to us.

Sunday the 28th I was again asked to speak in the morning service. This time I had a small boy of about twelve years of age to interpret for me. There were about sixty present. Towards evening we walked out to the cemetery where there are two graves; one of Miss Emma Hostetler and one of a native boy who died happy in the Lord. Many solemn thoughts went thru our minds as we looked at the grave of our fellow missionary. May God help us all to be faithful to the end and do what we can while we have the opportunity.

Monday the 29th we arose early and packed our things and after breakfast we went down to the landing place and got into a large canoe and started on our way back to our station at Mokwa. At about 3:00 P. M. it began to look very much like rain and so we tried to go up a little stream to a village, but the water was so shallow that our canoe could not pass. So we had to take off our boots and wade up stream for about a quarter of a mile because there was no path on the banks of the stream. This was something new to the natives for most of them had never seen the bare feet of white people and I believe that some of them began to think that we might be white all over.

Having arrived at the village we soon made ourselves at home in a round, mud hut with an earthen floor and two openings for doors, the roof was made of grass on a frame of palm poles. We soon had our camp beds and mosquito nets up and then we sat down outside on our camp chairs and watched the natives as they went to the stream with their large earthen pots to get water for their household use. The same stream is also used for bathing and the disposal of sewage. The natives seem to have no idea of sanitation and if they did not have strong digestive systems they would all be dead long ago. But when we wanted to make our evening meal we had to use the same water which did not add to our appetite, but we made sure that everything had boiled

properly and thus killed all the germs. While eating supper the insects were so bad that we had to take the lantern away from the table lest we should eat the raw insects with our food. After supper we had our evening devotion and then retired for the night. Our native slept in the same hut with us, but the boy and the canoe-men slept outside. Fortunately it did not rain during the night or we might have had all sorts of difficulties for the roof was not any too good and would have leaked badly.

Tuesday the 30th we got up at 3:30, took down our beds and packed all our things. The Chief of the village ordered some of his young men to carry them to the canoe and we followed wading thru the water by moonlight. At 4:30 we were on the Niger river again going up stream which was hard work for the canoe-men. Soon the eastern sky began to turn grey and then into a beautiful purple and red and in a little while the rays of the sun shot thru the rifts in the clouds. Suddenly we were startled by a splash in the water and a thud in the canoe and, lo and behold, a large fish two and a half feet long was flopping about in the canoe trying to get out, but the canoe-man with the aid of a club soon made him lie still. We took this fish as a present direct from the hand of our kind heavenly Father and thanked Him for it.

When we got to within a few miles of Raba my wife took suddenly ill with severe cramp like pains which indicated that she might be getting dysentery. At 2:00 P. M. we landed at Raba and had our things carried up to the Niger Company's shed where we waited until 4:00 o'clock, and as my wife was feeling somewhat better we started to walk the seven miles to our station. It was extremely hot and our clothes were soon wet with perspiration and the shade of every tree along the path was a temptation to sit down and rest, but we did not have much time to spare or we would get home very late and so we trudged on slowly. My wife was afraid she would not be able to make it but the Lord gave enough strength so that we all got home at 7:45 in the evening. I had gone on ahead on my bicycle and had water boiling when the rest came and so we had about four cups of tea for we were very thirsty. After a little rest we had supper and then went to bed. But my wife did not get over her weariness until two days later. We had a very nice visit but still we were very glad to get back to our station again. We found everything in fairly good condition on the station and now it means to get into the harness again and work to try to catch up with the work that was left undone during our absence. Please do not forget to pray for us because we need your prayers more than we need anything else.

Mokwa Via Jebba,
Nigeria, West Africa.

WITH OUR MISSIONARIES IN INDIA

A Day in the Medical Dispensary Florence Coopridar

Come with me this first day of July and see what a day in the dispensary is like. Asra Bai, the nurse usually goes to work about seven thirty. I spend the morning in the bungalow, usually in Language study and go to the dispensary about nine o'clock.

Well, here is Bai treating an old man who is tottering with age, he has ringworm and is nearly covered with it. In the rains this is very common. I see from the register that she has treated several cases of Scabies (itch) and this, too, is very common in this part of the country. It gets very bad. Here is a case of sore eyes, several running ears to treat and one boy has a large swelling behind one ear and will probably have to undergo an operation. This woman, at first glance it looks like she has her tongue hanging out but by examining more closely we see that she has a large vascular tumor. It has crowded out her lower front teeth and partly fills her mouth and is now protruding so that she cannot close it. This is another condition fairly common in this part and we have removed several tumors like it from other parts of the head so we know how this will bleed but it must come out. Just see how brave she is! It is painful but not a groan or a sigh or even a frown. The power of endurance of these people is most remarkable. It finally quits bleeding and in an hour or so she will want to go home because she has work there she must do. Here is a boy who has Epilepsy. He has had a fit and fallen into the fire and burned his leg badly. It was only a few days ago but now he comes with it full of maggots! An abscess to be opened, a few more cases of itch and ringworm and other minor troubles and the work of the morning is completed in the dispensary. Only twenty cases, but some of them have taken so much time so we have had a busy morning. Our attendance varies much. Some days we have only fourteen or fifteen and then occasionally as many as forty or more.

Now we will see the patients in the ward. The first woman has been here for a long time. She had a very sore leg but it is nearly healed now. This little girl has had a running sore on her fore arm for nearly three years. A buffalo hurt it. The bone will have to be curretted tomorrow. She has just come in. This boy was working on the canal works about sixteen miles away and had his foot badly crushed. It, too, is healing nicely. Here is a baby who has had high fever for a few days and it is teething. In the last two rooms we have IsaDass and his family. He has tuberculosis and his baby is very sick of pneumonia.

IsaDass has served the mission from the beginning. When Bros. Ressler and Page came to Dhamtari the first time he drove the oxen from Raipur for them. There was no railway to Dhamtari then. Since I have had charge of the Medical work he has been my faithful helper and has understood my needs so well when I was so helpless with the language. He realizes now that his earthly life is drawing to a close and he desires to go to the Father. We ask you to pray with us that God's will may be done in his life and also that many who come to us who are still in heathenism may find Christ as their personal Savior.

Dhamtari, India.

STRANGERS IN A STRANGE LAND

Jerusalem a gathering place for Armenians reads strange, but it may reasonably be assumed that there are remnants of this massacred nation still wandering. Deported from their peaceful homes in Asia Minor, driven from town to town, the Turkish bayonet pointing the way, thousands have perished on the roadside, thousands more driven into the desert. It is estimated that well-nigh a million Armenians have died during the last two years from exposure, starvation and cruel massacres. These are past their sufferings and are beyond our help. Large numbers escaped eastward into Russia and Persia. Reports show that 350,000 refugees have fled from persecution into the Caucasus. The Relief Committee in this section has sought to commence industrial work, thus helping the people to help themselves, but the support of the orphans forms the most serious problem. The withdrawal of aid from the Russian Government, which had hitherto been given, throws a heavier burden upon the relief workers.

Many of our readers will remember the rescue of 2,000 deported Armenians in Northern Syria by French and British warships. They had successfully kept the Turkish soldiers at bay for fifty-seven days, and were taken to Port Said, where a camp was formed and their needs attended to.

Soon after the conquest of Baghdad, news reached England that small groups of Armenians were continually arriving, having survived wandering for months through the desert where they had been deported. A cable was sent to the missionaries in the Persian Gulf, bidding them to proceed to Baghdad and placing a sum of money at their disposal, and promising further funds as needs might require.

The British advance on the east of Jordan has been the means of rescuing large numbers of Armenians. The Rev. Stephen Trowbridge, who has been working so indefatigably at Port Said, is now in charge of the Palestine relief work at Jerusalem, writes: "Those who fled from Salt came away in great haste, and men

and women carrying the infants and the sick. I met hundreds of them plodding into Jerico, weary and footsore, and well-nigh exhausted. With a lieutenant from the Army I took charge of them, distributing a ration of bully beef and biscuits to these throngs. They were given shelter in a broken-down Turkish inn. It was very touching to see their gratitude and notice how, without a word from ourselves, the Armenian men sent the women forward to receive their rations first; next in line came the children, and last of all the men. Although there was a very large crowd there was not the least disorder. This was the lieutenant's first contact with Armenians, and the experience left a deep impression on his mind. As we were giving out the food many prayers were said aloud. One man shouted, "God sharpen King George's sword!" All were keenly interested when they first caught sight of the Mount of Olives, and many later visited the Garden of Gethsemane. In Jerusalem we provided one change of clothing for nearly all the refugees. We also gave tinned milk regularly to the nursing mothers and to the very small children. Blankets were given to all who had no coverings."

A touching story is also to hand of 253 Armenians deported from Chanakin, near Caesarea. Driven away by Turkish soldiers in a southeast direction, passing Aleppo and Damascus, the remnant was finally found by friendly Arabs southeast of the Dead Sea. The Sheikh was compassionate, and arranged for their removal to Akaba, on the eastern arm of the Dead Sea. Many could not even endure this last stage, and the little group that wearily dragged its way to the seaport, where a Red Cross boat was waiting to carry them to Port Said, was only twenty-six in number, eighteen were children, five were women, and three men. A little girl of four had achieved the entire march, lasting about two and one-half years.

Since the above, we learn that fifty-nine exiles from other Armenian villages have also arrived at Akaba. These, too, were transported by the British authorities and sent via Suez to the Port Said Camp. When the survivors were asked how long they had been travelling, they said it must be three or four years—they had lost count of time.

Who will not share the anguish of these brave hearts? Your prayers and your purses for these suffering Armenians, both at Port Said Camp and in the Caucasus.—Sel.

THE TIGER SPIRIT TAMED

On the mountain rampart overlooking the north-west frontier of India, a fierce, unruly Mohammedan tribe inhabits one district, aptly called the Black Mountain. A young man of the tribe, wandering down to the plains, came upon a copy of the Gospel according to St. Luke. He was charmed with the story, and

inquiring of a friend where any other such books might be found, he was directed to a Mission station, where he obtained the other three Gospels. He had not read the little books through twice before he was convinced, not merely of the beauty, but still more of the truth of what he read. The purity, the truth, the love, the wisdom, the goodness of the Prophet of Nazareth convinced him that He was more than a prophet, even the Son of God, and his Savior and Lord.

He returned to his home on the Black Mountain, and told his people of his new faith, and showed them his books. His father, a fine, tall old fighting man of over seventy years, but bitterly hating Christianity, was so furious with the boy that he wanted to shoot him on the spot. The mother pleaded for her son, so the old man said: "I give him three months; at the end of that time, if he does not give up this accursed nonsense, I'll shoot him like a dog." During that period the young man fell ill, and seemed in danger of death, and his father exultingly said: "See! God is laying His hand on the dog; no need for me to kill him." Then the lad began to mend, and the father was angrier than ever, saying: "I shall have to kill him myself, after all."

A cousin came to the lad and said: "I don't believe in your Christianity, but I don't want to see you murdered; so I'll help you to get away down to the plain as soon as you are fit to go." In due time the young fellow escaped to the railway, and travelled as far as Amritsar, where he was introduced to the C. M. S. missionaries, was baptized, and began to work in the Mission hospital as a "compounder." One day he came face to face with his father in the bazaar. Neither of them knew that the other was in the city. At once the young man turned and fled to the Mission in terror for his life. With great difficulty he was assured that his father could not shoot people in British territory as in the Black Mountain. "Ah! sir," he said, "you don't know my father!"

The old man was politely invited to the missionary's house, where he was asked to remain as long as he wished. Respectful, courteous, and kindly treatment tamed the wild tiger-spirit, and he talked long and often with the doctor on all manner of subjects, day after day, till at last he said he must be going home.

"But what about your son?" asked the missionary.

"He is no son of mine," replied the father. "I came down here with murder in my heart, intending to kill him. But I cannot do that now. Christians are better people than I thought. Take him and train him as you will." He took the lad's hand and placed it in the doctor's.

"Will you promise me one thing?" asked the doctor. "I want you to read this book." It was the New Testament in his own tongue.

"Is that all? That's nothing to promise. Of course, I'll read it, if you wish."

So the old man went home, and months

passed by. Again he found his way to the doctor's house in Amritsar.

"I have not come to stay," he said. "We have been reading that beautiful book you gave me, and as it is called the New Testament, we have thought there may be an Old one. If so, we should like to read that, too."

He received a copy of the Old Testament and returned home immediately. Some eight or nine months later he came for the third time, and this was now his story:

"We find that the Old Testament tells of our own prophets, Abraham, Moses, David, Daniel, and so on. They spoke of a coming One, and in the New Testament Jesus of Nazareth says that they spoke of Him. His teaching is most beautiful and true. He is so pure and good that He has won my heart, and I have come to be baptized."

So this old man was baptized at the age of about seventy-two, his tiger-heart tamed and turned to the heart of a little child; his hands, red with many murders, now lifted up in praise to God for His mercy and saving grace.—The Bible in India.

AS FATHER TIME WOULD HAVE IT

The other day as we wandered through the columns of the "old home paper," pausing here and there to recall some forgotten incident that an unexpected name had fastened in our memory, our eyes rested upon some familiar lines that a country newspaper in February usually contains. It was the quarter-page advertisement showing that John Willard was to have a sale in the near future. Oh, yes, I remember. That is Uncle John of my boyhood. Selling out! Well! What is he going to do? Hastily reviewing the locals we find that John Willard has bought the town property at the corner of Sixth and Maple. Then we understand.

It has been some years since we knew Uncle John. We did not realize it then, but now we remember that when we left the old neighborhood he was nearing his three-score years. Ten have been added since we saw him last and Uncle John has become an old man. February is the month for sales, you know, and father is too old to work any longer, so Frank will operate the farm while father moves to town where he can take things "easy."

The background of that sale bill displays the past in such vivid detail to the one who understands. The pioneer, the early struggle, fatherhood, prosperity and passing years; age and a comfortable bank account have grown together.

Now we see Uncle John in town. The strain of moving is over and he wonders what to do. His life has been a busy one. Those old muscles tingling with the breath of spring, cannot be stilled; to rest is to grow tired; they hunger for the luxury of labor. The

transition from 160 acres to a lot 50x120 feet has been too sudden. Uncle John can think of nothing to do, except to cultivate a habit of sitting around. And this habit thrives best in those who give it intense cultivation in early life. In these days they are even spared the rich privilege of "going up after the mail."

We see in the coming years that Uncle John ages rapidly. The heavy step gives way to a stooping gait, reinforced with a cane. He is making friends with Father Time. They pass on together.

But there are others who simply will not grow old. Their years rest lightly. Their interests are more than time and money; their thoughts are of others. Excepting in planting and haying and harvesting these have had time for the dear Old Book, and books, and papers and magazines. Nor did the pressing needs of the farm ever stop them from lending a helping hand, day or night, to the sick and the widow and the orphan.

It is idle to attach the term "superannuation" to such as these; they have simply changed occupations when they moved to the neighboring town and close to the church. To be sure, their tasks are changed, the same as often happens even in active years. Arduous labor has given way to milder tasks, physically, but this has liberated mind and spirit for that rich, joyous exercise to which, by all the laws of life, the older one is entitled—a communion with the Father, close and priceless, and a fellowship which is at the same time active and worth while. The best of books can be purchased for a trifle. A share in the needs of mankind, a keen interest in the affairs of the world, a freer expression for those in dire distress, and a hand and heart of charity reinforced by kindness and sympathy, bring the rich and saint and sinner, child and adult to one's door in comradeship and love. Some of earth's most beloved folks have discovered the secret of true happiness only after they thought their years had disqualified them for service.

We presume that such an old age as this must be prepared for, just as necessarily as to provide a bank account and a couple of extra farms. Banks care only for the physical, and send men to a retired life prematurely. Mental exercise all through the younger years will make old age seem short; a godly life, and liberal withal through the twenties and the thirties and the forties and the fifties, will fill the storehouse full, for the spiritual joy and happiness of the sixties and the seventies, yes—and eternity. The body may grow weary, the mind may not be so alert as in younger days, but the spirit in communion with God may be all the richer because of three-score and ten years of right living and right acting and right thinking.

We younger folks ought to be a bit more mindful of these passing years. It is not necessary to think of approaching age, but rather of honestly, conscientiously performing the duty at hand in such a way that the world will be richer thereby. And having done this, when old age overtakes us we may have yet before us an objective which will enable us to retain our independence and joy of living.

We trust that our brethren, who are "moving to town" with the coming of the robin this spring, will not feel they are laid "on the shelf," but rather that they will embrace this experience as a change of occupation, affording them opportunity for a closer partnership with God in praying, planning, working and giving for the extension of His kingdom unto the uttermost parts of the earth.—The Missionary Visitor.

HOW MUCH IS A WIFE WORTH?

One difference between those whose lives conform to the teaching of Christ, and those who are still under the influence of Islam is seen in the following incident:

A mission in Kabylia once employed a doctor to come from Algiers at regular periods to treat the sick of its villages. Hundreds of Kabyles suffering from all sorts of maladies, presented themselves at the mission house for treatment—receiving at the same time Christian balm for sick souls.

One day a sturdy mountaineer arrived after having walked forty kilometers from his village, carrying his wife all the way on his back. After making an examination of the woman, the doctor declared that an operation would have to be performed, of too grave a nature to be attempted without proper aid and nursing. But if the man would consent to send his wife to Algiers, the doctor would see that she got into the hospital and was well cared for.

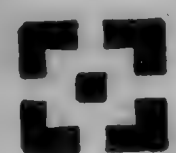
"How much would that cost me?" asked the Kabyle.

"Not over two hundred francs," the doctor told him. "And without the operation she will live only a short time."

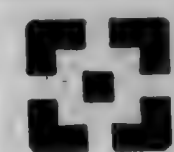
The man thought for a space, then replied: "I am very much obliged to you for your advice, but it is not worth the trouble. I can buy a new wife with two hundred francs."

He loaded his suffering help-mate onto his back and started off on his wearisome homeward journey.—Missionary News.

"In China, the astonishing demand for the Scriptures continues to surpass all precedent. During the month of May alone, 462,000 volumes went out from the Society's headquarters at Shanghai. The books were despatched in 273 cases—by railway, steamer, or river-boats; while no fewer than 2,582 separate parcels were sent off during the month by post. For several days our warehouse staff at Shanghai were working until midnight."



BIBLE STUDY



THE MINISTRY OF BLESSING

Matt. 5:43-48; Rom. 12:14.

The ministry of the Christian is peculiar both as to its nature and its results in the world. It is unique in nature owing to the source of its inspiration and its examples which are of heavenly origin. It is unique in its results because it affects the individuals who minister and those who benefit by the ministry to righteousness and love.

Considering the origin of Christian ministry, or Christian life, it can have no other character than that which is revealed in God and in Jesus Christ. God is love. Jesus Christ is the way of truth and life. In Him dwelleth all of the fulness of the Godhead bodily. God is holy. There is no unrighteousness in Him. Justice is executed from His throne and mercy is equal in glory to His Justice. There has been no act of God and no revelation of His character or power or will which can detract in the least from the perfectness of His attributes. In Jesus Christ every perfection of God was manifested, even to the revelation of His glory as seen at the transfiguration. In the life of Jesus there was revealed all that God is in His dealings with men, and certainly there was revealed in His life all that man was expected to be by receiving the Word and the life that came from God thru His Son Jesus Christ.

The Word defines the character of the heavenly life which the Christian lives. "We are made to sit together in heavenly places in Christ Jesus." "Set your affections on things above where Christ sitteth at the right hand of God." "Your life is hid with Christ in God." Regarding the apostolic teaching, it is based on the same principle. "Be ye followers of me, even as I also am of Christ." There are no liberties given to the Christian to follow his own inclinations, concede to the opinions of men, or to follow the ways of the world or of the flesh. While liberty is given to the Christian, he is not to use his liberty "as an occasion of the flesh to fulfill the lusts thereof." The heavenly life is distinct and separate from the earthly and fleshly life. It is of, and from heaven and reveals thru and by means of fleshly instrumentality the character and will of Him who rules the universe for the happiness of all of His creatures. Heaven loves and blesses the world with righteousness, and has chosen to reveal this love and righteousness thru men for all mankind. The Spirit of Christ dwelling

in the hearts of the Christians is the source of the character, and the power of the heavenly life manifested in the flesh.

God has defined His own character and has set forth His will concerning the deeds of men. He has also clearly set forth what are the consequences of obedience to His will and the results of disobedience. There is a distinction to be made in what may be called the consequences of righteousness and the results of sin. Paul says, "The wages of sin is death" and "the gift of God is eternal life." "Life" is a gift of reward—it is more than a result and more than a merit. It is a special token of love and of pleasure in those who have loved God and His truth. The result of sin is an equivalent for the deeds of disobedience—it is "wages" or that which is weighed out in full measure and equal to its counterpart. Sin brings its own results regardless of any special dispensation of God in decreeing individual judgments. God has set the law concerning sin and men who sin can but expect the consequences to follow. There can be no censure of God's justice and no discredit upon His love when men fall under the sentence of His wrath against sin. God's attitude toward man is that of love. Men who sin sustain an attitude of enmity toward God and toward themselves. Men who live in righteousness will reflect the character of God—the heavenly life—in all of their relations toward their fellow men.

The history of God's dealings with man proves that only good resulted from all that He had done for man. The work of Christ was that of bringing blessing to every class of mankind. The Scripture which was fulfilled by His ministry was a prophecy concerning mercies and blessings to be bestowed on mankind. The preaching of the Gospel was ordained to save men. The mission of the Church is one of blessing. The ministry of Christ's followers has resulted in the blessing of the world. "In thee and in thy seed shall all the families of the earth be blessed."

The shedding of human blood was not the will of God and its consequence was the bringing upon the individual a curse from the earth, and separation from human fellowship.—(Gen. 4:11-13.) Even as the first transgressions brought about natural penalties, there have always followed consequences for all transgressions, which have established the law of retribu-

tion for wrong doing, and the retribution for shedding human blood is established both by the Word of God and by the facts of human history.

War and blood-shed are called in the mind of God, a curse.—(Deut. 28:25 etc.) God's purpose has always been to save men from that, as well as from every curse. He did not command the righteous to pursue and inflict the punishment of death upon Cain. In order to save the residue of humanity from falling under the curse of Cain He set a mark upon him that men might not destroy him. The curse for shedding human blood would thus have been ended, and Cain's punishment would have fallen upon himself only. Lamech realized the enormity of his crime and the retribution that was sure to follow. He perpetuated the curse of Cain by repeating the deed of Cain.

In order to appreciate more fully the purpose of God to cause blood-shedding to cease among men we need only to note His warning to Noah and his sons. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." But, whether man or beast shed the blood of man, retribution followed.—(Gen. 9:5, 6.) The retribution for the death of a man was not intended to correct the murderer, its purpose was to warn men from doing the deed which God esteemed as so evil; for it was a destruction of the image of God. At a later date the law said, "Thou shalt not kill." The penalty for death was also stated in the law. And the purpose is evident,—to cause men to cease from the destruction of human life which is precious in the sight of God. The penalty was the most severe that could be inflicted because the crime was so great; and he who prized his own life was made to consider the value of the life of his fellow man. God's laws were intended to be preventative and a means of saving life and bring blessings to men rather than a license to men to visit vengeance upon those who did the crime of murder. It is evident that the curse of blood-shed and of organized war-fare has continued only because men have not heeded the warnings nor regarded the safeguards with which God has surrounded precious human life.

Christ came into the world to reveal to men the will of His Father. Moses revealed the glory of God's holiness in the law written on tables of stone. Jesus Christ revealed the greater glory of

grace and truth. None can fulfil the law except by desisting from the destruction of human life; and none can fulfil the grace of the Gospel except by ceasing from blood-shed and manifesting instead a spirit of good will to men. The example of the fulfilment of the law and of the spirit of grace is given in the life of Jesus. If He fulfilled the will of God, it is evident that God does not demand of men the destruction of human life. And if God demands of the followers of Jesus the destruction of the life of their fellows, then Jesus did not entirely fulfil the will of God. In the manifestation of the example of the heavenly life Jesus did not destroy life but saved it.

Three persons were made a curse on the day of the crucifixion. The hands that nailed the three upon the cross were ministers of the curse. "Cursed is every one that hangeth on the tree"—(Deut. 21:22, 23; Gal. 3:13). Christ was made a curse for us,—the thieves were made a curse for their own sins. But at no time in the life of Jesus did He inflict punishment or death upon any man, nor did He command any man to do so. Partaking of the heavenly nature it is inconceivable that the followers of Jesus and those who reveal His character can become the agents of the curse and of the death of mankind.

One of the fundamental principles of godliness is love. The order of obligation is set forth as follows: Love to God, love to the brethren, love to the neighbor, love to the enemy and, lastly, self. God's love occupies all of the heart and life. The brother is loved because of the love to God. The neighborly love is to be equal to the love of self, and the enemy shall have every consideration based on love and mercy. No other directions are given in the New Testament concerning the treatment of enemies than that they should be dealt with in love and mercy. No conditions are stated under which the life of the enemy may be taken. No precedent is given for such action on the part of the Christians. There are no Christian rules given for carrying on carnal warfare. The New Testament is the exponent of the heavenly life as it was manifested and continued to be revealed in Jesus Christ who is now at the place of His exaltation at the right hand of God, and from whence He has sent forth the Holy Spirit which is to lead men unto all truth and righteousness.

Jesus taught those who were to be the light and salt of the earth that they should bless and not curse men. To be like their Father in heaven they should let their love be extended equally to the evil and the good.—(Matt. 5:45.) There is no qualification of this attitude and no alternative. The follower of Christ cannot be else than a minister of blessing. He may be cursed, but he must return it with blessing. He may be hated, but good deeds must prove the hatred to be unwarranted. To hate in

return would only increase the occasion to hate. To destroy the enemy and do evil to those who hate would be inviting a retribution in kind, and continue to countless generations the evil of blood-shed and hatred. To minister blessing instead of the cursing would cause the cursing to come to an end in the Christian, would provoke the Spirit of love and kindness in the heart of the enemy, and usher in, if possible, an era of love and righteousness in the lives of the two individuals, or more, which would bless the world for generations and glorify God thru eternity.

It is not possible to estimate the effect and the value of the Christian influence in the world. The effect is such that it results only in good. The fruit of the Spirit is stated in Galatians and is contrasted with the works of the flesh. The sources of these characteristics determine their nature and their results. The Spirit affects the world only for good, and the elements of strife and hatred are entirely absent—they are set in contrast with the fruit of the Spirit; they will not result from the life that is controlled by the Spirit.

Jesus commanded His followers to bless and do good to all men; to bless instead of curse; to pray for instead of resist the adversary. He does not say what will be the result. But from the fact that He gave such counsel we must conclude that desirable results would be obtained from such Christian conduct as He commends. The apostle states that the results of Christian conduct toward enemies will be good. "For in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." The Christian attitude toward the evil doer may be criticized and discouraged as impractical, but when it has been seriously tried the results have justified the trial. The soft answer, the kindly spirit, the returning of good for evil, the love to man and charity toward all has been established by the Word and Divine example and Christian experience as God's ideal for His children. Those who add such a virtue to their lives will be neither barren nor unfruitful in the knowledge of God. They become God's ministers of blessing to the world. Cursing is the result of sin and vengeance belongs to God.

CORRUPT NOT THE WORD OF GOD

For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.—II Cor. 2:17.

The Bible is the Word of God. It is God's revelation of truth to us. From Genesis to Revelation we may rely upon it as teaching the very things that God desires us to know. It is exceedingly important that we study it and understand its truthful, helpful lessons.

In the days of the Apostle Paul there were enemies of the Word of God as well as there are today, subverting, perverting, misusing and unwisely handling it for selfish and unholy purposes.

Paul had preached to the Corinthians the Gospel of the grace of God, the truth as it is in Jesus Christ (Eph. 4:21). Some Judaizing teachers had come among those who had accepted the Gospel thru the preaching of Paul, and were misrepresenting Paul, his teachings, his motives in his work, and were hindering the progress of the Gospel. Paul wrote, accusing them, showing their selfish, unholy motives, denying that he and those with him were using the Word of God as were the enemies of the Gospel of the grace of God.

The fact here taught is that many corrupt the Word of God by a wrong use of it. Some deal with God's Word in a deceitful manner, while some use it for personal gain as if trading in it, or making merchandise of the Word of God. This conduct was strongly opposed by Paul.

Some, in our own day, are guilty of the same kind of unholy conduct in handling the Word of God. Many holding

high positions presumably to teach the Bible as the Word of God, instead of honoring their positions by obedience to their vows introductory to their office, have departed from the fundamentals of Christianity respecting the inspiration, authority, veracity, and authenticity of the Bible, and the great essential doctrines of the Gospel of the Grace of God. Many strong churches of almost every evangelical denomination of Christians have in their pulpits men who doubt, and cast reflections upon every fundamental doctrine of Christianity.

Why such men attempt to preach at all surprises all who believe the Bible to be the Word of God. Like the attorney who stops reading to the jury at the point where the law does not suit his case, there are those who take away from the Bible what they do not like.

After some teachers and pulpit men have stripped the Word of God of all the teaching that they do not like the Bible is shorn of its power in respect to those who have permitted it to be thus mangled. The Virgin birth and deity of Jesus Christ, the blood atonement, regeneration, justification by faith, the resurrection of the body of our Lord, the resurrection of the bodies of the saints, the inspiration of the Bible, and in fact almost everything that a Bible-loving Christian holds as essential to his spiritual growth and comfort, and even the essential thing to his salvation, is gone, and there is not much of the Bible left to him.

Some corrupt the Word of God by adding something to it. Predilection, extreme appreciation of human opinion,

fear that not all is said that needs to be said, has much to do with this. This seems to have been the condition of some who spoke to Jesus Christ about duties as related in Mark 7:5-9: "Then the Pharisees and scribes asked him, why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? He answered and said unto them, Well hath Esais prophesied of you hypocrites, as it is written, this people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

Some seem to think that many statements in the Bible are incomplete, and that they must add their own opinions to what God had said in His Word to make the book full and complete in its teaching.

Some corrupt the Word of God by false interpretation. Many pretended teachers of the Bible are accustomed to take plain passages of Scripture and give them forced interpretations attempting to render their plain, literal and literary meaning null and void. They are unwilling to let the Bible speak for itself, to take God at His word, and believe what He says.

Some of these teachers, and even some men filling pulpits of some strong churches, say, there was never such a place as the Garden of Eden, that the story of it in the Bible is only an allegory, and the same is true, they say, in reference to the narrative of the rich man and Lazarus as given in the sixteenth chapter of Luke; they say, There is no hell, the story is only an allegory. Other stories of the Bible are treated in the same manner, and much that is helpful, comforting, instructive is in this way explained away as they read out of the Bible what they do not desire to be there, and they read into it what they desire to be there.

When Saul of Tarsus became a follower of the Lord Jesus Christ he made it his life work to preach the Gospel of the grace of God. He would not let anything stand in his way of preaching the Word of God in its purity. His name was changed to Paul, and he became the great apostle to the Gentiles. He went to the right source for information that he might know the Word of God in its purity.

Paul received the truth from God. Paul desired to know the truth. He was not willing to depend upon any human being to give him the truth.

He says in Gal. 1:11, 12: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus

Christ." He further says, Gal. 1:15-17: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach Him among the heathen: immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." It was while Paul was in Arabia, and alone, that God revealed to him fully the Gospel of the Grace of God.

There were two ways by which the Apostle Paul received the Word of God in its purity, the one way was by the study of the Old Testament which had been written before his day, and the other way was by direct revelation to him by God Himself. By the careful study of the books of the New Testament written by Paul we will clearly see that God made a wonderful revelation to him of mysteries which had been hidden for the ages before Paul's time. The revelation of these mysteries is specially emphasized in Ephesians, Colossians, and somewhat in Galatians.

Paul was a learned man, but he did not depend upon human learning for his success in preaching the Gospel. He said in I Cor. 1:17: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." Worldly wisdom sometimes darkens the spiritual understanding, and hides from view the very things that God desires us to know.

Paul loved the Gospel, and endeavored to make it known and plainly understood.

Every energy of Paul's nature was involved in his work. The twentieth chapter of the Acts of the Apostles is a great and beautiful expression of Paul's earnestness and sincerity.

Just before Paul made his final trip to Jerusalem he spoke to the elders of the church at Ephesus, Acts 20:31: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Being a minister of the Gospel meant something to the Apostle Paul. Paul knew that God had called him to his work, and that he was responsible to God for what he preached, and for how he preached it. He gives us in our text his position in reference to this matter. He speaks of his sincerity, that he was of God, called of God to this work, and that his preaching, work and teaching was done in the sight of God, knowing that whatever he said of Jesus Christ, God's Son, and our Lord that God the Father took cognizance of it all. He was working, preaching as for eternity.

As Christians we should receive and teach only the Word of God.

Error can never do anyone good. It is the truth that makes us free.

God is greater than all else besides, so is His Word greater than the wisdom of man.

Paul said to Timothy in Tim. 1:4, "Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith: so do."

We must not mix the wisdom of the world with the wisdom of God. The wisdom of the world does not lead us to God. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." We should honor God's Word.

Fables are dangerous. Paul, in speaking of the last days, said (II Tim. 4:4): "And they shall turn away their ears from the truth, and shall be turned unto fables."

Today we are in the apostasy spoken of in the Bible. Old systems of philosophy are being revived, and their promoters are asking us to adopt them as our religious faith. Man-made ways of getting to heaven are offered to us, and we are asked to give up the plan of salvation so plainly taught in the Bible, God's Word, and follow the philosophies and fables of men. The blood atonement is mocked, scorned, and counted a worthless thing, and the essentials of Christian faith are ruthlessly being set aside. We are taught in Heb. 9:22: "And without shedding of blood is no remission." "And the blood of Jesus Christ, His Son, cleanseth us from all sin." I John 1:7, God's plan to save us from sin is thru the shed blood of His Son.

Paul urged soundness in the faith in Titus 1:14: "Not giving heed to Jewish fables, and commandments of men, that turn from the truth." Again he advised in I Tim. 4:7: "But refuse profane and old wives' fables, and exercise thyself rather unto godliness." In the third verse of Jude we are exhorted to "earnestly contend for the faith which was once delivered unto the saints."

We have the sure testimony of God. The Bible, the Word of God, is God's testimony to us, and it is able to make us wise unto salvation. Paul was deeply interested in Timothy, and in writing to him for his instruction and for that of others, said (II Tim. 3:15-17), "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation thru faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroly furnished unto all good works." The testimony of God is above all else besides, and we have it as His Word.

The Apostle Peter said in II Pet. 2:16-21: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to

(Concluded on page 63)

EDUCATIONAL

A DAY ON A LARGE ESTANCIA

J. W. Shank

When our train stopped at Rafaela at two o'clock one afternoon, the station was crowded with people, but the estanciero, Mr. Miles, whom we expected to meet was not to be found. A hackman took us to the central plaza almost a mile away and there we met Mr. Miles who had failed to get our letter.

But, how did we know Mr. Miles? Our introduction came from Mr. Torre, the agent of the British Bible Society, who had known Mr. Miles for some years. He gave us a letter to Mr. Miles asking him to help us in getting information about Rafaela and its surrounding country. Our purpose, of course, was to look into this place as a prospective location for our mission station.

Mr. Miles took our letter of introduction and then stared at us critically. After a moment he said, "Well, what do you want me to do?" We explained our mission and then he took us into an office for a talk. We plied questions and he answered them promptly, showing a knowledge of every point brought up. After a half hour's conversation he said, "I'll tell you what I will do. You men shall go with me tonight to the estancia. I'll show you what we are doing and tell you a great deal more about the country."

This was a favorable suggestion and we went. After a ride of about seven miles on a hack we reached his estancia which contains something over eight thousand acres. The farm buildings are surrounded by groves of trees planted by Mr. Miles. In these hundreds of birds find a happy home and their chatter is very noticeable. The house is shaped like the letter L with a covered porch all along the inside of the angle. We were given a beautifully furnished room with real screens on the doors and windows.

On the following morning we started out for a view of the farm. First we visited the cattle barn which is used only for keeping the fancy male animals. These range in price from 1,000 to 2,500 pesos. He had about ten very fine ones. He has a large herd of hundreds of cattle on another estancia which we did not see.

Then we went to see the hogs. He had just sold 220 shoats in order to decrease his stock. He had about thirty fancy breeding hogs and a hundred or more small pigs. Each family of pigs

had a separate house and pasture. All were thrifty. While we were there two men came to buy a pair of young pigs. They were given the privilege of selecting any two from about twenty litters and were to pay 30 pesos apiece regardless of size. All of the hogs are thorobred Berkshires.

Later we saw the dipping tanks and sorting pens. The hogs and cattle must be dipped every year in order to rid them of ticks and other vermin.

Then we saw some tanks arranged for boiling all animals that die on the farm. They are first skinned and then boiled into a soup. This soup is skimmed of all grease which is sold at 50 cents a kilo. Then it is fed to the pigs. Mr. Miles says he usually makes several thousand pesos a year selling the grease and hides from animals which die or are killed. Some animals, like wornout horses, he said, are worth more dead than alive.

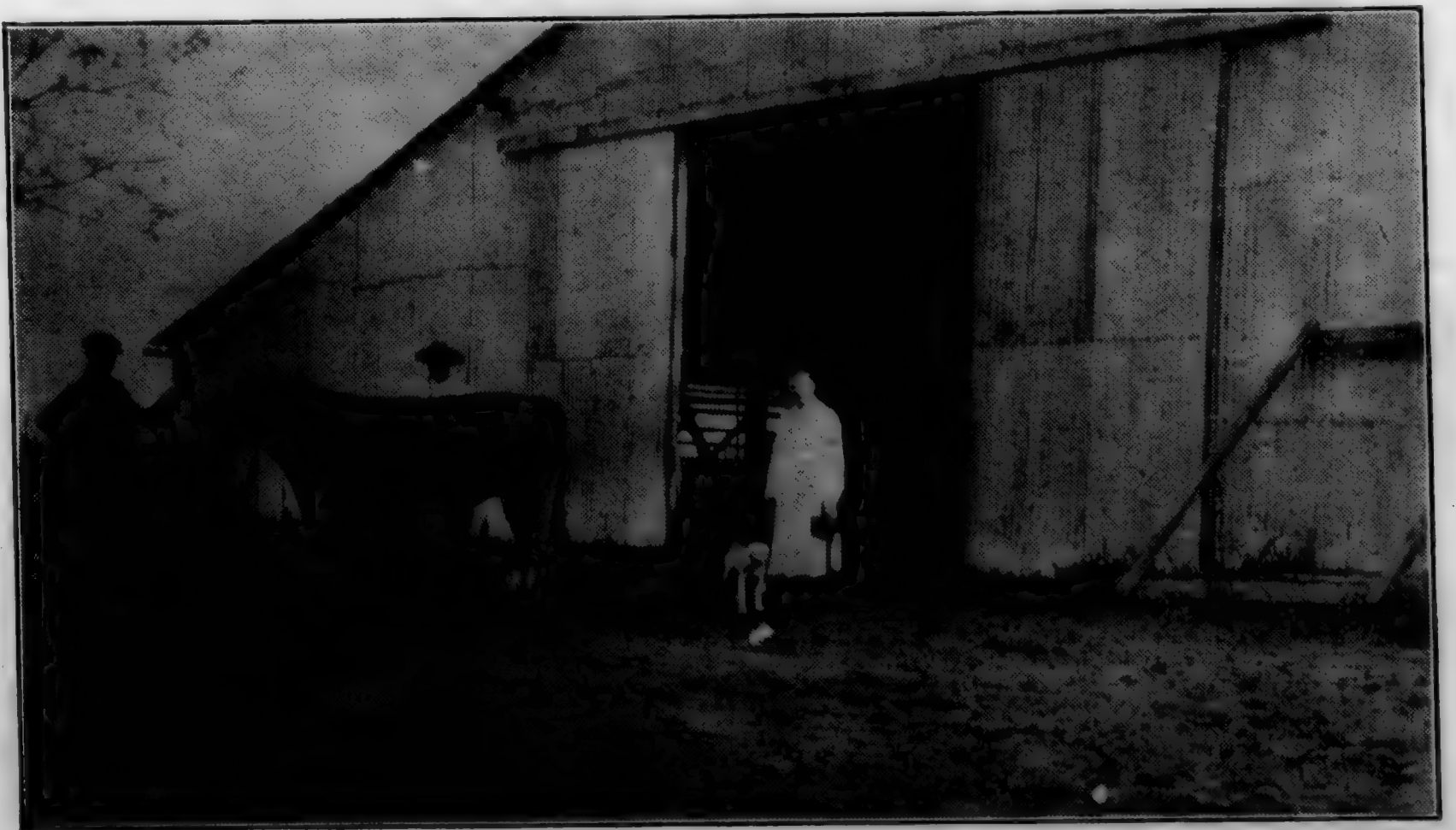
At one place we saw large piles of wood and other piles of brush. The wood is gotten from the trees which are planted on the farm. Thus Mr. Miles continues to plant trees every year and supplying himself with an abundance of wood. Even the brush is not wasted. It is used for firing the big tanks where the meat is boiled. Near the barn we saw where his farm hands were transplanting a grove of trees so as to provide shade for his fancy animals.

Later we looked at the farming implements. He had four good gang plows, each of which requires eighteen horses to keep going. They are just ordinary plows such as four horses pull in the States. But here they use six horses at one time. Each team works a half day and then rests about 24 hours. They get only grass to eat while they are working. Besides the plows we saw only mowing machines and wheat and grass drills. Mr. Miles does not farm the grain and for this reason does not have a great deal of farm machinery. He rents out his land on shares so that he can give his entire attention to the stock and the hay.

He has his own blacksmith and carpenter shop where all repairs are done.

Tho he does not farm the grain we saw the grain fields and examined them. Wheat and barley are just coming to head. The crop will be hurt by the rust because weather has been so wet. He has near four hundred acres of wheat on the place besides large fields of barley and flax. The flax is in bloom at this time and the fields present a very beautiful appearance. Alfalfa is a very important crop. There is more acreage of alfalfa than anything else. It is fine and heavy this year.

We saw only a small bit of garden on the place. Upon inquiry we found that the reason for not having more garden was that it would cost 40 pesos a month to have a man take care of it. They can buy sufficient vegetables from a vegetable man who drives around from farm to farm. They can thus get



The Cattle Barn and One of the \$2,000 (pesos) Animals on Mr. Miles' Farm

their vegetables for 20 pesos a month, which is just half of what it would cost to hire a gardener.

The hired help on the farm is an

Rafaela for some years; was mayor of Rafaela; had a foundry and machine shop in Rafaela for some years; has studied the fancy stock business and



A Wheat Field on Mr. Miles' Farm. Picture Taken October 15, 1918

important item. At the noon hour all of the hired peons came in to dinner. Most of them, about 13 in number, work under foremen who receive their instructions from Mr. Miles. The work is arranged in three departments. The camp foreman and his gang manage the cattle. The footman and his gang look after the farm work in general, such as hay-making. The fancy animal foreman cares for the thorobred stock. Then the hog department is without a foreman. Mr. Miles manages it directly.

The peons on this estancia seem happy in their work. Mr. Miles explained how he manages them. When he sees that a man is doing well and is faithful, he encourages him and often raises his wages. He keeps careful books of all wages paid and is careful to let each man see the account so that he will feel content that he has fair dealing. Some estancieros are hard on the men and treat them like slaves. In such cases the men have been known to rise up and kill their master or "dueno," as they call them here.

Mr. Miles, himself is an interesting man. He is a tall man with a heavy moustache and a dark complexion. He wears a broad hat and riding trousers with leggins. He is a man of peculiarly broad intelligence. He knows many details of the history of all important nations. He has studied the Bible, having given special attention to the prophecy. He is a member of the Church of England. He also knows the Catholic Church as it is here. His attitude toward Protestant missions is very kind.

The following are a few of the things that have received his attention in past years: Was originally trained as a banker; worked in a large bank in Rosario for some years; was president of a bank in

knows much about animal diseases and the modern methods of stock vaccination, tubercular tests, etc.; has studied farming, in fact, in all of its departments; has the controlling interest in a large railway concession; was at the head of

a large irrigation scheme that involved millions of capital, and was just ready to begin construction when the chief engineer for its construction was suddenly killed, this causing the abandonment of the whole scheme; and at the present time he is opening a new bank in Rafaela. He came to the Argentine a great many years ago. His children have grown up and become active in large farming and business.

Mr. Miles' wife is a woman much younger than he. She came to this country as a missionary under the South American Missionary Society and happened to be a teacher in a school where Mr. Miles' niece attended. After the death of his first wife he married this woman. She also is very intelligent on many subjects. She takes a hearty interest in her husband's work. She is still a diligent Bible student and is much interested in the progress of true Christianity in this country.

Indeed the visit with these people was most interesting and the information we gained while with them we consider very valuable. I could yet write much about crops, crop pests, climate, dairying and many other things we talked about while there, but these things I must leave for another time.

2861 Convencion, Flores,
Buenos Aires, Argentine.

LITERATURE IN THE PRESENT CRISIS

Ida Ligo

It is only natural that, in periods of great national stress or calamity, literature and all forms of creative art should suffer. A nation or an individual engaged in a death grapple does not compose symphonies or literary masterpieces. War necessarily troubles and retards the current of literature, since not only does it absorb the best energies and blood of the youth of warring nations, but the masses of the people who take no direct part are necessarily distracted by it and the conditions of life are made harder. There is no leisure for art and no demand for it, while anxious eyes daily search casualty lists.

Moreover, if history repeats itself, years will probably elapse after the present conflict closes before literature can come into its own. The period following the Franco-Prussian wars was fruitless for literature. After the Napoleonic wars, France plunged into a period of literary activity that was prolific but futile. In the United States most of the best known authors antedate the Civil War. Emerson lived until 1882 and Whitman until ten years later, but their creative powers were definitely formed before 1860 and their most distinctive works were produced before that time. The general literary tone for the two decades following the war was undeniably second rate.

This does not mean that there is no printed matter produced during times of war and in the reconstruction periods which must necessarily follow. On the contrary the amount of writing done is always unusually large. During the past four years books about the war have multiplied daily, but in the years to come they will chiefly supply the social psychologist with a "mountain of evidence on the instability of the human mind." There are books treating the war as bred in the soul of the two races from the beginning of time; annihilation theories; utterances of sedentary people who have enjoyed the war, since they find that it improves character and gives purpose to life—we learn that Bernhardt is not alone in believing war a holy thing and that it is the only way of curing the vices of peace. On the whole the world will prefer to forget these books.

However, both English and American literature have received genuine accessions, arising out of the present conflict. These are to be found in the great body of poetry, much of it written either by soldiers in the trenches or by those whom the grim tragedy of these years has touched in an especial way. Most of this poetry is lyric—the cry of life. The soldier at the front turns to poetry as a deliverance from the grim necessities of the hour. These poems do not express

military emotion primarily nor do they gush with jingo patriotism. The soldier has left it to the non-combatant to glorify war—he has seen it as it is. Instead of descriptive poetry presenting the spectacle of the war these young poets, who have already fallen in action or who are still in the ranks, have given us interpretative poetry giving the meaning of war. Very often the attempt is merely to give the personal spiritual effect upon the poet himself, as he undergoes the baptism of fire. In fact as one reads poem after poem, he is more than ever impressed by the fact that the whole emphasis of the war, as far as the poets are concerned, has shifted to a spiritual basis. These men have not gone into war for romance but for an ideal, and often, quietly as a prayer in Gethsemane face to face with death, they utter their dedication.

The intense spiritual tone of many of these poems is remarkable. The men who composed them were facing eternal realities. In the poem entitled "The White Comrade," the Christ himself comes to a wounded soldier left alone on the field, gathers his tall frame "like a child" in his arms and carries him to safety. Then—

I saw he was hurt—
Shot thru the hands that were clasped
in prayer!
Then as the dark drops gathered there
And fell in the dirt,
The wounds of my friend
Seemed to me such as no man might
bear.
Those bullet holes in the patient hands
Seemed to transcend
All horrors that ever these war-
drenched lands
Had known or would know till the
mad world's end.
Then suddenly I was aware
That his feet had been wounded, too;
And, dimming the white of his side,
A dull stain grew.
"You are hurt, White Comrade!" I
cried.
His words I already foreknew:
"These are old wounds," said he,
"But of late they have troubled me."

A number of the poems in which the poets voice their love for country and home are already well nigh immortal, notably the lines by Rupert Brooke, beginning:

If I should die, think only this of me:
That there's some corner of a foreign
field
That is forever England.

and the poem, **On the Italian Front—**

I will die cheering, if I needs must die;
So shall my last breath write upon my
lips
Viva Italia! when my spirit slips
Down the great darkness from the
mountain sky;
And those who shall behold me where
I lie
Shall murmur: "Look, you! how his
Spirit dips
From glory into glory! the eclipse
Of death is vanquished! Lo, his victor-
cry!"

Live, thou, upon my lips, Italia mine,
The sacred death-cry of my frozen clay!
Let thy dear light from my dead body
shine
And to the passer-by thy message say:

"Ecco! the heaven has made my skies
divine,
My sons' love sanctifies my soil for
aye!"

Much might be said of the poems in which these poets militant voice the attitude toward death, characteristic of the man in the trenches. A lofty fatalism breathes from the lines written by Alan Seeger, the gifted young American, who fell mortally wounded at Belloy-en-Santerre:

I have a rendezvous with Death
At some disputed barricade.

It may be he shall take my hand
And lead me into his dark land
And close my eyes and quench my
breath—

It may be I shall pass him still.

I've a rendezvous with Death
At midnight in some flaming town,
When spring trips north again this year,
And I to my pledged word am true,
I shall not fail that rendezvous.
At midnight in some flaming town,

Exultant is not too strong a word to apply to the attitude toward death, expressed in many of these poems.

On, marching men, on
To the gates of death with song,
Sow your gladness for earth's reaping,
So you may be glad tho sleeping,
Strew your gladness on earth's bed,
So be merry, so be dead.

and
We challenge Death. He threw with
weighted dice,
We laughed and paid the forfeit, glad
to pay—
Being recompensed beyond our sacrifice
With that nor Death nor Time can take
away.

Love of life and regret for the short-
ness of their day are expressed again
and again, but there is no bitterness at
the cruel destiny which snatches away
the life they have just learned to live.

Our little hour,—how swift it flies
When poppies flare and lilies smile;
How soon the fleeting minute dies,
Leaving us but a little while
To dream our dream, to sing our song,
To pick the fruit, to pluck the flower,
The gods—they do not give us long,—
One little hour.

Our little hour,—how soon it dies:
How short a time to tell our beads,
To chant our feeble litanies,
To think sweet thoughts, to do good
deeds.
The altar lights grow pale and dim,
The bells hang silent in the tower—
So passes with the dying hymn
Our little hour.

The poem **In Flanders Fields**, probably the best known of these war poems, is instinct with this spirit.

In Flanders fields the poppies blow
Between the crosses row on row
That mark our place; and in the sky
The larks still bravely singing fly,
Scarce heard amid the guns below.
We are the dead, short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved,
And now we lie in Flanders fields.

We look in vain for any vainglorious line or any execration of the Hun. These poet-soldiers do not hate, they know that they all are playing their part as best they can, not seeing clearly nor yet understanding why. A neutral might mar-

vel at the altruism expressed in, **German Prisoners:**

When I first saw you in the curious
street
Like some platoon of soldier ghosts in
grey,
My mad impulse was all to smite and
slay,
To spit upon you—tread you neath
my feet.
But when I saw how each sad soul
did greet
My gaze with no sign of defiant frown,
How from tired eyes looked spirits
broken down,
How each face showed the pale flag
of defeat,
And doubt, despair, and disillusionment,
And how were grievous wounds on
many a head,
And on your garb red-faced was other
red;
And how you stooped as men whose
strength was spent,
I knew that we had suffered each as
other,
And could have grasped your hand and
cried,
"My brother!"

In the poem, **We Willed it Not**, the poet gives utterance to the fact that the men in the ranks realize that they have no grievance against each other.

Beethoven speaks with Milton on this
day,
And Shakespeare's word with Goethe's
beats the sky,
In witness of the birthright you betray,
In witness of the vision you deny.
We love the hearth, the quiet hills,
the song,
The friendly gossip come from every
land;
And very peace were now a nameless
wrong—
You thrust this bitter quarrel to our
hand.

For this your pride the tragic armies go,
And the grim navies watch along the
seas;
You trade in death, you mock at life,
you throw
To God the tumult of your blasphemies.
You rob us of our love-right. It is
said,
In treason to the world you are
enthroned.
We rise, and, by the yet ungathered
dead,
Not lightly shall the treason be atoned.

English literature may well treasure proudly the costly additions the last four years have made to her poetry. Both England and America have added names to the roll of slain, which already includes the names of Alan Seeger, Robert Nichols, Rupert Brooke, Robert Verniere, names of more than ordinary importance in the realm of inspired poetry.

Much of the work produced by these poets militant shows a quickened insight in the face of wide-ranging death, which will make it one of the beautiful heritages of the war. It is in this poetry that the true history of the present conflict will be preserved. History may give scholarly studies on the causes of the war, its far-reaching results, may paint vivid pictures of the battles of Ypres, and Verdun and the Marne, but it is only in literature that the true history, the history of the souls of the men who fought and bled and died on those far-flung battle lines can ever be given.

THE YOUNG PEOPLE'S MEETING

THE CHILDREN'S PART IN SUPPORTING MISSIONS.—Matt. 25:31-40. (Junior)

Topic for February 9

MOTTO

"I must be about my Father's business."

THE STUDY HOUR

I. What is a Mission?—A mission is a work given to some one who has been sent to do it for another. Parents sometimes send their children to do a task or to carry a message. This is a mission. The one who is sent is called a missionary.

The Lord has a work to do and a message to carry. He sends men and women who love Him to do His work and deliver His message. Such people are Christian missionaries. They carry the story of Jesus and how He saves to those who know it not. When people receive Jesus, the missionary teaches them the commandments and life of Jesus and help the new believer to grow stronger in the faith.

Every Christian is a missionary because every Christian is sent to do a work for the Lord and to tell others of His love and salvation. Every Church is a mission because it is doing the work of the Lord and telling God's message to the people. But the Church sends some workers out to other parts of the world to carry out the work of the Lord and help others to be saved. These missionaries go wherever they are sent. The Church helps these missionaries to go and helps them to get along in different ways after they are gone. The whole Church helps support the mission on which these missionaries are sent. Children can have a part in the support of missions the same as older people. This support is to pray for the mission and missionary, to give something of our good things to help the missionary and his work and whenever we can to do something to make the work go on. Have you a part in missions?

II Matthew 25:31-40.—This Scripture tells how Jesus will come in glory some day to judge all nations. As they come before Him then, He will be a judge who will separate the good from the bad, like a shepherd separates sheep from goats. Then as the sheep are set on the right hand and the goats on the left, so the good will be on one side and the bad on the other. Then God tells each of the two classes what shall be done with them and why it is to be done. This Scripture tells what He says to the righteous on the right hand. As he talks of feeding the hungry and giving water to the thirsty, taking in the stranger and clothing the naked, visiting the prisoners or the sick, do you think of any thing that you could do to please the Judge?

III. Outline Study

1. What Can Children Do?
 - a. Praise Jesus.—Matt. 21:15, 16.
 - b. Pray for Blessings.—Psa. 55:17; Jas. 5:16.

- c. Give to the poor.—Psa. 41:1-3.
- d. Kindness to God's Missionaries and little ones.—Matt. 10:41, 42; III Jno. 5-8.
- e. Labor in good things to have to give.—Eph. 4:28.

PERSONAL THOUGHT

There is no one too small to do good. All can do something to help spread the good things of Christ to others.

SUGGESTIVE ASSIGNMENTS

1. Text word, Gospel.
2. Who is a Missionary?
3. What is a Mission?
4. How Can We Help the Missions?
5. Children of the Bible Who Helped.
6. How we may Help With Our Daily Work.
7. Chances to Earn Something for the Missions.

PSALM 46.

Topic for February 16.

MOTTO

"God is our refuge."

THE STUDY HOUR

I. Comments on the Chapter.—I. FEARLESSNESS IN DANGER.—vv. 1-3.—The Lord is represented as a refuge in the time of danger so that there is a feeling of perfect safety regardless of how dangerous and unusual the situation may be.

1. Refuge. A safe place of protection where one can hide in time of trouble and danger. Strength. The power that enables one to do and hold fast. The forces that give triumph over the threatened danger. Present help. The help that is at hand for service now.

2. Therefore, will not we fear. Since God is what He is, there is no need to fear. Earth be removed. This would take away our natural foundation for standing and dwelling. Mountains be carried into the midst of the seas. This would be a terrible upheaval of the natural order of things and an overthrow of a natural place of refuge in trouble. 3. Shake. Shaking, especially of the earth upon which we stand causes great alarm in any person experiencing it. Swelling. A stormy restless ocean where the waves are dashing and rising higher.

II. GOD WITH US. vv. 4-7. The Lord is like a great river to a city that may be attacked. Within there is abundant supply of refreshing water and the streams afford a wall of protection hindering enemies from coming in. He also is like a mighty one whose presence subdues all the attacking forces.

4. A River. May be applied as the Presence of God in the person of the Holy Ghost. Make glad. This is the effect of having God with us and in us.

5. Not be moved. Not become alarmed neither be touched by the powers of evil. Right early. God is not a moment

behind time in His deliverance of His own from dangers.

6. The kingdoms were moved. All around those, who know not God, are moved and undergo changes. God's power overthrows them while He keeps His own in safety.

7. The Lord of Hosts is with us. This forms part of a refrain to the sentiments expressed before.

III.—THE WORKS OF THE LORD. vv. 8-11. By looking over the earth to see how it has been torn to pieces by wars and then brought into subjection to His will causes men to be quiet in their boastings and acknowledge the living God.

8. Desolations he hath made. He makes them either by direct order of His power over nature or by providential rulings over the wrath of man.

9. Maketh wars to cease. By bringing man to an end of himself. On the one hand the ambitions of men are overpowered by enemies, while on the other famine and pestilence bring them down. When it is enough the very powers of darkness must stand back that God may be exalted thruout the earth.

10. Know that I am God. When men become sober minded they can recognize a hand above their own over which they have no power.

11. God of Jacob. Not only the Lord of Hosts but the God of a special and chosen generation.

PERSONAL THOUGHT

Have I applied the truths of this Psalm with the troubles that come to my own life?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Refuge.
2. Commit vv. 1-3 to Memory.

For Young People—

1. Commit a Favorite Verse from this Chapter.
2. Give the Best Lesson as it Impresses You.
3. What Does This Psalm Teach About God?
4. What Does It Teach About Man?

For Older People—

1. What May Be Taken Figuratively in This Psalm?
2. What Consolations Are Found Here?
3. What Warnings For All?

GENUINE NON-RESISTANCE.— I Pet. 2.

Topic for February 23.

MOTTO

"Bless them that curse you."

THE STUDY HOUR

I. Non-resistance.—This is a term that has come from the teaching of grace. To fight for the right against that which is an enemy to the right always has been and always will be right. But to know the right and the weapons

of our warfare against the wrong is a problem which only they who are children of Light can comprehend. "Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us." How can a just God be just and still justify the ungodly? It is only because "When we were yet without strength, Christ died for the ungodly." If Christ could have the love and patience to die for the ungodly, which we all were, and grant to us the pardon full and free that we might be counted righteous, shall we who are monuments of His grace and pardoning love be vengeful toward those who sin against us? Shall we not rather seek by the Spirit of grace to reveal to helpless humanity their true condition that by faith in Jesus they too may be delivered from the wrath to come? Should we not have compassion upon our fellow servants even as the Lord has had pity on us? (Matt. 18:21-35.)

We must fight against the wrong, indeed. But our fight is sometimes so different from the weapons of the carnal that they would call it a cowardly surrender. To wield the weapon of love, to thrust our neighbor thru the heart with the sword of kindness; to demonstrate the grace of God by suffering without threatening and instead to bless him; to heap coals of fire and thus overcome evil with good; is a fight only the godly can make. There is a cowardly non-resistance. It is the kind that chooses to suffer the wrong because it seems more convenient than to put up a fight. But that same spirit will take vengeance when the inconvenience of the present is removed, or it will weakly ignore the evil which destroys those who do not put it away from themselves. Our enemy is in the greater peril. It is a sin to ignore the peril without seeking to save him from it. Well can we afford to suffer wrong at his hand, but we can ill afford to have upon our hand the guilt of his blood by leaving the sin upon his soul unrebuked or unresisted by the weapons of Scriptural power. Genuine non-resistance does not ignore sin any more than God ignored it when He for Christ's sake forgave us. We too for Christ's sake can bear with the sinner with whom God bears.

II. The Text.—I Pet. 2.—Here the newborn child of God is to be a child free from malice and guile and envies and evil speakings. The fight of a malicious tongue is as wicked as the fight with the sword that murders the body. Both come from the bitter fountain of hate which marks the murderer as void of eternal life.

Here also the Christian suffers without threatening after the pattern of Him who bore stripes that He might heal the sinner of the malady in his soul.

III. Outline Study:—Genuine Non-resistance.

1. Based on truth and justice.—Rom. 3:23-26.
2. Applied to others as God applied it to us.—Eph. 4:32.
3. Not indifferent to sin.—Lk. 17:3, 4.
4. Is not because of cowardice.—I Pet. 2:19, 20.
5. Sees the real enemy in the wicked spirits.—Eph. 6:12.
6. Uses Spiritual weapons only.—II Cor. 10:3-5.
7. Comes from a heart renewed by the Spirit of God.—Eph. 4:22-32.
8. Affects all the channels of life with the same spirit.—II Cor. 5:17-21.

PERSONAL THOUGHT

The way of God's mercy is in perfect harmony with justice. Do we properly hate sin while we suffer the evil unjustly laid upon us by an enemy? Does love seek to save rather than to vindicate itself. For the sake of Him who bore the vengeance for all sinners we can.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Grace.
2. How to Heap Coals of Fire on Our Enemy.

For Young People—

1. Wrestling Against Flesh and Blood or Wrestling Against Evil Spirits?
2. The Weapons of Carnal Men Compared with the Weapons of Spiritual.
3. Harmonize "Resist Not Evil" with "Resist the Devil."
4. The Nonresistance of Jesus Compared with the Nonresistance of Cowards.

For Older People—

1. The Tongue as an Instrument of Carnal or Spiritual Power.
2. Nonresistance Applied to All Departments of Life.

YE ARE NOT YOUR OWN.—I Cor. 6:19, 20; Rom. 14.

Topic for March 2.

MOTTO

"I am his."

THE STUDY HOUR

I. The thought of independence in man has its origin in the abuse of the gift which God has given. God made man to have dominion over the things of the earth. He had crowned him with glory and honor. Satan stepped in suggesting to man to take a course which would make man independent of God. Thus by taking the power which man had to choose and using it in a choice against God man became the monstrous abuser of God's goodness.

Man was not his own by creation. He was not his own when God gave him power to choose. The love of God has in it that obligation which would make man of right bound to return the love. We belong to those who have loved us. Nothing can pay the debt of love but to give ourselves back to our Lover in unreserved devotion. But God has a manifold claim upon us. Lost from God and sold into slavery, having cut ourselves loose from Him and disregard all obligation to respond to the One whose we are, we were again overtaken in this undone state and loved with unspeakable pity when God gave His only Son as a ransom for us. Of right then all human beings belong to the Redeemer. But only those who will respond to the obligation and accept the salvation will receive the blessings of it. The rest will have to, by a process of vile ingratitude, turn to their own way and lift up their eyes in deserved eternal despair.

"Ye are not your own." Why then do we act as if we were our own? Have we failed to grasp the situation? We are the Lord's forever. He is ours forever. If we receive Him and live for Him, it will be the tie of eternal marriage, but if we take our own way, it will be in eternal separation.

II. The Text.—(a). I Cor. 6:19, 20.—This passage emphasizes the fact that we have been bought with a price and that we belong to God both in body and

spirit. It is therefore our obligation to glorify Him in every respect.

(b). **Rom. 14.**—This chapter deals with the fact of our acceptance with God and our relation to each other as fellow Christians who also belong to God by adoption. Failure to observe this relation brings us into judgment of condemnation.

III. Outline Study.—

1. We belong to God.

- a. By creation.—Psa. 8:1-9.
- b. By redemption.—I Tim. 2:5, 6.
- c. By regeneration and adoption.—Gal. 4:6; Tit. 3:5-7.

2. Our relationship in God.

- a. Servants.—I Pet. 2:16.
- b. Friends.—Jno. 15:15.
- c. Espoused.—II Cor. 11:2; Rev. 19:7.
- d. Temples.—II Cor. 6:16.
- e. Brethren.—Heb. 2:11, 12.
- f. Elect.—I Pet. 1:2.
- g. Saints.—Col. 1:2.

3. We owe our All.

- a. Our bodies.—Rom. 12:1.
- b. Our obedience.—Col. 1:10; I Pet. 1:14.
- c. Our worship.—Rev. 22:9.
- d. Our all. Prov. 3:6.

PERSONAL THOUGHT

What is not my own should be subject to the orders of its owner. I should be glad that such a loving Master owns me and gladly render all unto Him.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Redemption.
2. Whose Boys and Girls are You?

For Young People—

1. How God Owns Me.
2. What God requires of His Own.
3. The folly of Independence.
4. Halfhearted Service Dishonoring God.

For Older People—

1. Our Debts Which Never Can be Paid.
2. Loving Service.

CITY MISSIONS—THE CHILD IN THE MIDST

(Junior Mission Topic)

THEME—Work With Small Children

February 23

DAILY MEMORY VERSES

(To be memorized and repeated during meeting.)

- Monday.—Prov. 22:6; 20:11.
 Tuesday.—Mark 10:14, 16.
 Wednesday.—Mark 9:36, 37.
 Thursday.—Psa. 19:14; 122:1.
 Friday.—Eph. 6:1; Luke 2:49.
 Saturday.—Luke 2:40, 52.
 Sunday.—Psalm 100.

PROGRAM FOR THE MEETING

1. Opening Devotional Period.
2. Repeating of Scriptures by Juniors.
3. Offering for City Missions.
4. Talks, recitations, readings, etc., that had been assigned in advance.
5. Prayer, making special mention of the children in our cities and the work that the Church is seeking to do for them.
6. Closing.

SUGGESTIVE SUBJECTS FOR TALKS OR ESSAYS

Childlife in crowded sections of the city. Description of a city mission Sunday school session.

Things that draw city children to the mission.
 Discussion of the benefits derived from Summer Outing work.
 The work of the Day Nursery.
 Good and bad effects of charity work upon the children who are helped.
 Jesus and the city children in Bible times.
 Reasons why work with and for the children may be more far-reaching than work with the parents.

SUGGESTIONS TO LEADERS OF THE MEETINGS

The work with the children in our city missions is so large and varied that you can easily and profitably devote one whole meeting to its study. It is possible that you have never had sufficient experience in a city mission to be able to give the information called for by some of the suggested subjects so that again it may be necessary and profitable to secure help from some mission station. The conditions under which many city children are compelled to live and the many things which the Church thru her missions is able to do for them ought to pave the way for a liberal offering for the support of city missions. "The Burden of the City" contains one very helpful chapter on this line of work.

PSALM 100

Make a joyful noise unto the Lord, all ye lands.
 Serve the Lord with gladness: come before his presence with singing.
 Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.
 For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

THE CHILD AT THE DOOR

A child is crying beyond our door
 In the cold and the wind and the wild downpour,
 (How can we sit at ease within?)
 A child is calling beyond our gate,
 Starving and stark and desolate,
 (How can we bid the feast begin?)

The doors of the world are heavy and tall,
 But the cry of a child can pierce them all
 (A cry of a child in anguish sore.)
 And tho it sounds from a land apart,
 'Tis at our threshold and at our heart,
 (A child is crying beyond our door.)

How may we sit content and warm
 When a child is lost in the night and storm?
 (The night of famine, the storm of War).
 How may we break our bread in ease,
 Hearing the voice of the least of these?
 (A child is crying beyond our door.)

—Selected.

LITTLE GIVERS' MARCHING SONG

(Tune, "Onward Christian Soldiers")

Here we come with gladness,
 Marching as we sing,
 Willing offerings bringing
 Unto Christ our King,

Tho we cannot see Him,
 Yet our Master dear,
 Smiling, waits and watches
 O'er the mite chest here.

Refrain:

Coming, coming, coming,
 Willing gifts to bring;
 Serving, praying, giving,
 Honors Christ, our King.

Hark! The pennies dropping
 As we march and sing!
 Some of us have earned them
 Working for our King,
 Running little errands,
 Working cheerfully,
 Giving self for others,
 Blessed charity!

Here are silver pieces,
 Dimes and quarters, too;
 Blessed work for Jesus
 Boys and girls may do—
 Loving hearts, and loyal,
 Gladly undertake
 Many a self denial
 For the Master's sake.

Now, O heavenly Father,
 These our offerings take;
 Bless the gifts and givers
 All for Jesus' sake.
 Thus we'll spread the story
 "Jesus died for me."
 Unto Him the glory
 Evermore shall be.
 (Repeat refrain softly.)

A POEM

The world was dark with care and woe,
 With brawl and pleasure wild;
 When in the midst, His love to show,
 God set a little child.

The sages frowned, their heads they shook
 For pride their heart beguiled.
 They said, each looking on his book,
 "We want no child."

The merchants turned toward their scales,
 Around their wealth they piled;
 Said they, "'Tis gold alone prevails;
 We want no child."

The soldiers rose in noisy sport;
 Disdainfully they smiled;
 And said, "Can babes the shield support?
 We want no child."

Then said the Lord, "O world of care,
 So blinded and beguiled,
 Thou must receive for thy repair
 A Holy Child."
 (By Miss Caroline L. Palmer in Missionary Review of the World.)

MOTHERHOOD

I see them come crowding, crowding,
 Children of want and pain,
 Dark sorrow their eyes enshrouding,
 Where joy's touch should have lain.

They stand in silence beseeching,
 Gaunt faces lifted up,
 And wan little hands outstretching
 For love's forbidden cup.

Their hearts are restless with yearning,
 The hearts of my own are stilled,
 Their lips are parched and burning,
 The cups of my own are filled!

I cry in love unsatisfied
 For these without the fold,
 My mother's arms are open wide
 These weary ones to hold.

What tho my arms are open wide,
 Only mine own lie near,
 Without still stand those long denied,
 Compassed in want and fear.

Bowed with the crown of Motherhood,
 I seek that Shepherd of old;
 "How can mine own receive the good
 With some left out of the the fold?"
 —Isabel Kimball Whiting in "Survey."

That Income Tax.—The editor of an exchange writes thus: "Did you get it figured out correctly, brother, for the income tax man? Then by simply dividing the sum by ten you can easily compute the Lord's tithe. No trouble at all—the income tax man required it, and he deserves your thanks for removing the bogey that has kept you from giving the Lord His dues all these years—the thought that you would be unable to figure it out right. Go around now and thank the man again, and then go over to the Lord's treasury and deal rightly with Him."

If the income tax law will help our brethren to figure out the tithe which belongs to the Lord and lead them to be as conscientious in paying their due to the Lord as they are in paying their income tax, it will have served at least one good purpose. However, consider whether you should not give a larger portion than the tenth. The tenth is but the minimum. Perhaps the Lord has blessed you so abundantly that you should exceed the minimum in giving to the Lord. You, who are not required to pay an income tax, do not think that therefore you do not come under the operation of the Divine law of proportionate giving, or stewardship. Your minimum is likewise the tenth. If you cannot figure it out, go to a brother who paid income tax, to help you. Render unto the Lord His just dues. Be faithful in your stewardship.

An Image Procession:—"WUN LAG PRA"—day for dragging the image—is a festival observed in Siam. On a pedestal is placed the gold leaf image of Buddha, with candles, joss sticks and flowers, and accompanied by four priests, to be taken on a trip to some nearby temple. Two ropes attached to the car enable those who pull it to attain unmeasured merit. During the rainy season the same festival is held on the water, when every available boat is pressed into service, and the silver image is taken for a boat ride to some temple beyond the barracks. This festival is an occasion for great mirth and hilarity, and a variety of fancy costumes add color and gaiety to the scene.—The White Elephant.

"By the time a man has lived long enough to know how to give advice," said Uncle Eben, "he's done lived long enough to know dat tain't no use wastin' de time."—Washington Star.

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

XVII. The Primary Department

Vernon J. Smucker

By the primary pupil, in the strict sense of the word, is meant the child from the ages of six to eight. In most Sunday schools "beginners" and "primaries" together compose the Primary Department, but as explained in last month's article, there is a real distinction between these two classifications which the teacher must recognize even tho they are not organized into separate departments of the school. There are enough similarities between the two groups so that the same general exercises may be used for both, while the special needs for each can be met by the teachers who are directly responsible for the particular groups.

The primary age is still an age of restless activity, but the pupil's mental horizon is much wider than that of the beginners. This is largely accounted for by the fact that he has started to school and a new world is opened up to him. He is becoming accustomed to performing regular tasks and to observe a certain degree of self-restraint and discipline. Because of his larger experience he begins to reason by putting things together and forming conclusions. He is keen in distinguishing between facts and fancy and quickly detects any note of falseness, insincerity, or inconsistency on the part of those with whom he comes in contact. He develops rapidly during this period and in most schools where there are enough pupils it is advisable to have the six, seven, and eight year old pupils in separate classes.

The story is still the most effective method of instruction and to be a good story-teller is one essential for a successful primary teacher. But the pupil is apt to ask more questions about the story than he did at an earlier age and wants assurance that it is a real story about real people and things. He may not remember a story if it is read to him, but when it is told to him and he can see the expression on the teacher's face it is bound to make an impression upon him, and the lesson conveyed will become a part of himself.

The chief emphasis at this age should be laid not so much on imparting facts as on bringing about a religious feeling and developing Christian character. The feeling of worship and reverence should

be brought about. Christian service in the little details of life should be encouraged. The child at this age is primarily "a doer and not a thinker." He should be taught to be kind, helpful and obedient toward those with whom he comes in contact and then he will be able to understand what it means when you tell him what should be his relations to God, our Heavenly Father.

Memory work should be an important feature at this age. The child can easily memorize, not only Bible verses, but whole portions of some favorite passages, as for instance the twenty-third Psalm, the Lord's Prayer, the Christmas and Easter stories of one of the Gospels, as well as group texts on giving, praise and prayer, and verses about God's house, God's day and God's book. Besides these he should memorize little prayers, songs and hymns, Missionary verses and similar material. The wise teacher or superintendent will make a list of such material to be memorized and attempt to do it regularly and systematically.

The Primary Department should be in charge of a Primary Superintendent who is responsible for organizing and planning the work. A Primary Department secretary is also necessary where there are a number of pupils and classes. There should not be more than six or eight pupils for one teacher. A separate room is highly desirable and almost necessary, tho if this can not be obtained good results may be had by drawing curtains across a corner of the main room, thus separating in a measure at least the department from the rest of the school. If basements are used care should be taken to see that they are comfortably warm and attractive and that proper seating arrangements can be made.

Let it be remembered however that success in teaching primary pupils lies not in material equipment or organization, tho both are valuable aids. Wherever there are pupils and a teacher there may be a successful Primary Department if that teacher has the proper qualifications, chief of which is a life wholly consecrated to the service of God. Only such teachers should be allowed to come in contact with the pure and impressionable lives of our boys and girls.

Orrville, O.

JUNIORS AT WORK FOR MISSIONS

Selected from "The Junior Manuel" (Wells) by Mary Burkhard.

A Missionary Assistant.—Missionary work among the Juniors deserves enough care and attention to occupy the time of an assistant Superintendent who is responsible alone for this branch of the work, thus relieving the Superintendent and adding to the interest the Juniors will take in Missions.

Country Leaders.—One Junior worker urges that the Junior Missionary Committee consist of a boy or a girl for each country—that is—to be studied. These are to be the leaders of the different missionary meetings and each is to select members of the society to help him in studying his country and in carrying on his meeting. The entire society is thus to be divided.

Each of these leaders is furnished with a little blank book, in which, under the direction of the superintendent, he is to write easy questions regarding his missionary country. Each of these ques-

tion books is to be of a different bright color.

After the country has been studied in the society, these questions upon the study are to be read by the member of the missionary committee for that country, at any meeting when the superintendent may call for them. They furnish a useful review.

Home and Foreign.—It may be hard to maintain among your members equal interest in both home and foreign missions. The fault will lie largely in your own partiality for one of these fields. Remember, however, that God's work lies in one place as much as in another, and teach the Juniors as faithfully about the home as the foreign fields, equally dividing the money they contribute, and if possible, giving an equal amount of time to the study of each.

The Next Meeting.—Always announce at the end of your missionary meetings what will be the next country studied, and ask the Juniors to keep on the watch for interesting items about that country,

showing them where these may be obtained. Let each be asked to bring such items to the next missionary meeting. It pays to look ahead as far as possible in this work.

For a Year.—A list of the missionary meetings arranged even for a year ahead, and hung up in the meeting room, will teach the children to take long thoughts and make plans for coming studies. This list should state what country is to be studied each month, and who is to be the leader of each meeting.

Note Books.—Missionary note books should be given to all the Juniors, and they should be required to write in them the most important missionary facts, those you are especially anxious to have them learn. The very act of writing down these facts will help to fix them in the memory, while the note-book will constantly be referred to.

Letters from the Field.—Cultivate missionary correspondence. If in any way you can put your Junior Society in connection with some active missionary, so as to have a letter, if only once a year, coming from the very midst of heathendom, by all means do so. Remember, however, that missionaries are very busy people, and do not expect them to write many letters just for your society. It is a good plan for all the Junior societies in the district belonging to the same denomination to obtain letters in this way from a single missionary, and pass them around.

Each with His Own Missionary.—Missionary work can be made very vivid to the Juniors if each Junior is assigned the name of some missionary, preferably of his own denomination, whose work he is particularly to keep in mind in his prayers, to study about in the missionary magazines, and report to the Society at the missionary meetings. In the sentence prayers at the missionary meetings, these distant workers may all be remembered by name. A helpful occasional exercise is a roll-call in which the Juniors, instead of responding "Present" reply to their names by giving each the name of the missionary who has been assigned to him.

Two Funds.—Every Junior Society should have two treasuries, carefully kept distinct. One should be for the current expenses of the society, and the other for missions.

Work and Interest.—Your missionary meetings will be much more interesting if the Juniors, during the month that precedes, do some work for the missionary country or the mission field which is to be studied at the coming meeting.

Lay By Each Week.—Tho, in reporting the practice of many superintendents, I speak in this chapter of special collections, monthly collections, and the like, yet I want it understood that I myself believe in collections at every meeting. The Juniors can in no other way be taught definite, systematic giving, and a small sum given each week will prove far

more educative than the same, or even a larger sum given occasionally.

Something Every Sunday.—If for any reason you do not find it advisable to take up a collection for missions at every meeting, see if you cannot induce the children to bring to every meeting at least something to give away, even if it is nothing but an apple or orange for the relief committee to give to the poor and sick. It is not so much the amount that the children give as it is the drill in regular habits of giving, that will count for the cause of Christ when the children grow up.

Self Denial Week.—In addition to the regular gifts of the children, special seasons of self-denial are helpful as calling attention afresh to the needs of the heathen lands, and to the comparatively little we are already doing in proportion to our opportunities and abilities.

A Good Beginning.—One useful method of teaching the Juniors early to make a wise division of their money between themselves and the cause of Christ, is to ask each to keep a private record of his spendings, setting down in a blank book just what he spends for toys, candy, and the like, and in another part just what he gives to good causes.

How Earned.—So far as I know, a Canadian Congregational society originated the excellent plan of wrapping up the money given to the missionary collection in pieces of paper, on which each Junior has written the way in which he earned the money. The collections being received, the superintendent unrolls these slips and reads them aloud. "Helping Mother," "Being up in time for breakfast," "Saved from carfare," thus run the interesting records.

(An annual missionary meeting for the children each bringing their earnings from the quarters and telling how they used their quarters would be good.—M. B.)

RELIEF WORK IN BIBLE LANDS

The response of our Sunday schools to the appeal of the starving millions in Bible Lands is very gratifying indeed. The contributions thus far reported are generous. At this writing (Jan. 14) the Secretary of the Mennonite Relief Commission for War Sufferers has recorded eighty adoption agreements for the support of orphans in Bible Lands for one year. We hope that this number will be greatly increased since there are few Sunday schools that are unable to contribute \$5 a month for a year for this needy work. One school has adopted twenty orphans, another six and a number one each. Individuals and also families have assumed the support of children. Is it too much to expect our Sunday schools during the present year, thru freewill offerings and the adoption of orphans, to raise \$25,000 for this work? We believe not, but hope to exceed that amount. Any time during the year offer-

ings for this work will be in order and cheerfully received, but we should not neglect our other missionary obligations which we may have previously assumed.

It will be of interest to our Sunday school workers to know that arrangements are being completed whereby the Mennonite Relief Commission for War Sufferers will be able to engage in the work of Relief in Bible Lands. The American Committee for Armenian and Syrian Relief has urged our Relief Commission to have a party accompany their expedition to help in the work of relief. The State Department has urged us to cooperate with the American Committee and has placed at the disposal of the American Committee two U. S. transports to take on board the expedition and supplies. One vessel is scheduled to sail on Jan. 13 and the other on Jan. 19. Territory will be allotted to our unit in which the work of relief will be carried on under our own direction.

At this writing arrangements are being completed to have the President of the Mennonite Relief Commission, Aaron Loucks, Scottdale, Pa., and William Derstine, Quakertown, Pa., to sail on Jan. 19 on the U. S. transport. They will investigate the field, help organize the work of relief and return in four or five months. Accompanying them will be a party of five who will stay on the field and carry on the work of relief. This party, according to present plans, will consist of Orie O. Miller, Akron, Pa.; Christ Graber, Noble, Ia.; Ezra Deter, Morrison, Ill.; David Zimmerman, Ephrata, Pa.; and Silas Hertzler, Denbigh, Va. It is the intention to send others later to help in this work.

Our cooperation with the Friends in the work of reconstruction in France will continue for the present. About twenty of our boys are now in France engaged in that work and others are waiting to go as soon as passage can be secured for them.

We are glad for these opportunities for service and our support for this work should be generous and cheerfully rendered. We should do more for reconstruction and relief work this year than ever before, and at the same time enlarge our other organized Church activities.

We expect in future issues to report the progress of this work.

Just now the American Bible Society is getting out 100,000 French Testaments for war use, 50,000 Italian, 10,000 Portuguese, 20,000 Roumanian, 25,000 Bohemian, 50,000 modern Greek, 10,000 Yiddish and 25,000 Russian. It is also printing large numbers of whole Bibles in Roumanian, Polish, Finnish, Hungarian, Lithuanian, Bulgarian, Bohemian and Greek, for the army and navy and for home mission work. This present work calls for \$50,000, which must be raised from some source. The Bible Society is needing help.

CURRENT EVENTS

Selling Army Equipment.—The sudden ending of the war found the War Department with huge supplies of army equipment on hand. The Department now has on hand uniforms, equipment and supplies sufficient to last 5,000,000 men for a year, with a prospect of an army of 500,000 left after the work of demobilization is complete. To throw this surplus stock worth several billion dollars on the market would paralyze industry, consequently plans are being worked out to gradually absorb this surplus. The task of disposing of this immense stock is assigned to the department of Purchase and Storage. The soldiers are given first chance to purchase what they desire at 10 per cent discount off the cost price. Next other government departments are given an opportunity to make purchases after which the stock is open to government agencies, such as the Y. M. C. A. and relief organizations. The Committee on Belgian relief has already made some purchases. Fire and police departments and other municipal institutions are given the privilege of purchasing. Some material is bought back by manufacturers. After the preferred classes have purchased what they need the balance of the surplus stock will be sold at public auction by sealed bids. Shoes, boots, underwear, shirts, socks and even overcoats may be purchased for individual use. Even an army coat robbed of its insignia and buttons is not technically a part of the uniform. Large quantities of food held in storage are to be kept for the army, except small amounts which may be sold to relief organizations. The excess supplies overseas will there be disposed of in a similar way. An inventory of the stock of clothing held by the Quartermaster's Department of the army includes the following list: 5,000,000 cotton coats; 6,000,000 woolen coats; 4,000,000 overcoats; 9,000,000 flannel shirts; 45,000,000 pairs of winter and summer drawers; 44,000,000 pairs of winter and summer undershirts; 11,000,000 pairs of shoes; 46,000,000 pairs of stockings and 5,000,000 blankets.

Revolution in Germany.—During the past few weeks Germany has been in the throes of revolution culminating in bloody fighting in Berlin. Ever since the overthrow of the old regime headed by the Kaiser there has been a struggle by contending political parties to gain control of governmental affairs. The moderate Socialists under the leadership of

Ebert came into power when the Kaiser abdicated and have maintained their power thus far. The radical Socialists under the leadership of Dr. Liebknecht have labored hard to wrest control from the Ebert government. The struggle finally culminated during the first week of January in the employment of force in an effort to overthrow the party in power. For a number of days fighting took place in Berlin in which hundreds of people were killed. For several days it appeared as tho the party in power might be defeated, but the arrival of loyal forces turned the tide and the followers of Dr. Liebknecht suffered defeat, and it is now conceived that the Ebert Government is stronger than ever. Defeated in Berlin the radical Socialists, or Spartans by which name they are known, are now seeking to gain control in other parts of Germany. The political future of Germany is still shrouded in uncertainty. The political chaos in Germany is causing the Allied peace delegates now assembled in Paris considerable concern. Not until a stable government is established can the Allies and the Central Powers make terms of peace. Suggestions have been made that the Allies police Germany until order is restored, and that some of the terms of the armistice be made easier, permitting food and other necessary supplies to be sent into Germany, and thus lessen the discontent that helps to feed the flame of Bolshevism now sweeping thru Germany and threatening even the Allied nations. The present situation demonstrates very forcibly that it is comparatively easy to set in motion certain forces but a very difficult matter to check the forces once set in motion.

The Peace Conference.—President Wilson has been in Europe a month. During this time he has visited England and Italy and conferred with the leading statesmen of Europe concerning the terms of peace. Wherever he went he has been received by the populace with an enthusiasm seldom exceeded. According to newspaper reports he succeeded wherever he went to win the support of the populace to his views regarding the terms of peace. In his conference with the statesmen it is also said that he has made progress in gaining support for his league of nations and his idea of the freedom of the seas. It appears as tho the smaller nations of Europe are looking to President Wilson to secure for them at the peace table what they

want. If he succeeds in the task of satisfying all the smaller nations and various political factions that look to him to secure what they want, he will prove to be a remarkable man indeed. Since the war has come to an end some of the high sounding phrases uttered by statesmen intended to unite the nations in the struggle are giving way to sentiments that savor of national jealousies and suspicions. Each nation will guard its own interests first of all and will be slow to concede any advantages to others. On January 12 delegates to the Peace Conference met for the first time to make final arrangements of details for the first session of the Peace Conference proper. What was done has not been reported, but some reports published indicate that some disagreements were in evidence. It is to be hoped that when the Peace Conference convenes to fix the terms of peace that harmony will prevail and the nations represented will not only look upon their own welfare but also to the welfare of all the other nations as well.

A Surplus of Gas and Explosives.—When the armistice was signed last November 11 the production of war materials was proceeding on a vast scale. Calculations were that the war would not end before the summer or fall of 1919 and possibly not until later and as a consequence when the war ceased so suddenly the nations had large supplies of materials on hand that are good only for war purposes. What to do with some of this material is a problem. The United States was daily producing more than 75 tons of poisonous gas when the war ended. Enormous quantities were ready for shipment to England and France where it was to be put into shells. Phosgene gas can be used in the dye industry but the deadly mustard gas cannot be used at all in any peace industry. To release it into the air would have a disastrous effect upon all animal life within a considerable radius. The suggestion has been made to sink it in the ocean, but even there it might prove highly destructive to marine life. Great quantities of high explosives, which become highly dangerous after standing for some time, are also on hand. The U. S. railroad administration recently ordered 200 carloads of this stuff, belonging to the French and Italian governments, to be taken out to sea and dumped overboard. Some of these explosives were worth over \$1 a pound.

The Damage Done in France.—The first published engineering estimate of the total damage done in the French devastated regions by the Germans places the total bill the Germans ought to pay at \$13,000,000,000. The same report estimates that Belgium suffered from destruction to the amount of \$2,000,000,000 and more than \$1,000,000,000 in machinery stolen. The French devastated area is equal to Connecticut and Rhode Island. Half a million buildings are damaged, of which 250,000 were destroyed. One railroad had 1733 bridges and 338 stations destroyed. Twelve hundred churches, 500 schools, 1,000 manufacturing plants and 500 public buildings have been obliterated. More than 1,000 towns have suffered 80 per cent destruction. Approximately 2,000,000 inhabitants lost their furniture. Of a total of 210 sugar refineries, 140 were destroyed, including a loss of \$25,000,000 in machinery. Thru German destruction and battle France lost 10 per cent of her timber and six and one-half of her firewood. Before the war 750,000 men were engaged in the building trades. The total building done in a prewar year amounts to less than 7 per cent of the construction necessary to restore the devastated districts. If no building were to be done anywhere else and half a million men were available, it would take more than twenty years to restore those districts.

The Irish Question.—For a number of years Ireland has been restless under British rule and has been longing for greater political freedom. Prior to the war the Home Rule question was troubling England. There were those in Ireland who desired Home Rule and labored to secure this concession but there was also a strong faction strongly opposed and for a time it was feared that civil war might be precipitated in Ireland over this issue. When the war began it was mutually agreed to leave this issue rest until the conclusion of the war. The Irish question has now taken on a different phase, the demand is not for Home Rule but for complete independence and entire freedom from British control. The Sinn Fein movement which has been striving for Irish independence is displaying an attitude of unprecedented defiance and determination. A constitution for the Irish republic has been drawn up and the official organ of the Sinn Fein movement has issued a call for the National Assembly to meet before the Peace Conference convenes in France.

Going Dry.—It is gratifying to note the increase in the number of states that have ratified the Federal Prohibition Amendment to the United States Constitution. Fifteen states ratified the amendment in 1918. During the first sixteen days of January 1919, twenty-one states ratified, making the total thirty-six, or the required number, Nebraska

being the thirty-sixth state. One year from date that the 36th state ratifies the amendment becomes effective. With national prohibition going in force July 1, 1919, as a war measure to remain in force until the soldiers are demobilized, and with the manufacture of beer and whiskey already prohibited, it is not unlikely that the nation will go permanently dry July 1, 1919. The liquor interests, it is reported, have pooled a billion dollars in a final effort to prevent the required number of states from ratifying.

To Drain the Zuider Zee.—In 1913 legislative action was taken by Holland to undertake the draining of the Zuider Zee, but before operations could be started the war broke out and the enterprise was postponed. About the middle of the thirteenth century the North Sea broke thru the sand-dunes and swept over the land destroying thousands of villages with their inhabitants and formed the Zuider Zee about eighty-five miles long from north to south and from ten to forty-five miles wide. The bill today before the law-making body of the Netherlands, tho, for the moment, embracing somewhat restricted designs, yet contemplates the expenditure of about fifty million dollars. The Zuider Zee is to be enclosed by a huge dike twenty-five miles long. After the dike is constructed the work of draining will commence. In the course of fifteen years it is expected to throw open to cultivation 500,000 acres of exceedingly fertile land.

Belgium Now Independent.—The first act of King Albert when he reentered his capital after the evacuation by the Germans was to proclaim the entire independence of his country. Prior to the war Belgium enjoyed a neutrality guaranteed by four powers which were supposed to protect it from attack and invasion. This protection did not permit Belgium to have a true foreign policy of her own and did not give her the independence enjoyed by some of the other smaller European nations. Being freed from this protection she will be in a position where she can have a place at the peace table and speak as a sovereign state.

Bituminous Coal Production.—Estimates issued by the National Coal Association give the bituminous coal production for the United States for 1918 as 587,500,000 tons, this is about 36,000,000 tons in excess of the former record output in 1917. This virtually insures the nation against coal famine this winter like the one a year ago. "The year's record tonnage has been mined, under the spur of wartime necessity, with fewer men, generally, in the mines than during 1917." Reports show that no less than 100,000 mine employees entered the military and naval service during the year.

Gold and Silver Production.—Preliminary estimates by the Geological Survey show a decline in the production of both gold and silver in the United States during 1918. 3,313,000 ounces of gold, the lowest in 20 years, worth \$68,493,000 were produced, and 67,879,000 fine ounces of silver worth \$1 an ounce. California led in gold production, and Montana in the production of silver.

INTERESTING FACTS AND NEWS ITEMS

According to an announcement of the Aero Club of America an expedition is to be sent to the North Pole next June to explore the polar regions by airplane.

Walter Hines Page, former United States ambassador to England, died on Dec. 21. Mr. Page was appointed ambassador in 1913 by President Wilson and was known in England as a "scholar-diplomat." He was an author and editor of note before he entered the diplomatic service.

When the war ended America had 58,090 airmen in France engaged in the various branches of the service. Up to Nov. 16 a total of 6,472 American planes of all types had been received by the air service in France. The American airmen brought down a total of 854 German airplanes and 82 German balloons. The Americans lost 271 airplanes and 45 balloons.

Over 100,000 binoculars, sextants and other navigation instruments which had been borrowed from citizens for use in the navy are now being returned to the owners.

During the year ending Nov. 1918, the cost of food in the United States increased 18 per cent. In the past five years prices have risen 75 per cent.

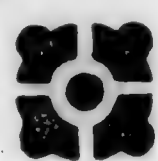
Recently a British freighter sailed from Australia for France with 3,000 tons of jam for the British soldiers.

The number of spies shot in the tower of London from the beginning of the war until its end has been given as twelve.

The Montenegrin national assembly, elected by universal suffrage, has deposed King Nicholas and his family and declared in favor of uniting Montenegro with Serbia under King Peter.

A total of 24,234,210 men, or 47 per cent of the male population of the nation, registered for military service. 2,800,000 had been inducted into the army and 2,000,000 more were available for immediate call. Out of the entire quota of men called thru the draft system less than 1,200 refused to fight for the country.

More than 76,500 volumes were added to the Library of Congress during the past fiscal year, making an aggregate of 2,614,000 volumes.



MISCELLANEOUS



THE C. O.'S AND RECONSTRUCTION

Again and again this question, in various forms, has been asked,—“Now that the war is over, and conscientious objectors are being discharged, what is the attitude of those C. O.'s furloughed to Friends' Reconstruction Service toward working a year in France? Do they still desire to go?”

Emphatically yes, to the latter question. They do still desire to go. All those who accepted furloughs for the purpose of going to France in Reconstruction are more than ever eager to go across, their chief sorrow being the delay caused by the scarcity of steamer berths. Let it be clearly understood that these furloughs were not accepted as a sort of lesser evil, alternative to remaining in camps, or undergoing court-martial. In each case the C. O. could have elected to remain on farm furlough, at thirty dollars a month, with every prospect of discharge at the end of the war.

The C. O.'s took Reconstruction because they wanted it. They felt that in the travail of the world this great work of the Friends was the best expression to be found for their own ideals of loving service. Criticisms some had to this or that phase of the application of the work. Some few believe that Russia offers the best opportunity for their particular work, and these will wait until conditions are such that a Unit can be sent to that great people.

There were a number of C. O.'s also furloughed to the Service Committee who for various excellent reasons were not in position, nor had intended, to go to France. They are obtaining their discharge now, and will return to their homes.

It would surprise most people to know how eager we, who can go to France, are to get over there and into the work we are training for. It calls for no small sacrifice on the part of most of us, who have been in camp for many months, not earning anything—unable to accept the army pay. But the spirit is intent on service, and will not be content to go back to its former pursuits—at least until after this year has been spent in selfless service to a stricken people.

—Ronald B. Hotson.

Let him be satisfied with correcting himself and not seem to condemn in another what he would not in himself.
—Montaigne.

ORIGIN OF THE COLLAR AND ITS CURIOUS HISTORY

That there is more in or behind a linen collar than a neck is shown by a glance at its history and at other interesting and little advertized facts about this common article of wearing apparel. For instance, the first detachable collar was the idea of the wife of a Troy, New York, blacksmith. She had the idea in 1825, previously to which shirts had always been made with collars and cuffs attached. To a retired Methodist minister, however, goes the credit of originating the collar-manufacturing industry. According to the American Exporter, the Rev. Ebenezer Brown, in 1829, opened a dry-goods store in Troy and made the collar business an important feature of his small establishment. His wife and daughter made the collars, which were of the stand-up kind, with strings by which they were fastened around the neck, and the proprietor peddled them about. Brown's success soon attracted others in the haberdashery business and in 1834 a shirt-bosom and collar factory was started in Troy. From that time on the industry has grown steadily. However:

“It was not until 1851 that anyone entertained the idea that a product like collars could be made by machinery, all of the work, cutting, turning, stitching and buttonholing having been done entirely by hand before that time. The introduction of the sewing-machine gave the industry a great boom. Nathaniel Wheeler, of the Wheeler and Wilson Company, came to Troy in 1851 to introduce his machines, but the collar and shirt makers laughed at him when he declared that his invention would enable them to produce as good collars and at a lower cost than any human being could sew them. However, one manufacturer, Jefferson Gardner, took the machines into his factory and so immediate was his success that within twelve months all of the other factories of the city were supplied with similar machines. The next invention which gave the collar industry a sudden and amazing growth was the buttonhole sewing-machine, introduced in 1875. Without this timely discovery the manufacturers would never have been able to supply the market with the collars required. Numerous other inventions and improvements have been made in all branches of the industry.”

Few outside of the collar industry have any idea of the details that enter into the making of these small and common

articles of wearing apparel. For instance:

“It takes about three yards of cloth to make an average dozen of collars. Some brands are manufactured of materials made from the short staple varieties of cotton known as carded yarns. Owing to the shortness of the staples it is not possible to comb this class of cotton, the result of which is that there is considerable unevenness in the finished cloth. The best collars are made from cloth in which the long staple variety of cotton is used. These staples run 1½ inches or more in length, and all the yarns are combed before spinning. These long staple varieties are only found in the very finest grade of cotton, known as Sea Island Cotton, raised mostly on the Sea Islands and along the coast of South Carolina. It is considered the finest cotton grown, and when made into cloth gives a fine uniform evenness of finish which is responsible for the linen-like finish of the collars.”—Sel.

UNDER THE RED FLAG

Relief Work in Revolutionary Russia

Refugees had come to Buzuluk on their way to their homes, and when at the beginning of June railway facilities were suddenly closed down because of the invasion of the Checko-Slovaks, they found themselves stranded without shelter or employment. The Friends established a soup kitchen where people over fifty and under fourteen years of age received a pint of soup a day. The soup was very substantial, containing potatoes, millet or buckwheat, onions and beef all boiled together. On fast days, which came twice a week, milk soup was given. The kitchen staff of refugees was changed every week to give more women a chance to earn a little money. Old people were particularly pleased with the soup; they enjoyed coming themselves to take it away. In the month of June 7868 meals were served.

The Bolsheviks and Checko-Slovaks fought for the town of Buzuluk, so that “for three days it was impossible to venture out.” Neither the members of the Unit nor the buildings which accommodated their work suffered injury.

“Every woman willing to work will find herself busy. All, even girls of thirteen and fourteen, receive two roubles and often three meals a day for weeding the crops. Two years ago every refugee family had a pair of horses brought from their homes. Fifteen men still have their horses and they earn fourteen roubles a day carting wood to Buzuluk.”

(This decrease in the number of horses must not be wondered at; in some villages hay has been known to cost more than bread, which is sold at unheard-of prices.)

It was decided to open a soup kitchen at Voronovka on the same lines as the one at Buzuluk; and the oldest and youngest are now receiving a pint and a half of soup a day. "The natives say that no beggars are now seen, whereas formerly every house was visited twenty times a day by children begging bread. The refugees are better organized than most, and may be considered quite well off now that they have a soup kitchen."

Saving the Harvest

Early in the winter of 1917-18 the first appeal was made for money to combat famine in Russia; and £23,000 of £30,000 asked for have since been contributed.

At first, owing to the congestion of the Siberian railway, the Friends had to cart the wheat long distances. They distributed it partly for seed and partly for food, in some instances selling it at cost price or under, and in very poor cases, and after a visit to the family, giving it. By an arrangement with the local banks 100,000 roubles were lent, free of interest, to farmers who had their land ready plowed but lacked the money to buy seed.

Great tracts of young corn were being destroyed by susliks or prairie rats, which, left alone for some years, had increased enormously in number. A bucketful of water would dislodge the occupants of two holes. A reward of about a halfpenny (ten kopecks) per skin brought a quick response, and soon many thousands of skins were piled up at the Friends' receiving centres. One little mite trudged two miles and proudly handed in one victim which he had killed himself, although he had been unable to skin it. Halving the reward failed to check the tide of skins; so the Friends were reluctantly compelled to close down their receiving stations for lack of funds. Later they sold some of the skins. The total reduction in the number of susliks is estimated at six million. The poor people found work through this scheme, and with the money they earned they were able to buy food and seed. Thus the Friends used the money twice over.

"The action of Great Britain and America and France in Siberia and Northern Russia has made it difficult for us in Soviet territory," continues Rigg. "We are well protected by excellent Soviet certificates from personal harm or danger, but all the same, conditions for our effective cooperation are not as good as they were during the past nine months of our work in the Buzuluk district." And he concludes, "Please send us a patisserie, a confectioner's shop, an orchard and a loaf of bread."

The Friends noticed an old woman hacking brush along the road with a

sickle, tottering as she pushed pitifully small wheelbarrow-loads of wood. On All Saints' Day they unexpectedly got a half holiday. They got permission to trim the small stuff out of some walnut trees; the most fluent French speaker of the party called on the old woman and her bedridden husband, ostensibly to tell them of the armistice with Turkey but really to find out the size of their fireplace. Then the group piled the camion to the top with wood, and filled the old woman's little woodshed full to overflowing, piling still more wood in the hen-coop.

S. O. S. CALL FOR A BUNCH OF SHEEP ON EVERY FARM

It is a matter of grave concern to the Government that the sheep-raising industry of the United States is being neglected to such an extent that there are today twelve million less sheep in the country than there were seventeen years ago. Facing the fact that range flocks in the West, especially in the Corn Belt States, are so rapidly being reduced, the Department of Agriculture is sending out an S. O. S. call to farmers in an effort to induce every farmer in the Corn Belt to have a bunch of sheep. The situation is regarded as a very important war problem affecting both food and clothing.

In a canvass of five thousand farmers in all parts of the United States it develops that all but eighteen gave "dogs" as the main reason for the scarcity of sheep, and, by way of illustration, we read in a booklet issued by the International Harvester Company that during one night recently a Beaver County, Pennsylvania, farmer had fifty head of sheep, valued at \$1,000, killed and many others crippled by two dogs.

"Fifty ewes, producers of food and clothing, the product of years of skill and endeavor in breeding, the pride of a good farmer and a main source of his income, totally destroyed in one night by two worthless curs. This is but an incident in the history of the ravages of dogs. Farmers in every section are suffering as they have been for years. Sheep husbandry has been driven out of long-settled communities and kept out of new ones because no adequate protection is afforded. All States have dog laws that if enforced would lessen such destruction, yet dog laws are nearer dead letters than anything on the statute books. What is the remedy? Put the dog in the same legal status as sheep, hogs, horses and cattle. Take away the right to run at large anywhere by day or night. Compel every dog-owner to keep his dog on his own premises or under his control when away from home. Any one has a right to own a dog, but no one has a right to maintain a nuisance. The dog problem is not solved by license. Licensing a dog, requiring the owner to buy a collar for him, or to pay a heavy tax on him, does not keep the dog from killing sheep or being a worthless cur.

Require the dog-owner to be responsible for the whereabouts of his dog. Back this requirement with public sentiment and officers with backbone not of gristle, and sheep will come to their own. A medium-sized cowbell on every tenth sheep will help to frighten dogs away and alarm the owner and neighbors. Don't use little dinky sheep-bells. They don't make enough noise. Use cow-bells."

The conclusion is that since the sheep and the goat are producers of food and clothing and the dog produces nothing, but is a consumer and destroyer of one of the most important food resources, sentiment must be subordinated to the great and growing need of the nation for meat and clothing, and the sheep and goat be substituted for the dog.—Sel.

LEARN A TRADE

Not long ago a newspaper office in one of the West Indian islands purchased a printing press and had it shipped from New York. When it arrived, it was found that no one connected with the establishment could set it up. Most of them knew something about hand presses, but nothing whatever about power presses. There seemed to be no way out of the difficulty but to send to New York, a thousand miles away, at a cost of several hundred dollars, to get a man to set up the press.

But a wealthy American gentleman, who was stopping at one of the fashionable hotels, heard of the difficulty and offered to set the press up.

"You!" exclaimed the editor. "Do you know anything about presses?"

"I have been a pressman," he replied; and ordering his carriage, he drove down to the newspaper office.

After carefully examining the press, he drew off his coat, rolled up his sleeves, and went to work. The employees looked on in amazement and offered their advice and assistance, but these were declined. The gentleman knew as much about that press as the man who made it; he knew every nut, and bolt, and screw, and in a few hours he had it set up and in running order. He could easily have earned a hundred dollars in a few hours, but he was glad to do it for nothing, and was proud of the fact that he was able to do what no other man on the island could do.

This incident clearly illustrates the importance of every boy learning a trade. No matter what he eventually expects to become, whether lawyer, physician, clergyman, or merchant, the knowledge of a good trade will prove no hindrance to his career, and may be of untold use to him.

He who is master of a trade is the most independent man in the world. He is always sure of a steady income, and while it may not by any means be a fortune, it puts a roof over his head, clothes on his back, and bread in his mouth.

The professions are overcrowded; the trades are not; and no matter what may happen, work can always be had if the man is a skilled workman in some useful art.

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ECHOES OF LIFE

(Continued from page 34)

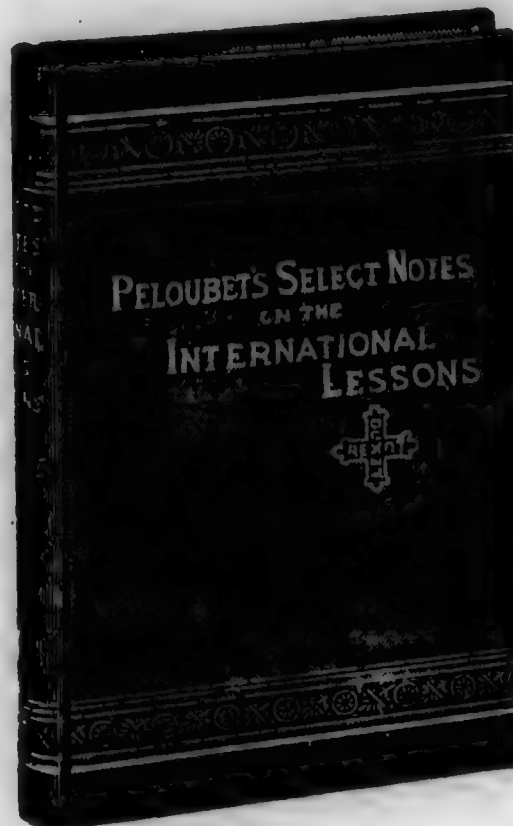
itself every day that from these millions of little ones,

"Those who toil bravely are strongest,
The humble and poor become great,
And from these brown-handed children
Shall grow mighty rulers of state.
The pen of the author and scholar,
The noble and wise of the land—
The chisel, the sword, and the palette
Shall be held in the little brown hand."
And will you, friend, now take a greater interest in all these little ones than you ever have before? Sway your

influence in that direction and help mould the lives of future generations for the noble work of our land and for Christ. There is no telling what your influence may mean in the end but one thing sure, it will never be lost. And if you have only one of these little stars in your crown when you get over yonder you have surely been well repaid for your effort, but know this—the continual satisfaction alone is reward enough.

West Liberty, O.

God will provide for sacrifice.

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LEARN A TRADE

(Continued from page 61)

Clients may fail the lawyer, patients the physician, and customers the merchant; but no matter what reverses may come, people must have houses to live in, shoes and clothing to wear, and bread to eat, and someone must furnish these necessities of life. Become a professional or business man if you will, but have a trade to fall back upon.

Nor is such work demeaning. No tradesman who has achieved success and accumulated a fortune, is ever ashamed of his beginning. Millionaires who have begun their careers in the workshop, or factory, are proud of the fact and frequently start their sons in the same way. The man who was able to set up the printing press was not ashamed of it. He was glad to do it, and, millionaire tho he was, he did not consider it demeaning to take off his coat and go to work, when it became necessary.

The selection of a trade must depend upon the boy's capabilities and preferences, but it is important to select a good one. Those which have to do with the production of the necessities of life are to be preferred, and there is perhaps none better than that of the printer. Many a distinguished writer, lawyer, and statesman has begun his career with the composing stick, and but few of the successful editors of the country are unfamiliar with the mechanical part of their business.

But above and beyond all, the boy should firmly resolve to learn his trade thoroly. There are thousands of half-and-half workmen, and but few really good ones. One who loves the work for the work's sake, who conscientiously devotes himself to it, who begins at the beginning and learns every detail and is satisfied with nothing short of the best; in a word, one who has become a thoro master of his trade, has in hand a working capital that will pay him the yearly interest on \$20,000, and which no financial panic or unfortunate business reverses can ever sweep away. "He that hath a trade hath an estate."—Sel.

A select committee of Presbyterian ministers have made a careful survey of the results of the Chicago Sunday Evangelistic campaign and find that while Sunday headquarters reported 5,233 cards indicating Presbyterian preference only 335 people actually became Presbyterians. The largest number reported by any church is 25—a result which would have been considered pitifully small had that church held its own meeting. The complete report—a copy of which was mailed to Mr. Sunday—has not been made public as yet but among the criticisms is said to be paragraphs protesting against "The profane and vulgar language which shocked the moral sense of devout people," and the indiscriminate way in which the decision call was made and the dearth of spiritual direction and counsel given to "trail hitters."—Sel.

INTERESTING FACTS AND NEWS ITEMS

Luxemburg was proclaimed a republic on Jan. 10, when the Grand Duchess Marie retired from the capital. It remained a republic only six hours.

The director of the Geological Survey of China gives the minimum estimate of China's wealth of coal to be 1,000,000,000,000. The present world consumption of coal is 1,000,000,000 tons annually, consequently the deposits of China would be sufficient to supply the world for 1,000 years, yet China imports more coal than it exports.

Alaska's deepest mine has a shaft 2,800 feet in length which is believed to be the lowest level ever reached by hard-rock miners in Alaska.

Surgeon General Ireland disclosed to the Senate Military Committee the fact that out of 2500 shell shock cases of the American expeditionary forces 2,200 recovered almost immediately over the armistice news. The others are being sent to this country.

Statistics show that 85.3 per cent of the American wounded in the war recovered and returned to duty between Jan. 15 and Oct. 15, 1918.

Records compiled by the Tuskegee Institute show 62 lynchings in the United States in 1918, an increase of 24 over the previous year. Georgia heads the list with 18 lynchings. Of the total, 58 were negroes and 4 white persons, five of the number being women.

Tilly Alcarta, a registered Holstein cow, made a new world record for milk production. The year's official test showed a production of 33,424.8 pounds of milk. This is over 2,000 pounds more than the previous best record.

Last year less than 1,000,000 passenger automobiles were produced by American manufacturers. The record output of 1917 was over 1,718,000.

A contract for the construction of 500 standard locomotives has been let by the railroad administration.

In his annual report issued recently Maj-Gen. Crowder states that not a single member of the American army has been put to death since the beginning of the war for infractions of military rules.

The supreme military tribunal of Austria-Hungary announces that during the war 11,400 persons were sentenced to death by Austrian military tribunals and executed.

Attorney General Gregory sent his resignation to President Wilson to take effect March 4, 1919. It has been accepted. This is the fifth member of President Wilson's cabinet members to resign. They are Secretary of State Bryan, Secretary of War Garrison, Attorney General McReynolds and Secretary of the Treasury McAdoo.

Dr. J. Wilbur Chapman, a well known evangelist, died in New York City on Christmas day, following an operation.

Food Administrator Hoover requests that 180,000 tons of supplies, including clothing, be sent to Belgium each month.

Ex-President Theodore Roosevelt died very suddenly and unexpectedly at his home, Oyster Bay, N. Y., on the morning of Jan. 6.

It is reported that a new government has been formed at Belgrade by representatives of all Jugo-Slavs, Serbia, Montenegro, Bosnia, Herzegovina, Dalmatia, Croatia and Slovenia, to be known as the Serbian-Croatian-Slovene Kingdom.

During 1918 Great Britain built 1,245 naval and merchant vessels having a tonnage of 1,876 tons.

KISMET OR CHRIST?

What makes the task of winning Arab women for Christ appear almost hopeless? One element of the difficulty is the fatalism of the Arab who, in spite of every proof to the contrary, maintains the earth is flat; that ink washed from a verse of the Koran is preferable to any remedy that can be obtained, and who accepts any fate because it is fate. Satan uses as another weapon the natural indifference of Arab women to things spiritual. Her sins do not trouble her so long as she is in favor with her husband, has good food and pretty clothes. She is frankly bored when one begins to talk of religion, if not actively hostile. However, there are many women in Arabia who have keen intellects, are not indifferent to spiritual things and are friendly to the missionaries. If they were men they would take an open stand for Christ, but being women they have no right or opportunity to manage their own lives. Yet in spite of all these obstacles, women converts there are in Arabia, even tho such a decision means persecution and constant danger of death. Employment must be found for them, ignorant, unskilled and helpless as they are, and with no one to befriend them except the missionaries. There is need for unbounded optimism on the part of the women missionaries to Arabia.—Christian Intelligencer.

CORRUPT NOT THE WORD OF GOD

(Continued from page 49)

him from the excellent glory, This is my beloved Son, in Whom I am well pleased. We have also a more sure word of prophecy: whereunto ye do well that ye take heed. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The Psalmist said (Psa. 119:105): "Thy word is a lamp unto my feet, and a light unto my path." He also said (Psa. 73:24): "Thou shalt guide me with Thy counsel, and afterward receive me to glory."—J. L. Dickens, D. D., L. L. D., in The Bible Champion.

COMFORT FOR THE CROSS-BEARER

By Sallie E. Moyer

The title of this book suggests the nature of its contents. The circumstances under which the book was published appeal to every lover of suffering humanity. For over twenty years the author has been a helpless invalid, depending upon the painstaking care of a devoted mother and the help of sympathizing friends for support. Thru sheer force of will power and desire to make her contribution towards her own material support and the comfort of other sufferers she wrote the book bearing the above title. Those who purchase the book will not only be the possessors of a book that has brought comfort to many a cross-bearer but will also lend a helping hand to one who will appreciate the encouragement thus given. There are yet 500 of these books to be sold. Retail price, \$1.00. Postpaid. Send your orders to Mennonite Publishing House, Scottdale, Pa., or to the author, Sallie E. Moyer, Perkaspie, Pa.

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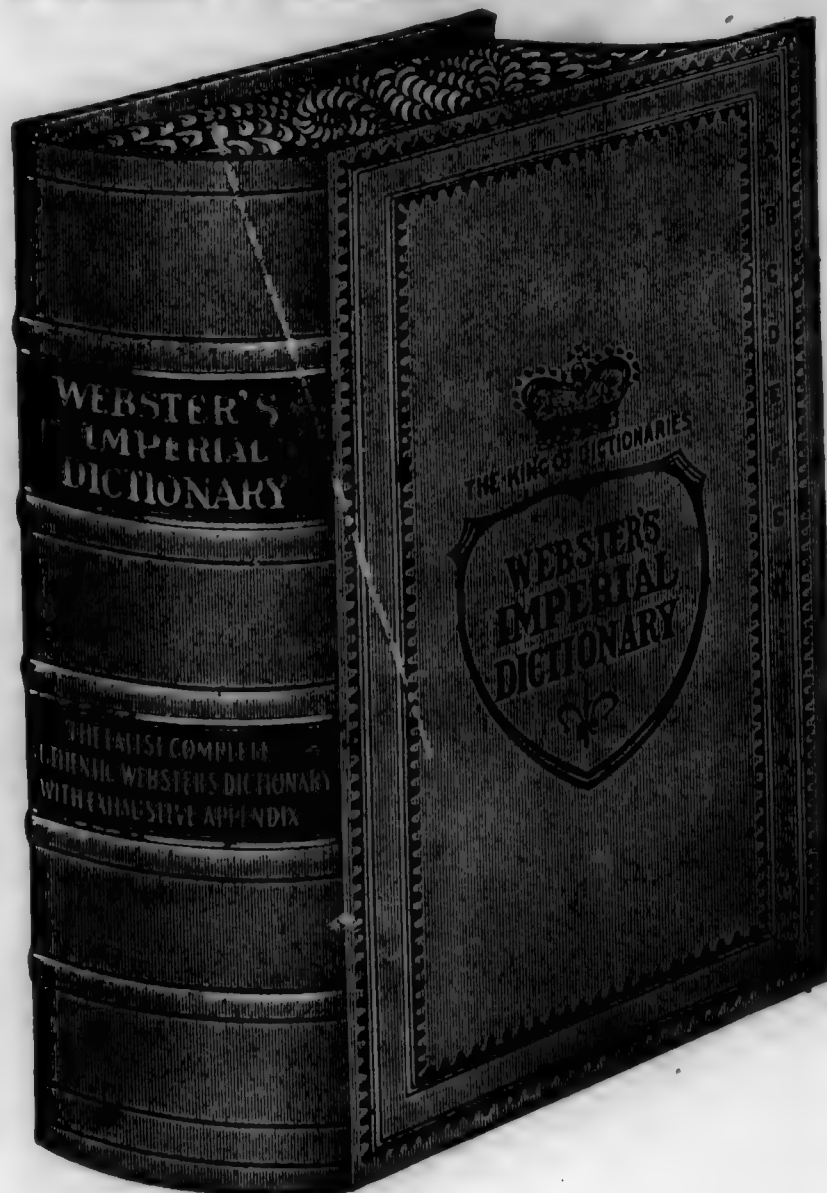
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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

CHRISTIAN MONITOR

MARCH, 1919



26th Street Mennonite Mission, Chicago, Ill.

(See page 86)

SELECT READING

ECHOES OF LIFE

A Human Touch Clayton F. Yake

When God completed His masterpiece of creation there came from His hands nothing other than man—a human being breathed into him the breath of life—and man became a living soul. To this day the greatest thing in the world is a human life and the greatest work in the world is the helpful touch upon that life. Nothing can compare to either of them.

When we come to make a comparison, or even place a valuation upon a human life, we can not even find one, for God's appraisal is beyond the value of the whole world and He says, "What shall a man give in exchange for his soul?" Life, He says it is more than meat; does not consist in the abundance of things a man possesseth; is eternal, but He does not give us a definition of it because it is part of God Himself. We only know that he who would save his life must lose it and he who would lose his life shall save it. The only way, then, to get an idea of what life is, is to study its characteristics, which we shall not do here.

But the fact that a life is the greatest thing in the world naturally allows the assertion that the greatest work in the world is work upon life itself—a helpful touch upon the human soul. And who can say that it is not, for it surely is. No life ever has compared, does, nor ever will compare to that of the great Master Worker upon human souls. No man's life has affected the world, its social status, education and morality, more than the life of Christ, for no man has ever given to the world the human touch that He has given it. That touch with its divine element can be felt today and it heals sin-sick souls just as it did almost two thousand years ago. But it requires a human touch as a medium usually to bring His divine touch in play upon human lives. And that is our work.

Quite a number of years ago—I can well remember the time and place and am sure I shall never forget it all the days of my life—one of God's chosen ones made the human contact touch between God and myself, and today that person has the satisfaction of knowing that at least one of his is in active service for the Master. I know that he too can well recall the time and place of it all, but I also know that he has never known how many previous human touches were unconsciously given me thru a few years of

intimate association that made that human contact touch possible. Thank God for it all!

That contact touch with all those other previous ones, mostly unconsciously given, have played their part next to God's in my life. And I this day am glad that God has permitted me to pass on that touch handed to me. And I know that every one of you readers no doubt can recall in your life somewhere when you were standing at the crossroad and a human touch directed you to the path you now are following. It may have been the divine contact touch or just the ordinary helpful touch, but I am sure you have experienced it sometime or other somewhere along your pathway of life.

Sometime ago I experienced the pleasure of meeting entirely unexpectedly one of my former pupils and the pleasure we both derived from that meeting would be rather difficult to describe. But somehow I felt more interested in that one person than in any others I probably met because somewhere in that life I had a part in helping to fashion it.

Just the other day we experienced the blessing of seeing nine of our children, unsolicited, requesting permission to join Church and become Christians. In that group none were over fifteen years of age and some as young as nine, but every one of them questioned, could give a tangible reason why they desired to be Christians. The fact that was impressed upon me most was that thru conscious and unconscious human touches these boys and girls reached the place where the human contact touch was the easiest thing in the world to be made. And nothing gives more pleasure than the realization that a constant Christian environment brings about a natural desire to live a Christian life. The coming to Him in such instances is so impressive because it is so natural.

Right here let me say that this same thing usually follows in homes where a Christian environment is constant and outside influences do not counteract it. Anyway it is worthwhile that our homes be surrounded and guarded by this atmosphere so that there may develop in the children a natural desire to become Christians.

Have you ever stopped to think what element the human touch does play in

the lives of men either for good or bad? It is wonderful to realize that nothing else plays so great a part either way. Illustration after illustration could be given to verify this both ways but we shall record here just a few along the line of favorable environment or influence.

When Jesus called Andrew for one of His disciples it was the human contact touch that brought his brother Simon to the Master also. And even tho we never read of Andrew preaching a sermon, Peter on the day of Pentecost preached one sermon that alone converted three thousand souls. But where would that sermon have been had Andrew withheld that human touch of his?

So also when Saul was stricken blind on the road to Damascus it was the hand of Ananias that was the medium of giving him sight three days later and bringing the Holy Ghost upon him and sending him forth as the great Gentile missionary. When Cornelius and his house were desirous of becoming Christians it was Peter's touch that brought the baptism of the Holy Ghost upon them. When the Ethiopian was pondering upon Isa. 53 it was Philip's guidance that cleared the way for the Ethiopian's baptism only a little while later. And who can tell the influence of that one human touch in dark Egypt.

(Concluded on page 95)

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

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Address all correspondence to Christian Monitor, Scottdale, Pa.

Entered at Post-Office, Scottdale, Pa., as Second-class matter

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XI

SCOTSDALE, PA., MARCH, 1919

No. 3

SPIRITUAL VICTORIES IN LATIN AMERICA

The Autobiography of Francis G. Penzotti

IV. (2) A Third Journey

In Ecuador, Peru and Chili

From Buenaventura we went to Tumaco, the most southern port of Colombia, and from there to Esmeralda in Ecuador, and then to Guayaquil, the principal port and the city of greatest commercial activity of this republic. Ecuador has a million and a half inhabitants. A large number of them (perhaps 40 per cent) are Indians, and speak Quechua. Its territory is very fertile. It produces coffee, cocoa, vanilla, sugar cane, bananas and oranges, which they export in great quantities to Peru and Chili. Its climate varies in accordance with the altitude from its tropical coast to Quito, its capital, which is situated 10,000 feet above sea level and a distance of 120 leagues from the coast.

At the time in which I knew Guayaquil the road between this point and Quito was covered in some eight or ten days, going mule-back. But now the railroad devices conduct the traveler in a couple of days, crossing mountainous and rugged places; among others a place very prominent, known as the Devil's Nose.

Until a few years ago Ecuador was a kind of subsidiary of the Vatican. When, in 1888, we tried to make a treaty for our books, they did all in their power to steal them and burn them. With great difficulty were we able to save them from their grasp, soliciting their reshipment. In 1892 I made another trial, carrying some books in my valise. On arriving at Rhesguardo, the inspector, on seeing them, looked at me furiously and said, "While the Chimborazo exists this class of books will not enter Ecuador."

The government and their laws are really liberal, but the people do not respond, and for the greater part are fanatical and superstitious, due to lack of instruction. This makes the circulation of the Bible very difficult, in spite of the fact that there is liberty in circulating it. The only missionary work actually there is that of the Alliance in Guayaquil, Rio Bamba and Quito and that of the Adventists in the capital. The Methodist Church worked there for many years, but does not any longer. As regards the Bible

Societies, we are doing the best work that is possible.

From Ecuador we went to Peru, and visited Payta, Sullana, Piura, Eten, Pimentel, Ferrinfe, Monseu, Chiclayo, Pacasmayo, Salavery, Turjillo, Callao, Lima and other places, fighting, but with good results. At last we came to Chili, the field most accessible to gospel work. This country is the one which has responded the best in all South America to the invitation of the gospel. From Punta Arenas, the most southern town of Chili and of the world, to Tacna, the most northern of Chili, there is hardly a town where some missionary work does not exist.

In Buenos Ayres, which has a population of almost a million and a half inhabitants, I understand that there were thirty-six preaching centers. But Valparaiso, which had only 300,000 inhabitants, had thirty-eight. I have had occasion to visit the country from north to south various times, putting into circulation thousands of Bibles, and even have had the privilege, in various places, of taking the initiative of establishing preaching centers, especially in the north, where the mineral and saltpeter workshops abound. In 1888 in Valparaiso there only existed one Presbyterian mission; today you can count by hundreds their preaching centers, and by thousands their converts.

Strange, but True

In my long experience I have had so many manifestations of divine goodness and of the interposition of Providence that I do not remember a thousand and one of the incidents of my life without exclaiming, "How marvelous are thy ways!" For example, the establishment of the work that exists in Mejillones could not be more marvelous. A little more than a half century ago this place was destroyed by a tidal wave. When the waters retired the people went to remove the ruins in search of what they could find. Among those who did this was a man called Quirozwho, who discovered, below a heavy strata of sand and mud, a book. For curiosity's sake he took it out from

there, and carried it to his house, where he cleaned it and put it out to dry. It happened to be a New Testament. It was a book unknown to him, so he read it to see of what it treated.

The result of that reading was that the man was converted and that his whole family was also converted. As is natural, "he could not but speak of the things which he had seen," or experienced, and soon various neighbors gathered with them to listen to the reading of the marvelous book. One after another was converted; and, when I went visiting those places, I found this man at the head of an interesting group of people, all converted by means of the work of that book, dug out from the mud, and the testimony of that simple family.

In many of these towns to the north I had the privilege of being the first to scatter the Bible and preach the gospel, which I did in private homes, city halls, schools and theaters. On returning there after twenty years I found some converts of those times who continued faithful to the Lord.

In 1908, when I came with my family from Central America to Buenos Ayres, passing thru Arica, on the Pacific Coast, I went ashore. One woman, showing great interest, called me by name, saying, "Don't you remember me?" I replied, "Pardon me, lady, I do not know you." She continued, saying, "Don't you remember that some eighteen years ago you preached here, and I bought a Bible? At that time I gave my heart to the Lord, and I am a child of His."

In Iquique I also went ashore and one drew near to me, calling me by name. I did not know him; but he brought to my mind that twenty years before I had preached the gospel to him and sold him the Bible. He was converted at that time and was a faithful follower of his Lord. A little farther south in Antofagasta, on going ashore, a postman drew near to me and asked, "Are you Mr. Penzotti?" I replied affirmatively, and he told me that there was a woman very anxious to see me, and that, if I wished, he would accompany me to the house. I went with him, and on arriving at the house the woman was so excited that her whole body shook. Drawing near to me, she said, "How are you, Mr. Penzotti?" I told her that I did not know her. She

(Concluded on page 95)



EDITORIALS



ONE GREAT FAMILY:—We hear it frequently said that the whole world is becoming like one great family; that no longer will it be possible for one nation to live alone and apart from every other; that the welfare of one is bound up in the welfare of all. In the years to come this will possibly be more nearly realized than now.

As the nations are drawing closer together even so are the peoples within the nation, especially the so-called Christian nations. It is possible for us to know more about the folks in our own nation than formerly. The daily papers, the magazines, the ready means of transportation afforded by the trolley and automobile make the mingling of folks more general. The city dwellers motor into the rural districts, while the country folks make more frequent visits to the city. These conditions will help create a bond of more perfect understanding between the rural and city folks and lessen the gap between them.

It is our privilege, as Christian workers, as well as a duty to study the problems of the city, the country and the world as related to the great task of evangelization. Not only have we more opportunities to come into actual touch with some of these problems because there is more intermingling, but another avenue of approach is afforded by the abundance of literature available that deals with the moral, social and spiritual problems of the nation and the world. No one who desires to know something about conditions in our rural districts, cities and among the nations needs to continue in ignorance long. He only needs to select several good books on the particular fields with which he wishes to familiarize himself and read them for the necessary information. The greater our knowledge of a particular field the more sympathetically can we enter the labors of the missionary there and the greater will be our assistance. We need to know something about the actual conditions and problems confronting a worker ere we can pray intelligently and effectively for him and his work.

The ever-present tendency of people to gravitate towards the city, the increasing urban population and the more general intermingling of the rural and city folks makes the influence of the city more powerfully felt in rural districts. This fact should arouse our interest in, and concern for, the spiritual and moral welfare of both country and city. We should be interested in bringing the Gospel to the rural folks before they go to the city that they may make a vital contribution to its welfare, and we should put forth every effort possible to evangelize the city that its ever-increasing influence upon the country may be of such a nature as will promote the spiritual welfare of all mankind. We need to study the problems

of our own country, both rural and urban, so as to apply the Gospel in the most effective manner.

Bro. Eash in the Young People's Meeting department of this issue suggests a number of books that deal with the city and its problems. The reading of these books will give the reader considerable information and knowledge of the problems our workers face daily. If you have none of these books in your library secure several of them and read them before the next Junior meeting in which our city missions are discussed. Books on the rural field may also be had. As a Church we are more familiar with rural problems, but the needs of some rural sections of our country are possibly not so well known. Do not fail to read the articles in the Mission department of this number describing conditions and needs in the West.

RENEW NOW:—We are glad to note the promptness with which many of our subscribers renew their subscriptions. The majority of our subscriptions come due January 1 of each year. In looking over our list we still find a goodly number of subscriptions that have expired and should be renewed. If your label reads "dec18" it indicates that your subscription expired with the December, 1918, issue. The figures indicate the year instead of the day of the month, thus "nov17" shows that the subscription has been paid until November, 1917, and is over one year in arrears. Examine your label and if not yet renewed for one year in advance do so without any delay. Do it now while you are thinking about it. The fiscal year of the Mennonite Publishing House is drawing to a close. If you can square up your accounts before April 30, 1919, you will be happier and we will have additional cause to rejoice. During the war the price of most commodities has advanced, but the price of the Christian Monitor remains unchanged. We have borne the extra cost of materials used in this paper; help us bear it by renewing promptly for another year in advance and paying all arrearages, if any. By renewing promptly you will save us the expense of labor and postage necessary to mail statements to delinquent subscribers.

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CHRISTIAN LIFE

COMING GOD'S WAY

C. D. Esch

"There came a man sent from God whose name was John." (R. V.) John 1:6.

There are a number of things about this little bit of Scripture that are worthy of the consideration of every follower of the Lord Jesus, and especially those who are young in the Christian life and are looking out into the world of great possibilities and future ambitions and aspirations.

God was about to send His Son into the world and He needed a man to be His herald, as all the great men of the East have even today, someone to go on before and see that the people were ready for the coming great one. So God, as He always has had, so at this time He had someone that was ready for the occasion. In fact he was prepared by God for the occasion, not an upshot of his own making, but a man prepared by God and sent forth on this one important mission of preparing the people for the coming Great One, the Prince of Peace. We sometimes forget that all things are in God's hands, and that when He wants someone to do something, He raises that person up for the task. John knew that he was sent and who sent him. For when he was baptising and Jesus came to him he said that, "He that sent me to baptise with water, the same said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is he that baptizeth with the Holy Spirit." We should also be careful to notice that John was not like so many people that are called today who do something else than what they are expected and called to do, but he CAME the way God wanted him to come.

God works the same way today as He did then. When He wants to reach men He uses a man or other men to reach them. In fact He could not make His great love to humanity known in any other way than by having it (or we should say Himself, because He and His Love are all one, for God is love) take the form of man and appear here among men as one of us. Men were so far away from God that even when He did come and dwell among us as one of us there were so very few that really understood and accepted Him. How much harder would it have been for God, to manifest Himself thru some other means, say, by angels or some other beings.

One of the great problems of the foreign missionary today is to get into that

position that the heathen native will understand him and his motives. For it is common to hear the expressions which convey to him the knowledge that the native with whom he is working, who is so far down the scale of moral and spiritual degeneration, cannot see how that the missionary who is so far above him, can possibly have anything in common with him as far as temptations and a tendency to sin, etc., etc., is concerned. It is all easy enough for the missionary to condemn sin when he sees it and abhor the effects of it, but to get down with the sinner so that he will realize that there is a deep sympathy and love for his soul and a suffering with Him there in that condition in which he is, is not so easy. But this is the only way God has making His message of love known to lost men.

I read recently a narrative of a supposed conversation between Jesus and the angel Gabriel. After Jesus had returned from His life upon the earth and was in His home in Heaven, as the two were conversing about the work of Jesus upon the earth, Gabriel asked Him what arrangements He had made for the extending of the kingdom which He had established by His death and suffering and resurrection here in the earth? Jesus said He had ordained a small number of followers whom He had chosen to take this message of His love to others and they to still others till the message had gotten to every soul on the earth. Gabriel said, "What if these should fail and not be faithful or should forget to heed the command you gave?" Then said Jesus, "I have no other plan at all for the spreading of the message."

John is a real missionary. He has a mission to fulfil, a message to give and he comes with it in the way a real missionary ought to come with any message that he has to deliver. It was no half-hearted service that he gave, but one in which his whole life and soul was centered. And hard tho the task may have been he didn't shrink to declare the message to all that came, great or small. He had the message that made the proud Pharisee think of his inner condition when John told them plainly that they were not of the fine stock they thought they were, i. e. the children of faithful Abraham, and had no monopoly on the Kingdom of God on the earth; but that they were a generation of vipers. Which

suggests, as Jesus said later, that they were of their father the devil. When he spoke of sin he rebuked it and handled it the way it ought to be handled even if it appears in the home of the king. That being true coming God's way was not so easy for John. For it meant losing his head in the fight. But to John the message he had to deliver and the way he was to follow were of vastly greater importance than his life. He would much rather let his life go than not be true to the one that sent him and let the message unproclaimed, or be taken out of the way that God had for him to go.

A while before he parted this life, when people were seeing that he was losing out and that Jesus was much more popular than he was, he gave them to understand that that didn't worry him in the least, but rather caused him to rejoice as the friend of the bridegroom. He recognized his proper place in God's plan and said, "He must increase, but I must decrease." To see Christ and His Kingdom increase is the greatest joy that a true servant of Christ can experience. He cares little what becomes of himself just so that Christ keeps on increasing.

Are we, as followers of Christ, like John, coming God's way? God called a man once by name of Jonah. He didn't come God's way but went his own. The way across the desert and jungles to that great, wicked city with that unpopular message to a people that he as a Jew didn't feel the need of being concerned about at all, was too much for him to face. So he tried his own way instead of God's way and you know what happened. How many Christian people are doing the same kind of a thing today is hard to tell, but we believe there are not a few. Instead of following where God has called them into some active service in some out of the way place or where it looks hard to travel and work they strike out their own way. They want to be doing good, true. They will take books and tracts along to Joppa and sell or give them away on the wharf and give to charity and help out in some Sunday school or do a little service of some kind, especially when it is popular to do so, and pride themselves on what they are doing for the cause, when all the time they are not doing God's will but are doing their own. Not going God's way but their own way. But remember it is not enough to be doing good only but **you must be doing God's will.**

As God had a plan for the life of John even so He has a plan for every one of

us. To find this plan and fit into it is one of the greatest achievements that one can attain to in this life. It is the greatest step towards success in life that one can take. For until one has accomplished this his life will not be a success as far as God is concerned. So many young men and women in the Christian life seem to slide along in the easiest channel, never thinking that God has a plan for them and that they ought to find out what it is and fit into that. But as they were born and raised on the farm they think the natural and best thing for them is that they should stay there, never thinking that God might have some other place for them which they ought to find out and get into. I do not say that God would call everybody off the farm to do other service, but I do believe that a person ought to be as conscious of being called by God to farm or do anything else as the missionary or minister is conscious of the fact that he has been called into his or her special line of service.

He asks us to come His way, that is the way He is going. And do you know that the greatest joy we have in Christian service is that we have the privilege of having as a traveling companion the Lord Himself. That is what makes service for God such a pleasure. For He never sends us out alone, but is with us all the way wherever we go. He has never said that the way will always be smooth or pleasing to the flesh, nor that we will always know just why we are to go that way, but if we know that we are going God's way that is enough to settle the matter, for we are His and in His hands and this being the case He is responsible for the outcome of our journey thru life. And that is such a blessed experience, too wonderful to describe.

I cite a bit of my own experience in India. I was called to a village in the jungle some twenty miles from my home to see a patient that was in great need. There was so much to be done at home that day and things which I thought very important, too, but I was sure that I was to go for I hoped to save a life and there was no doubt in my mind that He wanted me to go. I went, the journey was a hard one, and when I got there I was too late to save the patient, but in time to put forth an effort at least showing to the people that I was willing to do all I could to save a life. I got home in the evening all tired out and the work that was at home still undone and seemingly nothing accomplished in all my efforts.

After all was quiet in the evening and I had laid down upon my bed out under the stars, I began, as I was looking up there, as it were, into the face of God, to wonder why it all was that I was led thus that day. And the thought suggested itself that after all maybe I was mistaken in the guiding spirit that seemed to say so clearly in the morning that I should go with them. Still I was sure that was not the case. Then a voice seemed to

say as clearly as if someone were standing by my bed, yet the voice was not audible to any but the heart, "That was God's way for you today," and that settled the matter for me. There were no more doubts in my mind about it nor had I any misgivings about the work that was undone at home that day. For was I not His servant and was I not going with Him in His way and was not He responsible for the outcome of it all? I do not understand yet why it was so but that makes no difference to me now.

Then the great question remains with every one of us, and this question is too important to let go by unanswered, Am I coming God's way or going my own? Am I simply doing good or am I doing God's will? Am I giving to God His dues, that is, that which He is requiring of me? or am I making out my own estimates of what I owe to God? Many a life has been stunted and many a blessing lost because these questions have not been considered right.

Hesston, Kans.

THE POWER OF SONG

Walter E. Yoder

Who can tell the power of a song? Longfellow expressed a beautiful thought in the poem,

The Arrow and the Song

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For, who has sight so keen and strong,
That it can follow the flight of a song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song from beginning to end,
I found again in the heart of a friend.

How little we know the power and influence of a song. We may be sure, however, that the song we sing will leave its effect upon some one. If not upon someone else, surely upon him who sings. It is therefore very important that we use discrimination and great care in choosing our songs. It is unfortunately true that many young people get a liking and a desire for the popular songs. May we consider where, and for what purpose the songs were composed. If we stop and study the sentiment expressed in the songs, both in the words and music, we must conclude it was from no motive to upbuild our educational, religious or moral life. Producing the opposite is true. Playing and singing these songs tend to make the individual nervous, fickle-minded and sentimental, caring very little for those things which develop the mind and serious religious thought. The fact is, these songs were composed for and in connection with the dance and moving picture show. Therefore if we do not wish to have these institutions have an influence upon our lives may we shun the popular song as we do those institutions.

There are also Folk songs and patriotic songs which undoubtedly have their place in the life of a nation. Patriotic songs should help us to appreciate the protection and liberties of our country. The Folk songs are simply songs everyone sings. They are songs that touch on the every-day experiences of certain peoples or localities. I leave it to you as to the effect they have upon your life. Very

often these songs are born out of hard and bitter experiences of a nation. We can look for a number of songs remaining out of the vast number that have been composed during this last great War.

Nowhere does song fill such a large place as in our religious experiences. There are songs that touch upon every religious experience. We are not able here to give examples upon all these experiences, but may a few suffice to show in part the power of song. The evangelistic songs have played a very important part in the evangelistic work of the church. The power of the Gospel song is here most easily seen. Many hard hearts have been made mellow and pliable by the power of the Spirit of God working thru a song. Moody's words may well be repeated here when he said, Sankey's songs won more souls into the Kingdom than did his preaching. The most powerful evangelistic songs are those upon the Love of God and the Cross of Christ. We think of such a great song as—

O Love that wilt not let me go,
I rest my weary soul in thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

No greater message was ever given to the world than the message of The Cross of Christ. Christ's suffering and service to the world has always been a winning message, whether sung or spoken.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

Bane and blessing, pain and pleasure
By the cross are sanctified;
Peace is there that knows no measure,
Joys that thru all time abide.

What wonderful expression have these poets given to their experience with God's mercy and love. These great testimonies when sung thoughtfully and prayerfully by a band of Christians have a mellowing influence upon the heart of the individual away from God. They prepare the soil that the seed sown may grow and thus the Spirit of God may work upon the heart.

The Decision song is also important in

connection with evangelistic work. Many thousands have been persuaded to make the great decision to give their lives to Christ while they were under the power of such great thoughts as—

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee
O Lamb of God, I come, I come!

After a person has become a child of God there are a great many songs that inspire him and help to keep his spiritual life growing and developing. There is a spirit of praise at all times welling up within his soul and we hear him sing with David—

O, my soul, bless Thou Jehovah,
All within me bless His name;
Bless Jehovah, and forget not
All His mercies to proclaim.

The greatest songs of our Christian faith are the worship hymns. These songs draw our minds to God and help us to admire His wisdom, mercy and love. How keenly we feel the presence of God when we sing—"Holy, Holy, Holy, Lord God Almighty!" How perceptibly near we feel ourselves drawn into His presence when we sing, meditate and pray—

Above the trembling elements,
Above life's restless sea,
Dear Jesus, lift my spirit up.
O lift me up to Thee.

In this way songs upon every subject of our Christian faith could be pointed out and given as examples showing its power.

The best method of computing the power of a song is to go back in our own experiences and think of the songs we used to love to sing and see the influence they had upon our character. Songs do not have the same power over all people. This varies somewhat according to the musical training, education and Christian experience of individuals. Every Christian, however, can learn to appreciate the best Gospel hymns and by studying them be able to appreciate their meaning and enjoy their influence.

In every religious service of our Church use gospel hymns and songs. We realize that there is nothing that unifies and brings the minds of a people together better than hymns of praise and worship. If, then, it has such great influence and also such an important part of our worship, do we give it the attention we should? May we study and meditate upon our hymns and songs in order that we may sing with the "spirit and understanding." Not all may be able to sing the melodies, but all can meditate upon the thoughts expressed in the songs and "make melody in his heart to the Lord."

Washington, Ill.

"Other things being equal, the deeper your convictions the deeper will be the impression of your messages upon the hearts and lives of your hearers."

MOTHER'S CHILDREN

It began the morning mother was going to the city. Mother lived in one of the suburbs, and only came to town infrequently. It was almost nine when the telephone tinkled.

"Hello," inquired mother's sweet tones.

"Hello," said a young voice in return. "This is Beatrice, mother."

Beatrice was only fourteen, and went to school. It had only been a few minutes since she had kissed mother good-by.

"Say, mother, I wanted to tell you that when you walk down to the station, you must be very careful. There's a big stretch of ice that you can't see for the snow that covers it, just as you turn the corner of the fence. I nearly slipped and fell this morning, and I don't want you to. Thought I'd better let you know. Good-by."

"Good-by, dear, and thank you for telling me."

Mother smiled as she hurried with her work. "What a dear, thoughtful child Beatrice is," she mused. "Not many children would have thought about doing it."

At quarter-past nine the telephone tinkled again. It was Elsie, mother's married daughter who lived in the city. "Hello, mother," said Elsie, in her affectionate voice. "I just called up to tell you that the track on Fifteenth street is torn up, and that you'll have to take the car on Arapahoe street, instead of at the usual place, when you come out today. Don't forget, Arapahoe street."

"Thank you, dear," said mother, gratefully. "I won't forget."

At half-past nine the telephone rang again. Mother had just begun to get ready for the car that passed the station ten minutes after ten.

"Hello," said mother, sweetly.

"Hello, mother. This is Harry."

Harry was mother's son, and he, too, lived in the city.

"Say, mother, Elsie tells me you are coming in today. I wanted to tell you that I'll meet your car and pilot you over the crossings. That's all right; I know how timid you are. All right, I'll be there."

"My good boy," thought mother, as she hung up the receiver. "Did any mother ever have such children as mine?"

And, as she slipped into her jacket and put on her hat, it didn't make any difference to mother that her clothes were not in the latest style, and that the small amount in her thin little pocket-book would be all she could afford to spend for the day.

Never mind; what did old clothes or shortness of funds amount to by the side of such children as hers? Some people, who did not know, might think hers was a hard life; but she knew differently. A faint color tinged the faded cheek. She even hummed a bit of an old song as she turned the key in the lock.

She skirted carefully the sheet of ice that Beatrice had told her of, and boarded the car with a happy heart.

"Fine morning," said old Mr. Brown, looking up from his paper, as she went in the car. "I wouldn't be surprised if we had an early spring."

"Neither would I," smiled mother. "Somehow it is so beautiful today, it seems very near."

And it was; for, in spite of the crisp air and snow-covered fields, mother's children had brought springtime to her heart. —Selected.

UNCONSCIOUS INFLUENCE

A twelve-year-old girl was once traveling in a railway coach with her father. It was one of those raw and gloomy days when there is a general feeling of uncomfortableness. There was a crying baby on the train, and a cross old lady, who found herself sitting in a draught from a neighbor's open window. She turned and glared savagely at the man who had opened the window, and he glared back.

The girl had just asked her father a question. It was this: "What is unconscious influence?" Her father began to study how he could answer her. It was a very hard thing to define.

Just then a young man came into the car. He was evidently a traveling man. He shook off the rain and sleet from his overcoat, and looked pleasantly around on the company. He spoke cordially to the brakeman and conductor, and when he saw a girl struggling with her bag, which she could not put up in the high rack, he put it up for her in such a spirit of willing service that even the baby stopped crying to look at him. He smiled at the baby and its anxious mother, as if a crying baby was not the least disturbance in the world, and settled down to read the morning paper. He did not seem to have the least idea how much sunshine and good cheer he had brought in with him.

The man by the open window put it down, and the old lady who had felt the rheumatism coming over her shoulders thanked him warmly. A man found a red apple in his pocket and gave it to the cross baby, and one after another grew very gracious. The girl had been taking it all in.

"What a nice young man!" she said.

"Yes," answered her father, "he has been exerting an influence of which he was not conscious, and everybody in this car has felt it."—Selected.

WHAT LIFE IS

"Life is no idle dream, but a solemn reality, based on and encompassed by eternity. Find out your work, and stand to it: 'the night cometh, when no man can work.'"

• MISSIONS •

NOTES AND COMMENTS

A Picture from Life.—It is difficult for us in America to appreciate the need and conditions in heathen lands. To live in daily contact with these needs and unable to bring the necessary relief to all is one of the things that weighs heavily upon the heart of the missionary. To turn away from the pleading voice and eyes with a consciousness that you are unable to grant the request is possibly harder on the missionary than his daily round of tasks. Miss Hopwood, missionary to China, reports the following experience:

"The sudden silence in the room caused the foreigner at the principal's desk to look up questioningly. At her elbow was a small apparition seemingly sprung from the earth itself. It was a girl—such a girl, stunted, her black hair straggling across her tear-stained face, her one garment slipping from shoulders bruised and blackened by some cruel beating; her legs bare and smeared with country mud, and in her eyes the look of a death-stricken animal. 'Please, teacher'—a silence broken by hoarse breathing and a hoarse cough—I have come many miles. My father wishes to sell me. I have worked. My mother and I have worked. We have saved this. I wish to learn; some day to teach, so that my mother may rest.' Something in the foreigner's face appalled the child. 'Ah, teacher, teacher, say it will be enough. I have worked!' And the misshapen little heap of rags collapsed at the teacher's feet, still holding out her all, her treasure—seven dollars and fifty cents to pay for six years' schooling. And there were sixty-five girls already, in quarters inadequate for forty. What did the foreigner do?" What would you do?

The Foreigner Within Our Gates.—A government official attached to the immigration bureau says that there are approximately 11,000,000 foreign-born people in the United States who are not naturalized, but still owe allegiance to their native land. He considers this a danger to this country unless steps are taken to naturalize these folks and assimilate them. More extensive efforts are being put forth to teach these foreigners the English language and acquaint them with American institutions. Efforts are made to discourage the formation of further varieties of "Little Italy," etc., such as are found in some of our larger cities. Those who are working among the foreigners say that the foreign speaking

church is a necessity at the beginning of the work among newly arrived immigrants, as it furnishes the only avenue of approach and inspires confidence. Later more and more English should be used. The English-speaking churches can do a large work among these foreigners with workers who can use the language of the people with whom they work. In nearly every community the foreigner is to be found. Generally speaking the Church is indifferent to his needs and passes by on the other side. We become enthusiastic about taking the Gospel to those on other shores but fail to see the ripening field brought to our very doors. Possibly God has brought these millions to our shores that we should give them the Gospel because of our failure earlier to go to them with the Message. On every hand there are opportunities for work.

Work Among the Southern Mountaineers.—In recent years considerable work of a missionary and educational nature has been done among the mountaineers of the South. Formerly these people were isolated from the world, growing up in ignorance and without any spiritual guidance. The Southern Baptist Church has established thirty-seven schools for these mountaineers. One school, the Yancey Collegiate Institute of North Carolina, illustrates the interest with which this work is supported. When the superintendent of the school launched the work he started out to raise \$3,000 needed for the work. He was told that these people would never subscribe that much for education. Men who did not have a dollar gave a cow or a colt; women who had never seen a school gave wool or chickens, and children gathered herbs and chestnuts for the cause. Later these same people gave \$5,000 additional and the property is now worth \$45,000. The results of this work may be seen throughout that community in transformed homes, improved farms and changed churches. One of the most significant things is the changed attitude towards whiskey. When North Carolina voted on prohibition so great had been the change in attitude that only eleven men in Yancey county voted against prohibition.

The Influence of a Christian College.—The story is told of a young man in Syria who received a letter from a friend in America containing treasonable remarks about the Turkish government. He was

immediately taken to court and tried as a traitor to his country. The boy was a Christian and stood little chance of securing justice at a court wholly Moslem. The young man said he knew nothing about the contents of the letter before receiving it, but this statement was received with sneers. The judge then asked him where he came from. The boy replied that he was a student in the Syrian Protestant College. At once the presiding officer turned to his court and said: "We do not need to go further in this case. The boy comes from the Syrian Protestant College, and the boys from there tell the truth." The Christian colleges in non-Christian lands are doing a large work in the spread of the Gospel. By maintaining a high moral and religious standard those who are trained there go out to influence others by disseminating the same religious ideals. Every Christian institution should have the reputation of maintaining certain high ideals so that its product can be accepted without question as standing for the same ideals and principles.

A Rural Problem in Texas.—The extension of the Kingdom in rural districts of America present numerous and varied problems. Some problems are foreign to some communities. In southwestern Texas, where people live on large ranches and the country is very thinly settled, ordinary church attendance, such as most of us are accustomed to, becomes impossible. A church every few miles is not possible, so, in order to enjoy the privileges of a Lord's day service long distances have to be covered. These distances frequently are so great that it is impossible to go to church and return the same day. To solve this problem the head of each family maintains a meagerly furnished house near the church, and every Saturday afternoon there "is a continuous procession of conveyances, carrying the families from children to grandparents, with food for man and beast." They attend Sunday school, preaching service in the morning and in the evening other meetings and a preaching service again. Early Monday morning the families return to their distant homes for the week of labor refreshed and invigorated for the coming week. By this plan a large territory can be ministered to with the Word of Life.

"He who always does his best will have a feeling of self-possession and serenity."

RURAL WORK OF THE WEST

John A. Hilty

Rural work as we think of it in the East, varies widely in comparison to our viewpoint of it in the western field. Here we think of some isolated communities a little too far from the main body, (city or country church) or some place where a district has been neglected and the church practically has died out. The western field must be considered from another angle. To get a better idea let us look at it from an areal viewpoint. The field west of a line running north and south of Ogden, Utah, is an Empire itself.

A few statistical statements may help us. Utah has 27 counties with a total area of 84,970 square miles. Idaho has 21 counties with a total area of 84,000 square miles. Montana has 26 counties with a total area of 147,080 square miles. With an average length 535 miles and width 275 miles, Washington has 35 counties with a total area of 69,180 square miles and a coast line 1,860 miles in length. Oregon has 96,030 square miles; Nevada, 14 counties with an area of 110,700 square miles; California, 57 counties with an area of 158,360 square miles, and 1000 miles of coast line. New Mexico has 122,580 and Arizona 113,020 square miles of territory. These states have a grand total of 984,920 square miles, or one-third of the United States.

This Field is a Scene of American Expansion

Utah has about thirty-three million acres of land subject to entry. Idaho has marvelous resources of every kind. Montana is called the Pennsylvania of the West and has thirty million acres of tillable soil, and a dry healthful climate.

Washington has millions of acres of unoccupied land, and about twenty million acres of timber land and about 400,000,000,000 feet of standing timber. Oregon has a great deal of unoccupied land and millions of acres of valuable timber and fine climate.

Nevada, California, New Mexico and Arizona, all have large areas of unoccupied land and are very rich in minerals and climate.

Arizona has both tropical and frigid climates, and it is not out of place to state that crop conditions vary much with the climatic changes, and fruits of all climates and soils are found there.

A Desirable Field

Climatic conditions make it a healthful country, large land grants and rich soil make it a prosperous country, and the wide range of nationalities make it interesting in the way of population, as well as a wonderful field for the consecrated Christian to tell the sweet story of our dear Savior to nearly all nations.

Some people see these advantages and are grasping them. For instance, the Mormons are very active and are spread-

ing at a rapid rate. The Catholic Church is alive to the situation. Methodists are laying a large foundation, also the Baptists. These people not only see the great need, but also the great opportunity. The condition and disposition of the people to be dealt with make this a very good opening for energetic Christian extension work.

Not Adequately Served

Tho we have stated that a number of people are taking advantage of the situation, there is still a great lack of real Christian workers. Owing to the geographical conditions of mountainous countries, many places people live long distances apart.

Sometimes a number live in small isolated valleys between the hills and mountains, causing one field to be spread over a great deal of country. One can travel for miles and miles thru such regions and never see a church.

Some of the small valley districts we spoke of never hear a sermon. The boys and girls know nothing about a Sunday school. The writer has known a great many young men who never were inside of a church.

Often have men told us, "I have not been inside of a church house for twenty, thirty or forty years." Owing to the greatness of the field, and the scarcity of workers it is a very needy field.

How is it Being Worked, or, How Could We Work to Better Advantage?

The Mormons work in two ways. They locate colonies and get control of districts, thus having things very much their own way. They also follow out the two and two method. By the latter they very successfully spread their literature and teaching all over the country. They will preach in every school house or wherever opportunity presents itself. All this enables them to come in contact with a very large number of people.

The Methodists have what is known as a Sunday school extension worker, whose business it is to visit every district possible for him to reach. If there is a Sunday school in the district he will organize it into a church if possible; if there is no Sunday school he will organize one.

If there are enough Methodists in the district to start a Sunday school they will organize it as their own and invite the neighbors in, if not, they start a union Sunday school and keep hold of it until later, then organize a church if possible. This enables them to get control of a great many communities.

The Baptists have some workers who follow more or less the same method, while others are known as tract distributors, and are sent forth teaching, preaching, scattering tracts and selling books

and Bibles. Some go by team, others by machine.

A number of other churches are following out various methods, but to our knowledge none as extensive as those named.

Personally we like the Mormon method. By locating a colony they can more or less hold that district. We could do the same.

By the "two and two" method we could cover the entire field in time, a thing we surely ought to do if we wish to clear our skirts as far as the United States field is concerned.

They have an advantage over others, which we also should have. They have their best men in the West. We should station more of our best men in western fields. Men with less strength can do better at a strong home base.

The Kind of People to be Dealt With

The West is populated with all nationalities seemingly. There are very few nations that are not represented more or less in some parts of it. The purpose of this article is to create a greater interest in our own nationality, or, all English-speaking people. While it is true that most all are learning more or less English, we are not keeping them in mind now. Sometime later we may write another article on our duty toward the Indians and Mexicans of the West and Southwest.

What we have in mind now are the boys and girls, men and women, who live in mountain districts, who never go to church and never did. They need us very, very bad. Then there are so many scattered over this vast territory who were religiously inclined back East,—some members of the church, possibly real Christians, some even going West to do religious work, ministers, etc., who allowed the "Spirit of the West" to get the better of them, and giving way to carelessness grew cold and fell by the wayside. Others who were criminals in the East, fled to the West to hide and with a new name and new surroundings carried on the same old sins to the detriment of those about them.

And because of the laxness of officers in various districts this class flock to certain sections and turn it into a very hell on earth. The writer could take you to a few such places and you would wonder if you were in civilized America.

But the fact remains, these poor souls are lost without Jesus and the way for them to be brought to Him is for you and me to bring that grand, sweet story to them.

How do the People Take to Religious Teachings?

We find western people like other people in many respects, and then again they are different. They are a very care-free, hospitable folk. A man worth his thousands and even millions will stop and visit with very common people and open his door to all. They, as a rule, are

great observers and will readily distinguish the genuine in all things, religions included.

An experience which the writer in company with Bro. B. B. King and a few others had several years ago will show how a great many feel toward the Christian worker and his story. While on a trip thru the north-western part of Idaho up in the mountains, we took advantage of a few opportunities and held open air meetings. After having held a few in a small place the owner of the largest hall came and offered us its use free of charge if we would hold meetings for them. There being no church near by, we aimed to spend the Sabbath day very quietly at our camp and possibly hold another service in the evening.

But in the forenoon a man was sent to enquire if we would hold a meeting for them should they come to our camp. After being told that we would gladly do so, a number of them arrived soon after dinner, and some being seated on

crude seats we had arranged for them, others standing, they very attentively listened to the story as we gave it to them.

In conclusion let me prayerfully say, may we as a Church more fully do our Christian duty to our small scattered churches and the hungry, neglected people thruout the entire Western field. May we not only talk about it, but pray and send the West of the very best men we have in the church and thus fulfil the Great Commission, by beginning in Jerusalem, Judea, Samaria, and then to the uttermost parts of the earth.

A certain writer has said that we can test the genuineness of our mission spirit by noting whether we are interested in every one between us and the heathen. May we do so.

It has taken the world war to open our eyes to needy fields in other countries. What will it take to open our eyes to the needs in our own country?

West Liberty, O.

SOME THINGS WHICH WOULD DOUBTLESS BENEFIT THE WEST

A. C. Kolb

Much has been written which breathes the spirit of "Young man, go West." But why go West? Chiefly because of the apparently limitless opportunities for making money. This rule, however, like many others, has exceptions, for one finds in the West those whose object was not that of merely making money. And yet most people work at money-making, some with success, and others,—well, for charity's sake we will just say they had hard luck. At any rate that is usually the excuse they offer. Is there anything wrong in making money? Not that I can see, if it be earned honestly, by diligent application of mind and muscle. There are, of course, people who have "made" money—some, lots of it, and others, less—who are now spending long vacations by compulsion, that is, their present circumstances render it impossible to follow their usual occupation. Probably that is best for them, and surely it is for others. But what has money-making to do with the thought of this topic? Is more money needed? Are there not enough money-mad people here already? The idea is that other things besides money would greatly benefit the West, tho money is one of the lures which has attracted thousands, and among them may be found those who were never overly particular as to the standard of their citizenship before coming West, so that one of the NEEDS of the West would seem to be

An Awakening to the Call for Better Citizenship

This does not imply that there is a dearth of good citizens, but is rather a call to raise the present status of public

opinion to a higher standard. The West, young and vigorous, may well learn some practical lessons from older communities where ideas are sobered because of tried by-gones. There are doubtless orators and agitators of the soap-box variety who, finding it difficult to impose their schemes and cheap talk to their advantage in the East, come West, where the vast expanses of fresh air would seem not to be liable to savor so soon of their foul pollutions. They are generally not considered the best type of citizen, but their affability and their oily conversation, usually emanating from some high-powered dynamo somewhere behind a pair of lips which seem very often to have formed quite an intimate acquaintanceship with some kind of spirit, (the kind reader will please note the difference between spirit and spirits—probably one is plenty for some) wins them friends. They have much to say as to how it would be an advantage to change or modify the laws, and frequently make it clear that they would be willing (they seem anxious at times) to even sacrifice principle, (presumably they recognize the poor quality they have in stock which they can dispose of only at a sacrifice) in order that more liberty (?) might be enjoyed. It appears there are even those who know and possess little or nothing and are perfectly willing to share that with everybody else. Nor would they object to spending money which some one else has honestly earned, were it not for the difficulty they encounter in this that, to their mind at least, the laws are not framed just right.

Then there are those who work under the delusion that there should be seven

work days in the week instead of six. As for spending one day in seven in meditation, or rest, or reverence to God, they seem to feel this is not necessary for them, as that would appear a waste of time, tho they recognize it is not a bad rule for old folks and children to "go to Church." As for the uplifting influence of religious teaching—well, in their opinion, they see little in it to profit them. In fact, they would rather shut their eyes to this, even tho they reluctantly admit it is sort of nice to meet up with a good man or woman occasionally whose words and manner remind them of their childhood days when they too believed it to be a good thing to live a godly life, and associate with people who are clean in thought and habit. Now, while fortunately some such godly people may be found in the West, what an improvement if there were ever so many more!

A Deeper Reverence for the Lord's Day would surely work wonders. It seems some people never stop to think what Sunday really means. That is the day when they have the most fun. Because the law forbids their working on the land, or running their stores, etc., they try to get around this point, and make it a day "chuck full" of pleasure. The automobiles, in summer time, are required to put in full time, while the churches seem all out of proportion in size to their requirements. Some people, living thirty or forty miles or less from town, make it a point to go to town on Saturday, load up provisions, etc., "bum" around in the evening, and start home on Sunday, using for a pretext that unfortunately (better say DELIBERATELY) that was the only day on which it "suited" to leave for home, and no one could be so unkind as to prevent them from getting home, even if it is Sunday, and they have a load. The real fact is they want to get back in time for work on Monday morning. It seems never to enter their minds that God has a right to part of their time and that under His blessing time spent for Him is well repaid. Some even excuse themselves from attending Church services on the ground that they feel they can't spare the money necessary to support the minister who serves them, and feel ashamed to have the collection plate passed and put nothing on. But, when a Box Social is held, or some other kind of entertainment in the country school house, money never seems to fail them. They always have enough then. Perhaps they have gotten out of touch with the word "blessing," or else feel that they don't need any. Wonder how far they would get if God would just withhold His mercies for a little while and let them shift!

But perhaps this condition could be improved if there were

More Fervor in the Preaching of the Gospel

Well, it has been shown that there is

nothing in the world so inspiring and uplifting, and which so appeals to one's self, as the good old Gospel of Jesus Christ. Why, that old Word has utterly changed the least civilized, and the deepest dyed idolators into citizens of noblest character. It has simply worked marvels, and is still working them if at all given an opportunity to enter into men's conscious selves. All GOOD law is based in some way or other on some Gospel principle, and if the transforming power of the Gospel is so great, what an improvement if people heard and possessed more of it! Not the theoretical, upper-crust, philosophical sort of sermon-lecture-address, but the good old Gospel which tells every man, regardless of his standing in the community, that without God and Jesus Christ he is a sinner! Yes, a SINNER, and makes it perfectly clear that sin is VILE and that no person who persists in sinning is clean morally or spiritually! This might seem somewhat of a rough and ready term to apply, but as the West is so very practical and likes to have things called by the right name, why not let men and women know they are sinners and get them to thinking it is about time to clean up? If people heard more of this and of the remedy which removes sin of even the deepest dye, and had shown them the positive results which follow, the leaven of the Gospel would commence to work and work and work until people would talk more of the work of grace than is now heard of the works of the devil. The direct result of such definite preaching from ALL the pulpits and reflected in the lives of all those who call themselves Christians would be that there would be

More Men and Women Who Actually Give God a Place in Their Lives

After all is said and done, it is the people who make an honest endeavor to follow the teachings of God's Word, who count in the world. They are the salt of the earth. There are many people who say they would not live in a community where the influence of the Christian religion is not felt, and yet how comparatively few there are who believe enough in Christianity to incorporate its principles in their daily lives! Any person who feels that he or she has lived up to his or her ideal is truly a subject of pity, for what have they left to strive for? But there is in reality no such person living. The Apostle tells us plainly that "to whomsoever ye yield yourselves servants to obey, his servants ye are," and since we are taught equally plainly that it is impossible to serve God and the devil at the same time, there remains no middle ground. The most civilizing principle and the most educating force in the world still rest in the old and tried Gospel of Jesus Christ. God either lives in the life of a person, or He is shut out, and by its fruits a life may readily be judged. Our personal opinions will avail nothing at the judgment bar of God. His

Word will be the inflexible law, and the only righteousness that will cover our sin is the righteousness of His Son who offers it to us for the asking. Woe unto the one who shall neglect so great a salvation!

It may require boldness at times and much courage to live in the midst of this crooked and perverse generation in a way that will please God, for such living will surely bring upon us the scorn and contempt of those in particular, who, like whited moral sepulchres, would have themselves thought of as being much better than they know themselves to be, but thus it has always been and doubtless will

continue to be until the end of time. It is not probable, however, that hypocrites have ever been much benefit to humanity. They might more properly be termed human parasites.

A wave of genuine religious endeavor over the entire West would doubtless provide many "fallow" hearts, but the workers seem to be too few. Meanwhile individuals must continue to work in their own spheres and keep the Gospel light aglow that thru their consistent living, coupled with precept, men may be led to seek after God and that a holy longing after righteousness may be awakened.

Herbert, Sask.

OPPORTUNITIES AND POSSIBILITIES OF THE MENNONITE CHURCH IN RURAL FIELDS

J. S. Hartzler

The subject is suggestive of three things: Opportunity, Locality, and Adaptability. The three must go together. Remove either and the other two will serve to no purpose. Opportunity is always suggested by conditions. These might be such that there would be no possibility of doing any work, or they might be such that would suggest open doors with strong invitations to come in and occupy.

First, then, what are the conditions? It is an admitted fact that the trend of the popular churches is toward the larger towns and cities. Many of the country churches are weak and can not afford to pay salary enough to support a minister. The result is that this small church is attached to some other church and possibly two or three others. That means that there will be preaching service every two weeks, and possibly only every four weeks in a struggling Church which needs the best of care to nurse it back to life. It is an acknowledged fact that in order to do his best work a minister must live with his people. He must be where the people's problems can be made his problems. But here a minister is supposed to bring this struggling, sickly Church to health and vigor by administering to their wants at such long intervals. Whether these methods have proven successful in building up the country Church can easily be ascertained in nearly every community. Ask your fathers and grandfathers how many places within ten miles of your home there used to be regular church services where there are none now. The answer is also found in the closed church doors, or what is still worse, where the house has been sold and put to some other use.

As a rule there are plenty of churches in the cities so that practically all could find place, but they will not go. The man from the country wants to go to town to market but not to church. This is especially true of the poor man. Surveys have proven that the poor man is less inclined to attend church than the

fairly well-to-do, and he would be quite averse to going to the city for such purposes. But he must be induced in some way to attend, even if the country church must be kept up for his special benefit.

Again, he will not become a part of the Church where there is not some sign of permanency. He wants nothing to do with that which has failure stamped upon it, even tho he has been a failure in practically every thing which he has undertaken. When he is once a part of it, he may continue even if he does see a decline, but he wants to be very nearly sure that it will succeed before he begins. The dwindling church holds out no inducement for him. With all this whimsical disposition, he must be given an opportunity. He will not go seven miles or more to services, and he should not be asked to do so. He should have that privilege nearer home. If he does not, that already suggests the Church's opportunity and locality.

But the field may be large and white to harvest. There may even be many hands ready to take up the work, but if there is to be success there must be adaptability. Is the Mennonite Church adapted to bring the Gospel to such localities? That depends on a number of issues, five of which will be mentioned here.

First, does she have the true and whole Gospel? If she does not have a Gospel that will bear investigation and even criticism, she is doomed to failure sooner or later. Entertainment, good music, congeniality,—all these may draw crowds for a time, but only the true, whole Gospel will be successful in the end. Second, she must have a real compassion. Nothing reaches the heartstrings like pure unadulterated love. It must be that kind that realizes the force of the word, *l-o-s-t*, and that will not get discouraged if results do not come at once. "Love never faileth." Such compassion also suggests two things: (1) ability and inclination to meet those in need on their own level, and (2) a willingness "to spend and be

spent" for them in a way that can not be mistaken. Third, she must have a consistent and convincing life. Sermons of the best argument and greatest oratory, music that would almost raise one to his feet, have failed again and again, while the simple, but absolutely consistent life has won the heart. Fourth, she needs the resources which such a work would imply. There will be some expense, but with the policy of the Mennonite Church, that will be so small that it should be no question, nor should the people in the new place be asked to bear it. They may volunteer to do it, but it should be the purpose of the well established Church to bear that. Then she must have the young people. Mission work done entirely by old people is not generally very successful. There must be some young people in it. Does she have those? True, they must be of the kind designated above. Fifth, she must use discretion. Jesus did not say for naught, "I will make you fishers." Study the fisherman's discretion and apply it here. She had better speak of her rural work of this nature as extension work and not as mission work. Many people get the idea that when one speaks of missions that it implies that those who are to be gathered in are

supposed to be heathen. One strong Church started a Sunday school and at once termed it a mission Sunday school. This was noised abroad in the neighborhood, and one said, "Indeed, I'll not go there. They call this a mission, and I am no heathen." Others took up the strain, and it almost broke up the school. It may be proper for us to have missions in the heathen countries and in our large cities, but in the country, let us have extension work.

There is no question about the field. Hundreds of such fields can be found. That suggests the locality, and remember that Napoleon said, "I make my opportunities." We do not want to be as godless as that, but we can do much toward such opportunities under the direction of our heavenly Father. Opportunities are abundant. Under that same Divine direction we can appoint those who are adapted to this work, and if we do not have the adaptability to do the active work with the people, we may help those who have, by supporting them with our means, our earnest prayers, and our encouragement. The opportunities and possibilities for this kind of work are before the Mennonite Church for rural work as it is before very few others.

on the lookout for pictures, too, in the Christian Monitor or elsewhere. These should be used with the chapter, The Missionary at Work. Make constant use also of the monthly financial reports of the Board, as well as of the periodical reports of General Conference, Mission Board meetings, or anything of that kind.

Variety. This is very important. We must have variety. Formality will kill the spirit. Avoid ruts in conducting the recitation, in kind and form of questions, in the order of procedure in class meetings, in making assignments, and in every thing else. Not variety for variety's sake, but variety for the truth's sake. Variety is one of our greatest helps to securing attention and to keeping it, and we must attend to get the truth. This requires much study and meditation. However, we do not begin by planning what to do to have it different from last week, but we study the lesson well, get full of it, and then the plan of procedure comes to us with but a little meditation. The lesson, The Foreign Missionary Motive and Aim, would be a discussion of the different motives that have prompted missionaries, and their relative merits in the light of God's Word. If it be determined that love is the chief aim, the discussion may be broadened to decide why there are not more missionaries. This discussion would mean the expression of personal opinions and might become quite personal. The Bible should be used and be our standard as to what motives are worth while. The following lesson, Foreign Missionary Administration, would not have this personal element so prominent, nor would it be a discussion so much as a gathering of facts as to how the work is carried on. The leader might outline the administration on a little blackboard, and from that, with the mission manual, the class together could get a good picture of the way our foreign work is administered from the central agency down to the individual missionary. Knowledge will be the great aim of the lesson. And such will affect our gifts, our prayers, and our missionary conduct.

Concentration. It is very important that each study have a definite aim. Each chapter of the mission study book has one particular truth developed, and so we should concentrate our preparation, our discussion, our supplementary work on this one lesson. In N. T. Studies in Missions, one title is Missionary Fruitfulness. The whole discussion and all the work of the class meeting should be for showing the fruitfulness of God's Word as carried by missionaries. Look all over the field—the rural, the city, the foreign—and behold the fruit. This picture, if held before us long enough, will encourage us, and we will praise God; our faith will be increased, and we will go forth to labor. Don't bring up the difficulties and discouraging features this time, except as they make the picture brighter; only emphasize the fruit. Let

THE MISSION STUDY CLASS

Paul and Alta Erb

It is to be hoped that by this time many classes are pursuing the mission study courses as outlined by the Mission Board. Perhaps some are experiencing by this time that it is much easier to start a work of this kind than it is to keep it going with the maximum interest and efficiency. This article is written to give any possible help or encouragement to leaders who are desirous that their study should reap rich rewards in the lives of the class members. Class method is not our most important resource, but nevertheless, the leader who must week after week guide a class in a study so important, feels a very definite need for something which the experience of others may supply. In the suggestions which follow we have tried to avoid anything which may sound like empty theorizing, and have been as concrete as possible. It will be noticed that most of the illustrations have been drawn from the courses now being studied.

Preparation. Most of the work of the mission study class will fall to the leader, and preparation is the greater part of his work. This preparation should begin perhaps several weeks before the time for the discussion of a particular chapter, as you may need to send for some materials you want to use, you may want some current facts on the work of some mission, or you may want some information from the Board. The preparation should begin early also that you may have time to study, meditate, pray, and plan the work of that class meeting. Your suc-

cess will in large measure be proportionate to the time given to the lesson. It takes time to read the lesson, to re-read, to meditate and pray on the lesson's truth, to make questions to guide the discussion, to gather all statistics, current facts, maps, and other materials which one may wish to use and should have to really lead the class. It takes much time for prayer and planning the class meeting. How shall the meeting be conducted to really accomplish something? This will all be suggested to us if we study, read, pray, and meditate. And it does not require a high school, or college education to lead a class. It demands a willing, consecrated, and interested worker. It is a grand responsibility. Don't shrink from it. It will do your soul much good.

Materials. Avail yourself of all materials that will help to present the lesson. If they don't have a blackboard in the home where you go, buy a little one that rolls up. You will find it very helpful to put outlines on, or assignments. Or you could use large sheets of paper for this. Use maps when studying about Paul's journeys and the churches to which he wrote. The Bible should always be used in the meeting, being, of course, the chief study in "N. T. Studies in Missions." Encourage members to use pencil and paper. A pencil is a great help to learning anything. In connection with the foreign field, when you speak of India, for instance, have a map. Get one from some of the India mission reports. Be

our prayers be praise and thanksgiving. The leader especially should prepare to some definite end. Always keep in mind that we are studying for the help of the soul—to move the will for God's glory. Each lesson should get hold of our lives, and therefore we must have one definite aim for each meeting. Let the assignment, the prayers, the songs, the questions, and the discussion be concentrated on one truth.

Questions. The question method will generally be the best for class use. Plan well some good questions. Ask them to yourself to see whether they will call forth a discussion, and make the class think. Perhaps you will need to write them out. Don't use only the questions of the text book author. They may not be personal, or current, or adapted to your class. Also aim to make the discussion question-inspiring. Many questions should arise in the minds of all and they should be free to raise them. Questions from the class signify good teaching. Encourage all questioners.

Personal Appeal. If the personal element is omitted, we miss the aim, which is to reach the individual will. The discussion should call forth personal opinions on subjects, should deal with personal problems, and should place such an emphasis on orthodoxy and the right way to conduct mission work that all erroneous ideas may be removed from any mind which may hold them. The discussion should be what the class makes it, only led by the leader, not given by him. Aim to get each personality into the discussion.

Recency. Altho the text book may not be written by our own denomination, our own work should always be studied under the outline given. Get the class interested in our own work. But the facts given must be current. Recency not only makes for interest, but it takes hold of us in a way that something out-of-date cannot. It belongs to us because it belongs to our day. Most of our mission study books do become out-of-date, but we should always gather the current facts that concern the lesson. Make the lesson an issue now. Use the Gospel Herald and Christian Monitor, and keep in touch with the work. Have reports from them.

Assignments. It has been and is a problem with leaders how much to ask of class members in preparation. I believe we may ask something of them, but it must be adapted. Some may get very little by reading the chapter alone. Perhaps a few questions would guide them in their reading and help them to glean the truth. If some do not seem to be interested, ask for a report of some of their relatives or friends who are in mission work, or for a report on some very interesting note in the paper. If one is interested in money, ask him for a report on the finances of some phase of the work that is in keeping with the lesson. Know your class. Work thru their interests. We should aim to have each

one become a contributor to the meeting, and many may not unless something is assigned them. You might make individual assignments sometimes, such as the following on the study of the Missionary's Critics: What criticisms have you made or heard made against our missions? Were they just? Should we criticize? We may certainly ask all to pray for some phase of the work. That much every Christian can do. We should make assignments that will make the students think, at least, on the lesson truth, and I believe it will soon become a practice with all to read the text before class meeting. In N. T. Studies, the assignments may consist of the reading of the Scriptures. These could be read in daily devotion. Some should be assigned for memory.

Supplementary Work. In many places the class will not wish to meet for one hour only, and yet one hour is enough time to spend on any one lesson, so the study may well be supplemented. For instance, some evening's extra hour may be spent in drawing a sketch of our mission field in India, locating the stations and the workers, and becoming generally acquainted with the field. This may be a very informal exercise around the table after a season of song. A good form of supplementary work in connection with the N. T. Studies would be memory drills on Bible verses. Learn those on the lesson, and some whole chapters, especially missionary chapters. Also learn missionary songs. Some time just have a program of current missionary events; at another have a devotional chapter study. One class found it profitable to have a systematic Bible study in connection with the mission study. Take turns reading aloud from some interesting missionary book, such as *Stories from India*. Encourage the reading of missionary books all you can. Have a special prayer service for some mission field. Learn of their needs. Notice the calls for workers, and pray that workers may be sent forth.

Prayer. At each class meeting some time should be spent in prayer. We should ask God's presence with us before we take up the lesson. Often we should have a season of definite prayer for the phase of the work emphasized in the study. We should pray for the missionaries by name. Our prayers should count.

Hesston, Kans.

NOTES

Grim Heathenism

A missionary of the Methodist Board at Kapanga, Congo Belge, sends a picture of grim heathenism as seen in that field. The favorite wife of Mwata Yombo, the Lunda king, had died, and while the bereaved husband lay on the floor and wailed, a wild and tumultuous riot went on over the meat of two cows, slaughtered to feed the hundreds of sympathizers who had

flocked in. In a shed outside the fence sat all the other wives, some twenty in number, and several hundred Lunda women, with the dead woman sitting in a chair in the center of the group. All night these women sat, smoking great pipes, while the dead wife's mother sat on the ground and held her feet. In still another part of the premises a hideous heathen dance was in progress. Meantime, an enormous wooden box was being prepared and the burial took place the following afternoon. What went into the box besides the body, the missionary did not know, but sixteen men were required to carry it to the grave. When it had been lowered into the ground all the dead favorite's possessions were thrown in on top of it,—pots, pans, dishes, chairs and mats, but first they were smashed with an ax lest some one be tempted to open the grave and get them out. Then the earth was filled in, a red and white flag planted at each end, and on top a big blue dishpan and a raised umbrella—this last to signify that it was the grave of an important personage. All was quiet for six days, then native doctors were summoned to give the poison test to determine who had killed Mwata.

The African thinks no one ever dies naturally; some one has always killed them either by poison or witch-craft. When these witch doctors all arrived they grouped the people in a circle, while the doctors stood in the center holding a basket in which had been placed some rubbish and a dead lizard; and as each person looked into the basket, the doctors were supposed to be able to detect the guilty one, and say "It is you." The victim never questions that he has caused the death, and neither does any one else. In the present instance the missionary was on hand, with medicine, just in time to prevent the giving of the poison, and although the king resented the interference, matters finally quieted down, and doctors and people dispersed.—Sel

Mexicans Coming Into Texas

Mexicans have been pouring into Texas in a steady stream during the last few years. It is estimated that there are now 600,000 of them, and they are still coming. A few years ago people in the United States were lamenting the fact that the new Mexican constitution seemed to put insuperable barriers in the way of missionary work in that country. Now the difficulty is swept away by the people coming to us, and more work at less cost can be done than by sending missionaries into Mexico. It is much easier to induce the people to attend services, now that they are freed from the dominance of their priests and the old superstitious atmosphere. One incentive for earnest work among them is that many will return to Mexico, and will carry with them the impressions received.—Sel.



BIBLE STUDY



PAUL'S APOLOGY

II Corinthians

XII

When the children of God are in a true condition of faith and life in their relation to the Father they are also in a true relation toward each other. They are encouraged to "Love one another." The absence of love is the evidence of a lack of the knowledge of the Father. To have the love of God and the love of the brethren in the heart is a mark of the sonship of God and of faith in Jesus the Son.

After the Apostle Paul had proven to the Church at Corinth that his love for them was constant and that he had in every possible manner endeavored to prove his love to them, and had, also, proven to them that his faith in their sincerity toward him and toward the Gospel which he had preached to them was still unshaken, he appealed to them for a return of the affection which was so precious to him and asked for the evidences of that love.

The thought of Paul's desire for the manifestation of the love of the brethren in Corinth is especially noted in Ch. 8: 7, 8. The whole theme of manifestation of evidence of love is included in Ch. 7:13-16; 8:1-24. It is true that the apostle deals with the question of Christian giving in this section of his epistle, but the foundation of his writing on this theme is laid in the manifestation of their love to him in their obedience to his especial request for such a ministry on their part.

The report which Titus had brought to Paul from Corinth had been such that Paul was made to rejoice. His commendations of the Church which he had made to Titus were all approved by his fellow-laborer. The charity of the Church had been abundant. Titus was made to rejoice in what he had noted of their consistent life and their Christian love. His report was one of such commendation that Paul was made to rejoice, and he told them that his confidence was renewed in them in all things. This was intended to confirm them concerning his sincerity and confidence toward them. One who would take up matters in detail, such as the contents of former letters, and courtesies to friends, and certain particular statements concerning themselves, such as Paul made,—vv. 12-14, could not be said to have no interest in them. At the same time, the fact that these people had given such attention to the things in

which the apostle was interested and to the suggestions that he had made to them was, in return, an evidence that they were also true to him, and that his love was reciprocated. This was the balm which was intended to heal the broken heart of the Apostle, who had heard that the brethren were no longer true to him, and, also, a balm which would soothe the spirits of the Church which had felt that their spiritual father had forgotten them and would not again return to them with counsel and comfort in the faith.

Those who have the love of Christ in their hearts are not partial in the manifestations of that love. Paul had commended the love of the Corinthian Church to Titus, who had found it to be true. Those who love the Lord and would minister to Him if He were present with them, will also minister to those little ones which believe on His name. If that love is true it will remain constant. If it is set upon Paul and is found true to Titus, it will again be proven to Paul and be ready to minister to all who may come in touch with such followers and lovers of Christ. Thus Paul saw the evidences of Christian life and love manifested in Corinth and was refreshed by it and acknowledged it to them.—7:15, 16. This acknowledgement was intended to be a means of establishing again the fellowship of their previous happy experience.

In passing, may it not be seen in this state of affairs that each of the parties affected had been true to the profession of their faith in Christ and true to the Spirit of Christ which was in them and had given sufficient evidence to prove the sincerity of their profession. Each was justified in conscience and had given no evidence of self-condemnation. Before God each could claim to have a spirit of righteousness. But there was in the mind of each a thought of the wrong conduct of the other, while there was also a recognition of the righteous deeds done by the other. We conclude, then, there is a righteousness and a justification that has its fulfilment in faith only. The individual is justified by his own faith and by his own interpretation of God's will and its manifestation in the deeds of his body to the fullest extent of his power. We conclude also that one individual may not judge the righteousness of another

because of all his deeds. There may be many things in his life which reveal the life and power of the Spirit and are consistent with the Word of God and the character of Christ, but in some respects the life does not reveal that consistency. Where the profession of the faith rests on Christ's atonement and the deeds reveal a spirit of obedience and a Christ-like nature in the heart, justification and righteousness is established by faith even while some of the deeds may not be approved by other individuals. Men are justified before God thru Jesus Christ and by faith, and not by the perfect righteousness of their lives nor by the judgment of men. Paul granted the justification of the Corinthians whom his own judgment did not entirely approve, and he claimed righteousness for himself whom the Corinthians had seemed to condemn for a particular failure in his life and attitude toward themselves.

The matter for which Paul especially commended the Church at Corinth was that they followed the worthy example of the Churches in Macedonia in their ministry to the poor and to the ministers of the Gospel of Christ.—8:1-10. Paul had previously advised them to engage in the same good work.—vv. 6-8. Titus, the faithful minister, had already encouraged them in this work of ministry, and, by the report which he had brought to the Apostle, had partially accomplished the service among the brethren at Corinth. But this grace had not abounded as had other of the virtues of the Christian life and had not been as liberally bestowed as had the love and fellowship of the Gospel toward the Apostle. But even for this lack on their part the Apostle had not in his heart the purpose of censuring them. The example of the poor, suffering congregations in Macedonia were cited to encourage the more able believers in Corinth to emulate them and thus become fellows of their ministry if not of their suffering. They were equal to the Macedonian Churches in matters of faith and knowledge; they were not bound to be equal to them in any matter. Paul's admonition to them regarding the matter of giving was not a rule which he had made for them or for any other Church. It was a means of giving expression to the love which abides in the heart of every believer. It was one of the characteristics of the Christian life manifested in the lives of others and was looked for in the Church at Corinth as one of the fruits of their love toward Paul and toward others in the faith.—vv. 7, 8. Paul's

desire toward them was that they might attain to the fullest fruition of the Christian life. When desiring the fruit of Christian giving it was for their advantage that they might prove the love which the Spirit of the Lord had instilled in their hearts. It was an advantage to them to have this grace, as well as other graces, yet, there could be no positive condemnation of their lives if this fruit was in part absent.

There seem to be two ways in which to judge the Christian life. The first is by the commandment of the Word, and the second is by the Spirit of the Word. The Apostle never compromised regarding the commandment of the Word of the Lord. He never compromised on any principle of the faith of the Gospel. There were no two doctrines and never were two ways by which men were to be saved. His unflinching attitude on such points is too well known by the believers in the Word to suggest further evidence on this point. The second manner of judgment concerning the Christian life is of more particular interest. In the subject under consideration Paul says, "I speak not by commandment." Many consider that under such circumstances there is perfect liberty, and yet there is a

power of the Spirit which may not be disregarded. If Christian giving is not a commandment, it is one of the natural evidences of the love of Christ in the heart. In this respect one should be expected to be fruitful, but the degree of fruitage is not the same in the lives of all. Those who have much fruit are the ideal, but those who have not much fruit are not to be despised nor disregarded. They should not be censured because there is no standard among believers that all must attain to. While it is creditable to have the most fruit, it is not dishonorable and not a sin to bear but little fruit. Thus Paul, while showing the contrast between the lives of the Macedonians and the Corinthians, did not condemn the Corinth Church, but gave it due credit for all the fruits of faith, while showing the possibility of attaining more grace in the one thing which he desired of them for their own growth in Christian experience and for the blessing of those whose lives would be made happier because of the ministry to the saints from the saints. No Christian's joy in giving should be marred because he is judged by the greater liberality of others. Each is justified by faith and not by dollars.

that God will receive him if he but repents.

Job chides his friends for their unmerciful attitude toward him, admits that God has the power they ascribe to Him, but contends that they are unfair in their conclusions. He again affirms his integrity and begs for justice. He tells of the frailty of man and prays for respite. He cannot find out what God wants with him.

Then Eliphaz rebukes Job and shows how God will cut off sinners.

Job reproaches his friends, complains that God is not treating him fairly, insists on his own integrity, and again laments his awful condition.

Bildad again pictures the awful end of sinners.

In his reply Job appeals to them for pity and expresses confidence in his final vindication.

Zophar pictures the final end of sinners in spite of temporal prosperity.

Job claims that the wicked are prosperous, and that sinners are not receiving their just dues as his friends have been insisting.

Eliphaz then accuses Job very severely and warns him to repent and not to resist God any longer.

But Job protests his integrity, saying that finally he will be vindicated, but that now God is indifferent to the wicked and doesn't use them any worse than He does the righteous.

Then Bildad reminds him of his inferiority as compared with God.

Job makes his final plea to his friends. He says that God has unlimited power. He still insists on his own integrity, but says that there is no hope for the sinner. He longs for the return of his days of prosperity, and tells of all the good he did then. He bewails his suffering and God's harshness in dealing with him. He claims his righteousness and invites the penalty of his sin, providing he has sinned.

All thru the argument the three friends have contended that suffering comes only thru sin, and only for the purpose of punishing sin, implying that that was the only reason for Job's suffering, and that his only means of relief is confession and repentance. But they have proved none of their arguments; they have based them entirely on their own ideas. What a modern note the whole story seems to have!

Job admits the truth of the principle for which they stand, but cannot see how it applies to his case, because he has not consciously sinned. He recognizes that this suffering comes from the hand of God, but sees no reason for it, and therefore questions God's judgment and justice in allowing it to come into his life.

The friends give him up as hopelessly obdurate, not changing their opinions for all he has said. In fact, they are not open to conviction. They consider the matter settled for all time, as far as they are concerned.

THE MINISTRY OF SUFFERING

A Sketch of the Book of Job

Arthur Slagel

Job was a good man, without any question. He had a strong, noble character. He worshiped God in sincerity, and recognized God's hand in his life. He turned from evil. God seems to have placed as much confidence in him as in any man.

In the dialog between Jehovah and Satan concerning Job Jehovah calls attention to Job's character. But Satan insinuates that Job is what he is because of Jehovah's goodness. Jehovah gives Satan the privilege of taking away all of Job's temporal blessings, but forbids him to touch his body. Satan does his worst, but Job is not thus easily overcome. He humbles himself before Jehovah, recognizes Him as the giver of all good gifts, saying that He has a perfect right to take them away, and blesses His name even in the face of poverty and sorrow.

In the second conversation between Jehovah and Satan, Jehovah calls attention to Job's integrity in spite of Satan's attempts to bring about his downfall. When Satan insists that it is only because of Jehovah's restraining hand, he receives permission to do anything with the body of Job, with the one condition that he preserve his life.

Then Job is afflicted with boils to such a degree as has seldom been recorded—there is not a spot on his body that is not covered with boils. From that time Job no more praises God as he did in his first experience. He has lost his song

and misery seems unendurable. Even his wife turns against him and urges him to curse God and die. But he refuses to do this. He recognizes that this affliction, as well as his former blessings, comes from the hand of God.

Then three friends come to see him, Eliphaz, Bildad and Zophar. They sit down by his side and for seven days and nights say not a word. At the end of that time Job can stand it no longer, and he proceeds to express his feelings. In his speech he laments his condition. He wishes first that he had never been born, later that he had died when he was born, and then that he could die now. Truly he is in a miserable condition.

Eliphaz takes courage to speak his feelings. He says God is just, that suffering comes only because of sin, and then he accuses Job of sin. He urges him to commit himself to God and repent.

Job again speaks of his wretchedness, and insists that he is just and that his friends are accusing him falsely. He remonstrates with God for His severity.

Bildad now comes upon the scene and argues that God blesses the righteous but destroys sinners—implying of course that Job is a sinner.

Job replies that God is all-powerful, and that He destroys the good with the evil, not hearkening to man's petitions. He says that God is too severe with him.

Zophar accuses Job of sin and tells him

Job tells them that he wants light, but they give him none. Apparently God has hidden himself and pays no attention to Job's requests.

And now Elihu, a young man, who has undoubtedly heard the whole story thus far, proceeds to state his opinion of the case. He comes very near to the real truth of the whole situation, but gives his message in such a boastful way that it loses much of its effectiveness. He tells Job that the secret of his trouble lies in the fact that he has been justifying himself rather than God. He urges that Job recognize God's infinite greatness and accept what He has sent as the best thing for him.

Then God Himself comes upon the scene. He begins to ask some very pertinent questions of Job, and demands an answer. He shows Job how ignorant he really is of the things that are to be known. He pictures very vividly the greatness of creation, and asks Job what he really knows about it. Job replies that he has nothing to say that is worth saying. Then God reveals His greatness and Job's insignificance still more fully. Job admits that he has been talking about things of which he was really ignorant, and says, "I have heard of thee..... But now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Job's sin was not in any act,—it was rather in his attitude toward God. He was not willing to wait for God to make things plain for him. He valued his own opinion above that of God. But when he saw his mistake he was willing to confess.

We can be sure that Job was a better man because of his suffering. The Lord understood what was best for him and allowed those things to come into his life for his good. We have definite evidence, too, that Job was a better man than his friends. They, as well as his wife, were influenced by Satan to get Job to renounce God. However Satan seems to have made a dismal failure, as far as Job was concerned. God told the three friends to offer up a sacrifice and to get Job to pray for them, in order that they might be acceptable to Him.

In summing up the whole situation, there are some things we can be sure of. God understands us thoroly and makes everything work out for our highest good, providing we are willing to wait patiently, and endure what comes into our lives thru His permission, even tho we do not understand, and even tho it does seem hard for us at the time. When we cannot account for our trials, we can praise God for His infinite wisdom and wait patiently for the revelation of His will and purpose, and for our final redemption from all suffering and sorrow.

Goshen, Ind.

"The thunderings from Mt. Sinai are most effective when the tongue is rooted in a heart filled with the sacrificial love of Calvary."

The Workers' Column

WORKERS' COLUMN

SERVING IN LOVE.—Exodus 21:2-6.

March 2.

- I. **Serving as a Slave.**—vv. 2, 3.
 1. The Master is such by law.
 2. The service is for a limited time.
 3. The obligation is by contract.
 4. The obligation ceases at the end of a contract.
 - II. **Attachments of Affection.**—vv. 4, 5.
 1. The gifts from the Master.—v. 4.
 2. The love of the wife and children.
 3. The love of the Master.—v. 5.
 4. Without the love, the service will end as the service of the slave—empty.—v. 4.
 - III. **The Surrender of Self on Account of Love.**—vv. 5, 6.
 1. The power of love over self.—v. 4.
 2. The testimony of love before witnesses.—v. 6.
 3. The devotion of love, in the pouring out of blood,—the piercing of the ear at the door post.—v. 6.
 4. The surrender of self to the Master in perpetual bond-service.—v. 6.
 5. The marks of the surrender of self for the love of the Master and the love of the Master's gift,—the blood on the door post.—v. 6.
- Note.**—The spirit of Christian service is that of the life poured out to Him in perpetual bond service. We will not go out free, but will remain in perpetual service. The blood is on the door post forever. We are not our own.

TWO BOLD MEN.—Junior. Acts 4.

March 9.

- I. **Peter and John Preaching at the Temple.**—Acts 3.
 1. They preached Christ.
 2. They healed the lame man.
 3. They told the people that they had killed Christ.
 4. They warned the multitude to repent and believe on the Christ whom they had crucified.
- II. **Peter and John Arrested and Imprisoned.**—vv. 1-4.
 1. Because they did not please the rulers of the Jews.—v. 1.
 2. Because they had preached Christ.—v. 2.
 3. They were put into prison and kept there all night.—v. 3.
- III. **The Trial of the Men.**
 1. They were brought before the rulers.—vv. 5, 6.
 2. They repeated their messages concerning Christ.—vv. 8-12.
 3. Their boldness was manifest to the rulers.—v. 12.
 4. The evidence of their good deeds was present in the person of the man who had been healed.—v. 14.
- IV. **The Threats of the Rulers.**—vv. 14-22.
 1. They knew that the work of the men was good.—v. 16.
 2. They despised the men and Jesus whom they preached.—v. 17.
 3. They warned Peter and John to cease speaking in the name of Jesus.
- V. **The Boldness of Peter and John.**—vv. 19, 20.
 1. They said they could only serve God.—v. 19.
 2. They could only speak the things which they had seen and heard of the Lord.—v. 20.

3. They reported to all their brethren the things they had experienced.—v. 23.
 4. They prayed to God for help and for boldness.—vv. 24-30.
- VI. **God's Blessing on Those Who Are Bold for Him.**
1. He heard their prayer.—v. 31.
 2. The place of prayer was shaken by the power of God.—v. 31.
 3. The bold men and their brethren were filled with the Holy Spirit.—v. 31.
 4. They prayed for and received greater boldness.—v. 29.

THE POWER OF A CLEAN LIFE.—TITUS

March 16.

- I. **The Character of a Pure Life.**—Titus 2.
 1. How old men should live.
 - a. Sober.
 - b. Grave.
 - c. Temperate.
 - d. Sound in faith, charity and patience.
 2. How old women should live.
 - a. Be in behavior as becometh holiness.
 - b. Not false accusers.
 - c. Not given to much wine.
 - d. Teachers of good things.
 - e. Teachers of the young women concerning the graces of the Christian life.—vv. 4, 5.
 3. How young men should live.—vv. 6-8.
 4. How servants should live.—vv. 9, 10.
- II. **The Source of the Pure Life.**
 1. The grace of God which bringeth salvation.—v. 11.
 2. The teaching of the Gospel.—v. 12.
 - a. We should deny ungodliness.
 - b. We should deny worldly lusts.
 - c. We should live soberly, righteously and godly in this present world.
 3. The hope of the believer in the coming of the Savior who gave His life to redeem and purify unto Himself a special people from all others, a people zealous of good works.—vv. 13, 14.

THE PURPOSE OF SONG.—Psa. 66.

March 23.

- I. **Expresses the Joy of the Singer.**
 1. They make a joyful noise.—v. 1.
 2. The occasion of their joy.
 - a. For deliverance from calamity.—v. 6.
 - b. For deliverance from enemies.—v. 13.
 - c. For the benefits that come from God.—v. 16.
- II. **Expressions of Praise to God.**
 1. God is praised by song.—vv. 2, 4, 8.
 2. Occasions for special praise to God.
 - a. For power of life.—v. 9.
 - b. For direct answer to prayer.—vv. 17-19.
- III. **Expressions of Worship.**
 1. Honor to God.—v. 2.
 2. Exaltation of His power.—v. 3.
 3. His honor among nations.—v. 4.
 4. The glory of His works.—v. 5.
 5. His supreme will over men.—vv. 6-12.
 6. Songs and sacrifices.—vv. 13-15.
 7. The testimony before men of God's goodness.—vv. 16-20.

A RURAL CONVERT.—Exodus 18

March 30

- I. **In the Land of Midian.**—18:1.
(Concluded on page 93)

EDUCATIONAL

EDUCATION IN JAPAN

I

Sadie Byler Miller

As early as the eighth century Japan possessed a system of education of Buddhist and Confucian origin. Buddhist priests were the school masters of the people and the books of Confucius, with Chinese history, laws and mathematics controlled the Japanese mind. Thus the earliest system of education in Japan took shape two hundred years before the founding of Oxford and a century before Charlemagne's Ordinance of Education. It was left to private enterprise and not to government control and was centered largely in the monasteries. It was, however, confined to the favored few, and its chief aim was to impart principles of loyalty and courage to this more highly favored class.

In 1871 a department of education was established and in 1872 the code of education was promulgated. In the introduction of this new code the Emperor made the following statement: "All knowledge, from that necessary for daily life to that higher knowledge necessary to prepare officers, farmers, mechanics, artisans, physicians, etc., for their respective vocations, is acquired by learning. It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, or a family with an ignorant member." It can scarcely be conceived that any nation achieved its purpose in education more rapidly. Within a generation Japan has become a nation of readers. Its educational system is hardly second to that of America or Germany. The rapid progress is due in a measure to the large number of trained Japanese leaders who have taken, or are now taking, educational courses in the West and are thus fitted to establish and direct their own school system.

I. The Scope of Education

The achievements of Japan in a single generation have been truly remarkable. The Japanese law requires that every child six years of age shall enter an elementary school and remain during the whole course of six years. Japan, for utilitarian ends, places her chief emphasis upon primary, industrial and technical education. Each village is required to have its school. Altho there is no penalty for non-attendance, the pressure of the government is so great that it has secured almost universal attendance for its minimum course of six years. The percentage of attendance for boys is 98 per

cent and 97 per cent for girls. The length of the period, however, is so short that the percentage of the entire population now in school in Japan falls below that of the most advanced Western nations.

The following statistics will show the remarkable achievements of the Japanese system of education:

	Institutions	Students & Pupils
Imperial Universities	4	7,438
Normal Schools	87	28,736
High & Middle Schools	572	196,778
Technical Schools	7,270	379,565
Primary Schools	25,750	7,023,661
Miscellaneous	2,398	172,962
Total	36,081	7,809,140

(Report for 1912.) Teachers, 186, 776.

It is noteworthy that Japan has only 7,000 in its Imperial universities, but over 7,000,000 in the primary schools.

The secondary or middle schools of Japan correspond to the last years of the grammar and the first years of the High School of America. Their course of study extends over five years. They are supposed to fit the students for the higher schools and to prepare the less favored ones to enter practical pursuits. The subjects taught in the middle school curriculum are morals, Japanese and Chinese literature, the English language, history, geography, mathematics, natural science, physics and chemistry, law and economics, drawing, singing, military drill and gymnastics, making a total of thirty-six a week. In intermediate education English occupies the most prominent part of the curriculum, and as six hours a week are devoted to it during the entire course of five years, by the time the boys finish the middle schools they have a fair reading knowledge of English. Thru the channel of the English language Western ideas exert a tremendous influence intellectually, morally, politically, and socially. The whole system of Japanese education is crowned by the four Imperial universities. The University of Tokyo, which intellectually would compare favorably with the leading universities of Europe, is divided into the departments of law, medicine, literature, science, engineering, and agriculture. The practical bent of Japanese higher education will be realized if we note the relative number of students in each branch.

Law	2,442
Medicine	846
Agriculture	740
Engineering	663
Literature	414
Science	155

Total 5,240

It would be difficult to exaggerate the pride and reverence the Japanese feel towards their universities, and indeed they may well be proud of them. Perhaps more than any other single agency they have furnished the leadership and determined the character of the new Era of Enlightenment. Thru these Japan has been able to receive and also contribute to the science of the world. The original investigations of their professors have attracted the attention of other nations and their graduates are found in all parts of Japan, Korea and China, establishing schools, editing newspapers, building railways, opening mines, or governing provinces. Tokyo has become the greatest student center in Asia; claiming not less than 80,000 students in colleges and higher schools. Of the cities of the world only Petrograd would surpass it in the number of its students in corresponding grades.

The courses offered for the Japanese university student are at least as thoro as those in America in the departments of science and mathematics, but this cannot be said yet of history, literature and grammar. His own literature has not the same value as that in English as a means of culture. The study of English means much more to the Japanese student than does German or French to the American.

The course in the universities varies from three to four years and it is beset by difficult examinations. In fact the thing that haunts the Japanese student, from the time he is a boy of six years till at last he comes out a graduate, is the ever recurring examinations. Of those who enter the primary schools, only one boy in sixty finishes the middle school and one in a thousand completes the university course.

The aim of the government of Japan is to mold the people by a system of universal and compulsory education into a single and efficient patriotic unit. It aims to create patriotic subjects, both soldiers and citizens, to fit each man (as a cog) in the unified administration machine, and by practical vocational training to add to industry, commerce and the wealth of the nation. The whole aim

of the system is for efficiency and material advance.

Among the outstanding merits of this government system of education are the marvelous accomplishments of the primary education of the nation in a single generation, its adaptation to the nation's material needs, its training in loyalty and patriotism and its intensely practical character. The very rapidity and brilliancy of Japan's accomplishments and advance, however, both in educational and national life, have created for her grave questions which must be faced. The bureaucracy, autocracy and forced uniformity of the national system of education have helped to create Japan's educational problems. They have necessarily a very cramping effect on intellect and character. They force the youths in their most plastic period into fixed molds. They tend rather towards repression than expression, towards turning out a machine-made public servant instead of a fully developed citizen.

The central educational problem at present in Japan is presented by the materialistic and utilitarian character of the whole system. The effect of this upon national life has been wide-spread. The absorption in the material objective to the neglect of the spiritual represents the greatest danger and the deepest need of the Japanese nation at the present time, and the cause of the defect can be traced largely to the policy of education.

Japan's educational problem is further complicated by the fact that so much of her life and learning has been quickly borrowed from foreign sources and not slowly and naturally evolved from within. Japan borrowed first the Chinese language, literature and religions and later the learning, arts and sciences of the West, but each has brought its fresh problem and difficulty as well as its advantage.

Chicago, Ill.

(To be continued)

HARVEST MONEY

How It Is Earned in Argentine

Several millions of Argentine money have been paid out this year in harvest-wages; and today, almost six months after the first fields of wheat and linseed were cut in the northern camps, there are still some thousands of men engaged in the work of threshing what remains of the 1917-18 crop. In the Argentine there are to be found men who follow the trend of harvest-work from the early crops that are cut in November, in North Santa Fe and Cordoba, down to the later fields of the southern and mid-western regions, and afterwards to the threshing-machines. For these professional harvesters it has been a bountiful season, overlapping as it does an equally promising period of labor in the winter maize-fields that will carry the workman well into the spring on a fair living-wage, without his having to spend his precarious earnings in keeping body and soul together, with the ultimate prospect of running into debt or taking to the road. As early as the end of February this year I had come across men on the threshing-machines who had already pocketed seven hundred dollars in four months' time. These were not casual camp-laborers, however, but first-class harvesters who knew just where and when to apply their abilities to the best advantage over a very wide range of country. Many of them had picked out a likely farm or two while the wheat was yet green, and had kept in touch with their prospective employers, thus obviating the risk of overstaying their time at any one place. I was assured by several of these schedule-harvesters that they easily expected to touch the thousand-dollar mark this year, without counting what they might be able to earn

in the maize-fields, or at well-paid work in the grain-sheds. A thousand dollars seems a large sum for an ordinary rural laborer to have earned in six months, more or less; but at the rate of six dollars per day it is not overmuch, when the kind and variety of work performed and living conditions are taken into account. The working-life of a competent, all-round harvester-hand is so fraught with hardships, and risks of illness and accidents, that the number of men who can boast of having seen a six-months' season through from beginning to end is limited to a really small proportion of exceptionally qualified laborers. Not one in ten of the immigrants or novices who are lured off to the harvest-fields by speciously worded placards in the Paseo de Julio ever returns with a thousand dollars, the result of a summer harvest-"campaign." The seasoned, versatile harvester who can handle a pitchfork, drive a team, build a stack, work in half-a-dozen capacities on a threshing-machine, or run to and fro all day in the sun with a load of sixty kilos on his shoulders is generally a product of the country, familiar with the work almost since childhood. Such men make up the majority of itinerant, all-round workmen, and their services are eagerly sought by discriminating farmers. Besides a cast-iron physique, a successful harvester must possess a relative amount of skill in different kinds of work, otherwise he will discover that "unskilled labor," when applied to harvest-work in all its branches, is altogether a misleading term.

Life on a Threshing-Outfit.

The would-be harvester in Argentina must be prepared to face something worse

than strenuous labor and physical inconvenience if he would emulate the feats of the thousand-dollar man. Harvest-work is hard work in any country; and in collecting the year's crop the farmer is little disposed to count time by the clock. In this respect the Argentine farm-hand fares more or less as he would elsewhere; he works while there is daylight—some fourteen or fifteen hours all told—his food is tolerably clean and abundant, and he may always be sure of a night's lodging of sorts at the farm. The farmer, moreover, is anxious to secure his crop against untimely weather, and if there are any complaints about food or accommodation he is generally amenable to reason provided the men give satisfaction in their work. Not so at the threshing-machines. Here the laborer works more than on the farm, and is tended as though his requirements were such as would shame a community of tramps and gypsies. It is true that the status of the threshing-peon has been greatly lowered by low-class gangs of Turks, and the woefully degraded immigrant from Middle Europe, who have been used to a regime no better than what obtains on the Pampas; but this is no reason why decent working men should be dragged down to a similar level, too often, alas, by their own compatriots. As for the actual work of the threshing-machine: there are more men broken up and scrapped every harvest on the wheat-stacks than in any other kind of work the year round. Take the case of the man who goes through a "good" season: Day after day, for two or three weary months on end, he is roused out, cramped and dazed for want of rest, at three in the morning. Blinded and choked by the dust and suffocating heat that hang over him all day long he staggers backwards and forwards along the uneven surface of the wheat-stack, from dawn till eight o'clock at night, when he is not even provided with a light to eat his food by. And such food! Chilled to the bone whenever he happens to be caught in a squall, he is obliged to sleep, dog-tired and hungry, in wet clothes, and without any shelter except what he can improvise for himself with straw, or sheaves of grain. He is called out at all hours of the night to bear a hand in covering the stacks when foul weather threatens, and for want of protection from the storm, as often as not he shivers to the leeward of the machine till daylight, because all the available covering is required for the stack. The water that he commonly drinks is either brackish or is swarming with vermin, so large as to be seen without the aid of a magnifying glass. Some machines are well-found; but most of them have neither shelter of any kind for the men, potable water, nor the means for preparing food during a spell of bad weather. So far as the machine-owners are concerned, it would seem that their men are entitled

to nothing more than their wages and a minimum of food. Yet a daily expenditure of seventy cents per man will pay for the upkeep of a peon on the threshing-machines, and with the costs ruling it is not difficult to imagine how a boarder must fare at this rate. In an exhaustive analysis of working conditions in the Argentine today, with due regard to comparative values of work, and remuneration in food, wages and housing, it would transpire that the harvesters on the threshing-machines are worse paid, for value received, than men employed in any other field of labor of equal importance in the Argentine. The five, or even ten dollars per diem "and all found"

that are earned by the threshing-peon are earned at a cost in health alone that more than offsets the apparent gain in money. As for the men themselves, it may be said that the gang of an average threshing-outfit, while comprising a few thrifty workers, is mainly composed of hard-working, hard-living squanderers, who, in common with a great many stokers, shearers, miners and other strenuous workers the world over, find nothing incongruous in toiling like galley-slaves for a couple of months, and spending the proceeds in a two or three days' orgy at the bars and gaming-tables of the nearest township.—Sel. by T. K. Hershey.

FIVE TALKS OVER ONE WIRE

"Get off the wire" is a request that will be heard less frequently in future. The telephone-wire is hereafter to be roomy enough for all—or, at least, for five conversations, which would seem to be enough, within reason. The problem of multiplex telephony, in short, appears solved. It has always been possible, of course, to mix up a dozen voices on one wire, but the trouble has been that they stayed mixed at the point of arrival. Now we may "unscramble" them, so that each goes to its proper receiving instrument. This radical achievement was announced to the public recently by Postmaster-General Burleson, who gave out a letter from President Vail, of the American Telephone and Telegraph Company, setting forth the general features of the invention. How it is possible to carry on five conversations over one wire is thus explained by Chief Engineer Bancroft Gherardi, of the company, in an interview which we quote from *The Electrical Review* (Chicago, December 21). Said Mr. Gherardi:

"By the new multiplex, five-voice currents are sent over the circuit simultaneously from five ordinary telephones and delivered at their destination to five other ordinary telephones, just as if five independent wire circuits had been used. While traveling over the long-distance circuit these five currents intermingle and are sorted out at the other end so that each is delivered to its proper telephone with all the characteristics of the original speech.

"This result is achieved by means of an apparatus which combines with the voice-waves carrier-currents of different characteristics, and it is the particular characteristic of each carrier-current that enables the separation and allocation to be made.

"If two telephones were to deliver ordinary speaking currents or voice-waves to one end of the circuit they would be jumbled together and be unintelligible—even more so if five ordinary speaking currents were forced upon the circuit.

"The problem is to form an emulsion of oil and water, as it were, which can

be taken apart after being transmitted. Each ordinary speaking current which varies with the variations of the voice is combined with a carrier-current of higher frequency.

"The frequency or wave-length of the carrier-currents are different and adjusted to the distributing device at the further end of the circuit. They are modified in form by the voice-waves which they carry, but this does not prevent them being switched each to its proper channel and through a device which separates again the speaking current from the carrier-current, so that the voice-waves are delivered to the telephone-receiver with all their original characteristics and quite as clearly as if transmitted in the ordinary way.

"The underlying principle may be illustrated by imagining a composite photograph in which each of the five individual subjects is photographed in a different color—one red, one blue, one green, one pink, and one brown. In the composite the colors as well as the features are blended, but looking at it through colored glasses, each picture may be distinguished from the others. Through a red glass the red photograph is shown, through the blue glass the blue photograph, and so on. As the tint of each overlying photograph serves as a means of differentiation, so the frequency characteristics of the carrier-current serve to differentiate the five conversations carried by the new telephone multiplex.

"The system is adapted for long-distance transmission and will be extensively used where additional transmission facilities are required. In the case of short lines, of less than one hundred miles, it will probably be more advantageous and economical to string additional wires rather than install the equipment needed for multiplex telephony."

In his letter to the Postmaster-General, Mr. Vail states that an installation of the system between Baltimore and Pittsburgh has been in service for more than a month. A party of government and telephone and telegraph officials made an

inspection and test of the service recently, and all, Mr. Vail says, were delighted with its successful working and with the evident skill which had been shown in developing it. He goes on:

"Heretofore the best telephone methods known to the art provided only one telephone conversation at a time over a single pair of wires. A number of years ago we developed the fantom circuit arrangement, by which three telephone circuits were obtained from two pairs of wires, an important improvement, of which we have made extensive use. Now, by our multiplex method we are enabled to obtain five telephone circuits over one pair of wires, that is, ten simultaneous telephone conversations from the two pairs of wires which formerly could be used for only three simultaneous telephone conversations. This represents an increase of more than threefold in the telephone capacity of the wires, as compared with the best previous state of the art, and a fivefold increase under conditions where the fantom circuit is not employed.

"In telegraphy, as well as in telephony, sensational results have been attained by the new system. By combining two telegraph-wires into a metallic circuit of the type used for telephone working, and by applying our new apparatus and methods to this metallic circuit, we have enormously increased the capacity of the wires for telegraph messages. As applied to high-speed printer systems we can do eight times as much as is now done, and as compared with the ordinary duplex telegraph circuit in general use we can do ten times as much. These increased results are attained without in any way impairing the quality of telegraph-working.

"The nature of these developments is such that, if desired, wires may be used partly for telephone and partly for telegraph. A pair of wires is available either for five simultaneous telephone conversations or for forty simultaneous telegraph messages, or partly for one and partly for the other.

"These developments have been the result of the work of the technical staff of the Bell system acting as an organization and are the outgrowth of their combined inventive and engineering skill. Hundreds of the men of our staff have cooperated in the work.

"From the earliest days of both the telephone and the telegraph there have been almost numberless attempts by inventors, scientists, and engineers to develop methods for the multiplex transmission of messages. It was while working on the problem of multiplex telegraphy that Dr. Bell had his first conception of the structure of the original telephone. Now, the organization which is continuously working to perfect the telephone and to extend its usefulness has accomplished not only multiplex telephony, but also multiplex telegraphy,

(Concluded on page 95)

THE YOUNG PEOPLE'S MEETING

THE MAN WHO DARED TO DO RIGHT—DANIEL (Jr.).—Dan. 6.

Topic for March 9

MOTTO

"Be thou faithful unto death."

THE STUDY HOUR

- I. **Daniel Daring to Keep Pure** (Dan. 1.)—It is hardest to go against others when they are intending to treat us royally. Daniel and his friends were the pick out of many captives who were chosen to be well treated and educated as servants of the king. While they were bringing in the food and the wine for Daniel and his friends, he noticed that they had things to eat and drink which were forbidden by God for His people. Now Daniel had purposed before this that he would not defile himself with anything that was wrong. As soon as he had a chance he asked the prince of the eunuchs, who was their overseer, to allow them not to eat certain things that would cause them to be defiled. The prince of the eunuchs did not want to disobey the king's orders and said he was afraid that if they were not as fat and hearty as the other boys the king might punish the prince of the eunuchs. Then Daniel spoke to Melzar, who was to give their food and drink, and said, "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink. Then let our countenances be looked upon before thee and the countenances of the children who eat of the portion of the king's meat; and as thou seest deal with thy servants." This man granted Daniel's request and tried them ten days. He found out that these boys were fairer and fatter with pulse and water than the others who ate the things which the king provided. After that Melzar let them eat only pulse and water. And God blessed them with strong bodies and bright minds. God also gave Daniel understanding in visions and dreams. After three years these boys passed in the examination ahead of the whole class and were chosen to stand before the king.
- II. **Daniel Daring to Tell the King His Faults** (Dan. 4).—The king had a dream which he could not understand. He saw a tree in the midst of the earth which had grown up to the sky and had spread its branches and bore many beautiful leaves and much fruit. There was enough food for all on it. The birds of heaven lived in its branches and the beasts of the field could come in the shadow of it. A holy one came down from heaven and cried aloud that the tree should be cut down and have its branches cut off and its leaves shaken off and its fruit scattered that the beasts might get away from under it and the birds of heaven from its branches. But they were to leave the stump with a band of iron and brass in the tender grass of the field. The dew of heaven would wet it till seven years had passed over. A man's heart was to

be changed to a beast's for seven years till the living might know that the Most High rules.

Daniel was troubled at the dream because it was against the king. Then he told the king how that the tree was himself in his kingdom. God would let the people drive the king from his throne and he would go out to dwell with the beasts. He would eat grass and be wet with the dew of heaven for seven years. Then he would come to himself and would remember to honor God. God would then restore him to his kingdom.

After Daniel had told the interpretation to the king, he exhorted him to stop his sins and do good so that God might be merciful to him. But the king forgot, and the dream was fulfilled as Daniel said.

- III. **Daniel Dares to Pray Always** (Dan. 6).—The kingdoms had changed and Darius the Median was ruling. Daniel was a much older man now. But Daniel was found out to be faithful in everything so that the king made him a president over a lot of princes and two other presidents. These presidents and princes were envious of Daniel because the king liked him so well. They tried to find fault with him, but there was nothing they could find. But they noticed how he was faithful to God. They planned to trap him in this. They proposed a law that nobody was to pray to any god except to the king for thirty days. The king did not suspect what it was for and so signed the decree. It was made in a way that it was not to be changed. Daniel knew that the king had signed the writing. Now it was Daniel's custom to pray in his room three times each day at the window toward Jerusalem. When the time came to pray Daniel went in the house and prayed as he always had done. The men came to watch and found Daniel praying. They went and told the king. The king was very sorry for what he had done. But the men would not allow the law to be changed. The penalty for breaking this law was that they would cast the man into the den of lions. Daniel was cast into the den. The mouth of the den was sealed up. But all night long the king could not sleep. He would not eat. He would have no music played before him. Early in the morning he went to the den and called Daniel in a lamentable voice. Daniel answered him and told how God had closed the lions' mouths and not allowed them to hurt him. The King commanded them to take up Daniel and to cast his enemies into the den instead. Daniel was not harmed at all but these men were torn to pieces at once. It is better to be faithful to God in prayer than to keep out of the lions' den.

IV. Outline Study

1. Why Dare to Do Right Always?
 - a. God is our helper.—Heb. 13:5, 6.
 - b. The soul is worth more than the body.—Matt. 10:28.
 - c. We ought to obey God rather than men.—Acts 5:29.

- d. We have better things in heaven.—Heb. 10:32-34.
- e. God will remember us.—Heb. 6:10.
- f. It will help somebody.—Phil. 1:12-14.

PERSONAL THOUGHT

Let us love righteousness and hate iniquity. Let us love righteousness better than life in this world. God is faithful.

SUGGESTIVE ASSIGNMENTS

For Children and Juniors—

1. Text word, **Daniel**.
2. Daring to Keep Pure.
3. Daring to Tell the Truth about Sin.
4. Daring to Pray.
5. Daring to Stand Alone.

For Others—

1. The Source of True Boldness.
2. The Reward of Faithfulness.

THE TEMPERATE LIFE.—Col. 3:1-17.

Topic for March 16.

MOTTO

"Temperate in all things."

THE STUDY HOUR

- I. **Our Topic.**—A life is temperate in its various activities as it has those functions in a normal condition working out according to the plans of the Creator. A temperate life is a life that is in operation according to the plan of God, physically, mentally, morally, spiritually.
- Human life is perverted. A soul in its unregenerated state is sure to be intemperate in some phase of its being. "Inordinate affection" in some form takes the place of that God-centered motive which should and does characterize the true child of God. When the life is temperate as it should be it is under the controlling influence of the Spirit of God and works in harmony with the plan of God as revealed in His Word.
- Temperance is another term for self-control. Self-control is possible to those who have self properly equipped to fulfil the office of governor of the various parts of their being. Self is never properly filled with power until it has sanctified the Lord God in the heart and is dominated by Him. "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Self is not under proper control until it has been put completely under the lordship of Jesus Christ. Paul writes, "I keep under my body and bring it into subjection." And to give us further light on this subduing process let us turn to II Cor. 10:3-5.—"For tho we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This spiritual power not only is operative for the commanding of our selves

but for the putting to silence of the gainsayers who question and militate against Christ. Whoever will come to Him and accept Him shall be a victorious one overcoming the world. (I Jno. 5:4, 5).

II. **The Text.**—Col. 4:1-17.—There has been a crucifixion, a burial and a resurrection spiritually which makes the center of our affections in Christ above. Our earthly members are mortified and all the passions of our life are put off. The new man is put on who takes the place of the old and conducts the whole being in harmony with the Creator's plan.

III. Outline Study

1. What the Temperate Life is.

- One properly ruled.—Jas. 3:2-5.
- One Possessed of Heavenly wisdom.—Jas. 3:17, 18.
- The overcoming life.—I Jno. 5:4, 5.
- The wholly sanctified life.—I Thes. 5:23.

2. How the Temperate Life is Conducted.

- Yielded to righteousness.—Rom. 6:13.
- Led of the Spirit.—Gal. 5:16; Rom. 8:4.
- Self-denying.—Luke 9:23-26; Rom. 15:1, 2.
- Cleansing itself of all filthiness.—II Cor. 7:1.
- Fleeing from lusts.—I Tim. 6:9-12.
- Not conformed to this world.—Rom. 12:1, 2.
- Unspotted.—Jas. 1:27.
- Submitted to God.—Jas. 4:7.

PERSONAL THOUGHT

"Temperate in all things." Have I found the way of temperance? Do I know and receive the grace to do the Lord's will in every part of my being?

SUGGESTIVE ASSIGNMENTS

For Children—

- Text word, **Sober**.
- Keeping All the Body in Place for the Right.

For Young People—

- Foundations of a Temperate Life.
- Temperance of the Mind.
- Temperance of the Appetites.
- Temperance in the Tongue.

For Older People—

- How Promote the Cause of a Temperate Life?
- Overcoming Set Ways and Habits.

THE POWER OF SONG.—Col. 3:16; Psal. 77.

Topic for March 23

MOTTO

"The Lord, JEHOVAH, is my strength and my song."

THE STUDY HOUR

I. **The Power of Song** is in the spirit that is manifest which grips the spirit of the hearer and affects him for good or ill, with joy or sorrow, with courage or despondency. The spirit of songs have as many varieties as there are spirits in the world. There is the spirit of human hearts which may breathe into a song the love and sympathy that is common to all flesh. There is the spirit of strife and scorning which can be breathed into song and affect others. There are sensual spirits which are in song who have power to stir the sensual emotions of men. Then there is the Spirit of God which is found in all song known as spiritual song. As the Holy Spirit uses the expression of music in speaking forth the message of God

to the souls of men, it affects them for good and has the power to transform life, comfort, warn, instruct and inspire courage and fill the heart with adoration and praise to the Creator.

Just as the devil uses instruments of God's creation to work out his evil designs so he uses the vessel of song. Just as God uses instruments of human and temporal nature to become vessels for His service so He uses the gift of song to lift up humanity and lead them in the paths of righteousness.

II. **The Text, Col. 3:16.**—This gives the kinds of songs we are to use and what they will do for us. They will teach and admonish thru the Word of God contained in them, and stir up the spirit of worship in our hearts toward God.

Psal. 77.—This Psalm expresses the reviving of the spirit of the psalmist. He tells of his despondency and how he was revived by recalling his song in the night. As he questioned his spirit concerning God forgetting and forsaking His people, he recalled God's mercies of old and regains confidence in his spirit.

III. Outline Study

1. Songs with Power for evil

- Songs connected with drunken revelry.—Isa. 5:12; Amos 6:4-6; Psal. 69:12.
- Songs for amusement.—Job 30:9; Lam. 3:14, 63.

2. Songs with power for good

- Songs unto the Lord.—Psal. 104:33; 81:1, 2, 3; 105:2; Ezek. 3:10, 11.
- Songs of Consolation.—Isa. 40:1, 2; Psal. 126.
- Songs of holy solemnity.—Isa. 30:29.
- Songs of triumph.—Rev. 14:2, 3.

3. Songs at inappropriate seasons.

- Prov. 25:20; Isa. 24:8, 9; Psal. 137:1-4.

PERSONAL THOUGHT

What is the power in the songs I hear that moves me? May our hearts be moved only by the songs which lift our spirit upward toward God.

SUGGESTIVE ASSIGNMENTS

For Children—

- Text word, **Song**.
- Singing the Songs of the Lord.

For Young People—

- How Do Songs Affect Me?
- The Unsafety of Songs Which Move the Sensual Nature.
- The Uplifting Power of Spiritual Songs.
- Incidents Illustrating the Power of Song.

For Older People—

- Songs That Have Helped Me.
- The Gospel Message in Song.

OPPORTUNITIES AND POSSIBILITIES OF THE RURAL MISSION FIELD.—Rom. 1:1-17.

Topic for March 30

MOTTO

"As we have therefore opportunity, let us do good."

THE STUDY HOUR

I. **The Rural Field.**—Opportunities and possibilities are always present in some form or other on some field of action. The farmer looks over his farm and studies its various powers of productiveness. He lays out each field and works it with a view of making the most out of it for the prosperity of his home. There are some fields so un-

profitable that he leaves them lie as only a barren waste. Other fields are specially cared for and worked because of the large results. Some farms might be more profitable if there was more work done on uncleared lands. If these places would be utilized they would help out the old fields and increase the productiveness as well as add to the prosperity of the farmer.

Human souls have been compared to a field. "The field is the world." Some of these souls are in the rural districts. God is no respecter of persons. Because a soul happens to be born in one place is no reason why it should be shunned above those born in another place. Neither should it be a cause of neglect because a soul is hard to reach. Just as the most profitable land is hardest to clear often times so the brightest gems are often found among the souls who are hardest to win, or require the heaviest expense in reaching. But if a field is easy of access and profitable and is not worked we consider it a sign of indolence or mismanagement. The rural field is easy of access. It is a profitable field. It is a neglected field. Can we claim that we are as diligent in the Lord's work as we ought to be? Have we considered the opportunity? Do we realize the possibility? Why not?

II. **The Text, Rom. 1:1-17.**—In this passage Paul recognizes the Gospel as a power able to save all men. In his letter to the Roman Church he shows that he is interested in people wherever he hears of them and is ready to be used to the extent of his ability in bringing the Gospel to them. The same Gospel is intended for every nationality and every degree of attainment, Greek and Barbarian, wise and unwise, Jew and Gentile.

III. Outline Study

1. Opportunities of the Rural Field

- It is near to us.—"Jerusalem, Judea, and Samaria."—Acts 1:8.
- It is open to the Gospel.—I Cor. 16:9; II Cor. 2:12.
- We have the equipment to supply the field.—
(1) Workers.—II Tim. 2:2.
(2) Means.—Phil. 4:10-10.
(3) Adaptability.—Phil. 2:10-21.

2. Possibilities of the Rural Field

- Sure results of bringing the Word.—Isa. 55:11; Acts 17:32-34.
- Churches of power for their fellow countrymen.—I Thes. 1:5-10.
- The saving of children for the kingdom.—Eph. 6:1-4; Deut. 6:6-9.
- Raising up of missionaries for other fields.—Acts 13:1-4.

PERSONAL THOUGHT

Ready to be of service to my Lord in every place in which He can use me.

SUGGESTIVE ASSIGNMENTS

For Children—

- Text word, **Teach**.
- What it Means to Me to Know of Jesus.

For Young People—

- Where is the Open Door of the Rural Field?
- Adversaries Against the Work of Rural Missions.
- Workers Who Can Serve in the Rural Field.

For Older People—

- The Problem of Finding Workers
- The Financing of the Work.
- Organizing and Extending the Work.
- Needy Rural Fields.

LESSONS FROM SPRINGTIME.— Matt. 6:24-34; 24:32, 33.

Topic for April 6

MOTTO

"I am come that they might have life, and that they might have it more abundantly."

THE STUDY HOUR

I. Spring Time.—This is the time of renewal of life after winter. Where there is perpetual summer we scarcely think of spring time. For those who have eternal spring time there is no changing. But to us mortals in the world, God has made changes according to the needs of our temporal being—"Seedtime and harvest, summer and winter, cold and heat, day and night." Spring is the seed time of the year. It is the time when the sun again warms the earth and causes the seeds to germinate and spring forth into the life of the plant. The bright sunshine, the balmy air, the warm refreshing showers, the clothing of trees in their leafy cloaks, the coming forth of creeping things and flying insects to active labors in their appointed work in the realm of nature; bugs and worms and flies and snakes and toads in their sphere of action, come forth. Birds and bees in all their variety and glory are seen among the trees and flowers bringing their share of happiness to all. Animals shed their wintry coat for a new and lighter one. Man lays off the garments of winter for the lighter ones of spring. We all go forth to the labors of the season because we feel the call for sowing is upon us.

There are lessons in everything which God has made. There are lessons from springtime. We have lessons in the sunshine and the rain. There are lessons in plants and animals. Birds and flowers teach us if we wait upon their teaching. The transformation of all nature speaks to us from God.

II. The Text.—Matt. 6:24-34.—The birds and the lilies are used to teach man a lesson of trust and freedom from anxiety. As they fulfil their sphere according to God's plan and are cared for, so man should consider what the life God would have in him and live above the petty temporal things.

Matt. 24:32, 33.—Jesus uses the budding forth of the fig leaves as a lesson on the way we may discern the signs of the times.

III. Outline Study

1. Lessons in Sowing Seed.

- Plowing and seeding.—Hos. 10:12.
- Diligence at all times.—Eccl. 11:4-6; Gal. 6:9.
- Sow what we expect to reap.—Gal. 6:7, 8.
- Sowing the Word of God.—Matt. 13:3-9, 18-23.

2. Lessons From Things we See

- Clouds and sky.—II Pet. 2:17; Jude 12:54-56; Isa. 44:22.
- Showers.—Psa. 147:8; Mal. 3:10; II Cor. 9:10-12.
- Vegetation.—Psa. 104:14; Isa. 40:6-8.
- Sunshine.—Mal. 4:2.
- Germination and springing up of seed.—I Cor. 15:35-49.

PERSONAL THOUGHT

Everything speaks to me of God.

SUGGESTIVE ASSIGNMENTS

For Children—

- Text word, Life.
- Sowing Good Seed in Springtime.

For Young People—

- Some Lessons That Impress Me from Springtime.
- The Author of Spring Time.
- The Joy to All Living Creatures and its Message.

For Older People—

- Signs of the Times in this Season.
- Christ our Life.

CITY MISSIONS—OUR COMRADES FROM OTHER LANDS (Junior Missionary Topic)

THEME—Bringing Christ to the Foreigners.

March 30

DAILY MEMORY VERSES

(To be memorized and repeated during the meeting.)

Monday—Matt. 29:18; Mark 16:15.

Tuesday—John 10:16.

Wednesday—Psalms 46:10.

Thursday—I Chron. 16:24.

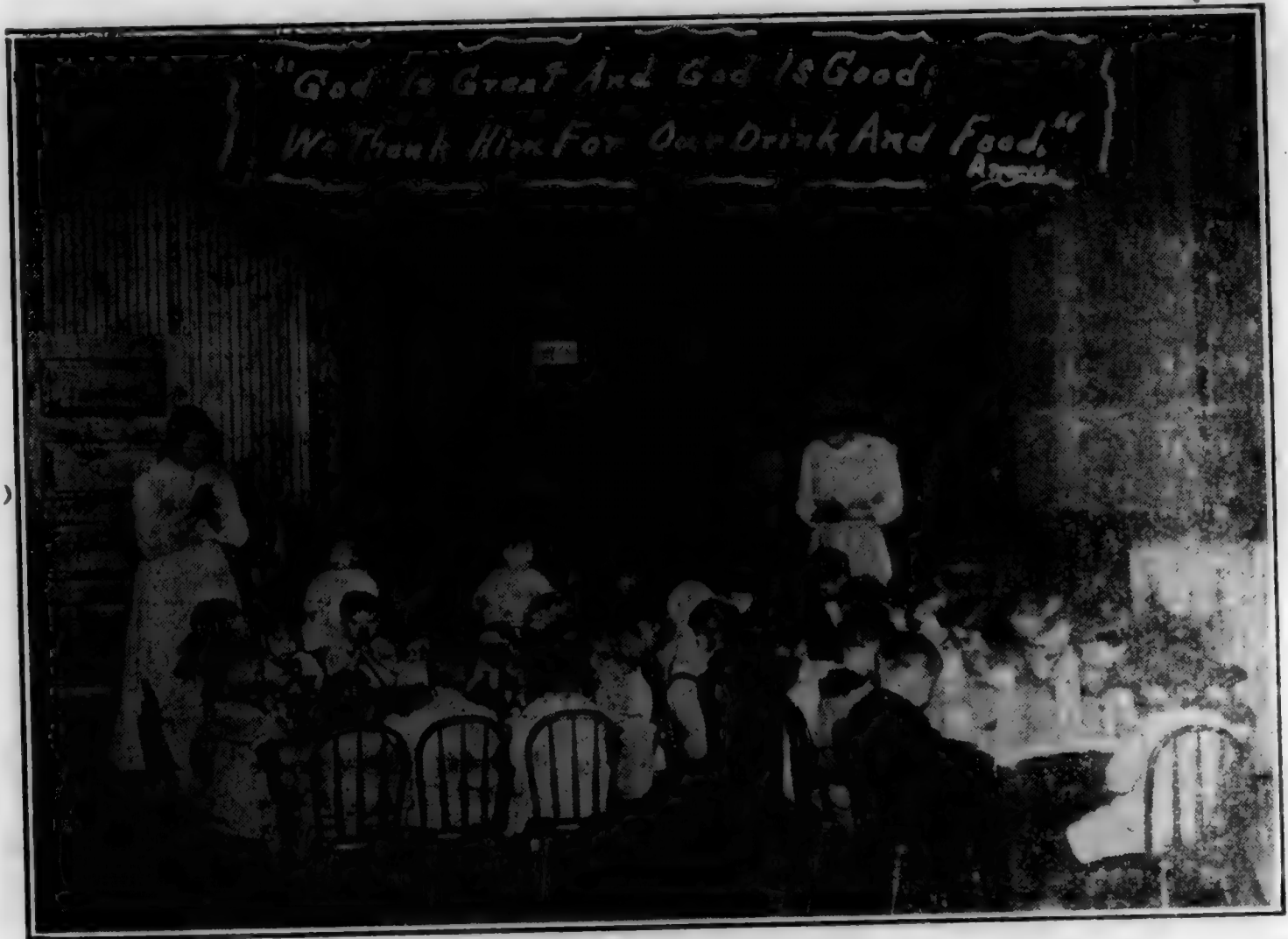
Friday—Matt. 24:14.

Saturday—Romans 10:14.

Sunday—Matt. 25:31-40.

PROGRAM FOR THE MEETING

- Opening Devotional service.
- Repeating of Scripture verses.
- Talks, recitations and readings that have been assigned in advance to the Juniors.



26th Street Mennonite Day Nursery—Grace Before Eating

- Offering for city missions.
- Prayer with special mention made to the foreigners who have come to our land.
- Closing.

SOME SUBJECTS THAT MIGHT BE USED

The Different Nationalities Represented In Our Own Congregation.
Reasons Why People of Other Countries Come to America.
Good and Bad Treatment Given To Foreigners After They Reach America.
The Christian Church Doing Her Duty Toward The Foreigners.
Some Foreigners Who Have Been A Blessing To America.

SUGGESTIONS ON THE TOPIC AND SUBJECTS

The Topic for this meeting is one that is very near to every one of our city mis-

sionaries since nearly all of us are brought into quite close touch with some people who were born in some foreign country and came to America to find a home. I had some difficulty in finding subjects that were clear enough to help speakers to know just what I thought the discussion ought to be, so I will very briefly make a few suggestions in connection with each one. In the first talk I think the speaker ought to make a study of your congregation, make a list of the countries from which the ancestors of the different members came and then briefly discuss some of the general characteristics of the people of those lands. In the discussion of the second subject it might be well to mention both the reasons for the immigration of our ancestors and of those who have been coming during recent years. It will be interesting to call special attention to the difference in the motives for coming. Subjects three and four are closely related and the discussions ought to open the way for a more sympathetic treatment of these "neighbors of foreign speech." Sister Ruth Buckwalter of the Home Mission and Sister Nancy Ram-

seyer of the 26th Street Mission—both in Chicago—are working with foreigners and will gladly furnish you with special material with reference to the nationalities with whom they are working—the Bohemians and Italians.

The purpose of the last subject is to help us to realize our obligation to men who belong to what are today the most despised nationalities. Reread, "The Appeal of The Italian People" and the "Evangelization of the Immigrant" in the September Christian Monitor, and "My Experiences with Bohemians," in the April issue.

Do not forget that I would like to receive a report of your meeting and copies of any messages that your Junior Meet-

(Concluded on page 91)

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

XVIII. The Juniors

Vernon J. Smucker

From the ages of nine to twelve inclusive the Sunday school pupil is usually known as a Junior. His physical development is less rapid, his health consequently better, he has energy in abundance, becomes more self-reliant and self-assertive, and becomes easily susceptible to certain religious appeals which do not reach him earlier.

As with all other departments, a separate room for the use of the juniors is highly desirable. This will enable the department to be separately organized, with a superintendent, secretary and other necessary officers. Where a separate room is not to be had much help can be secured by drawing screens or curtains around the classes and thus giving them at least a little isolation from the main body of the school. This much is absolutely necessary for the best work with our boys and girls of junior age.

There should also be accessible for the use of the Juniors, a blackboard, table, supplies of pencils, note books and paper, a class record book, pictures and wall charts, maps, etc. Most of this material is comparatively inexpensive and aids greatly in enabling the teacher to do effective work.

Each pupil should be encouraged to own and use a Bible in the study of the lesson, for he is now coming to the age where he may be expected to familiarize himself with the use and contents of the Scriptures. Every effort should be made to surround the pupil with all the helps and conveniences conducive to the best atmosphere for hard and serious work, at the same time remembering that these material helps are but aids and that they cannot take the place of the Holy Spirit and His guidance.

The Junior boy or girl is interested in stories, as are the Beginners and Primaries. But while the latter are satisfied to accept the story as the teacher relates it, the former is eager to ask questions and find out more about it. He is often a great reader, and takes great delight in reading biographies and stories of great men who did great things. This offers a splendid opportunity for the teacher to direct the pupil to some of the great Bible characters and to get them interested in reading about them, thus implanting in their lives lessons which can never be forgotten.

Special emphasis should be placed on memory work during this period. Scripture verses and passages, as well as Bible facts, can be easily memorized and the mind thus be stored with much material which will prove itself increasingly valuable as the child grows older. Some systematic plan or course should be followed by the teacher or superintendent in assigning this work. A helpful suggestive leaflet along this line has just been issued by the General Sunday School Committee, and can be had by anyone interested by applying to the Publishing House.

It is during the latter part of this period that a religious awakening frequently comes about. The child begins to realize

that God is the great ruler whom all ought to serve and obey, and if wisely taught and trained up until this time he will often come into conscious relationship with God as his Father and Jesus Christ as his personal Savior.

Concisely stated, the aim of work with the Juniors should be, "To help the boys and girls to become familiar with the Bible; to teach them how to handle it; to have them memorize many portions of it; to lead them to love Christ and to give themselves to His service." Such material helps should be used as will contribute toward this aim.

But far more important than material equipment is the need of Superintendents and teachers with a divine conviction and understanding of the great responsibility which is theirs and the wondrous possibilities of the young lives under their care and teaching.

Orrville, O.

TELLING STORIES TO CHILDREN

II. Telling the Story

Beulah Geiger

More and more in these days, the leaders of educational thought are coming to recognize the significance of nature's informal means of training her children. So it begins to recognize in story-telling the earliest, the simplest, and so far as moral influence is concerned, the most universally effective means of impressing upon a new generation the lessons that have been learned by those who have gone before.

The origin of story-telling was in the teaching impulse. Its chief significance thruout the long past, when it was almost the only form of literature, was certainly educational. Events which were fraught with meaning were kept alive in memory and handed down from one generation to another that they might help to shape the life of youth.

China, India, Arabia, Japan honored the story-teller, they felt his charm and were moulded by his magic. When Roman education was at its best, stories of their national heroes and statesmen such as we find in Plutarch's lives, formed one of the most important parts of the curriculum. How largely the Hebrew life was shaped by story a glance at the Old Testament will reveal.

From the very first the Christian Church has utilized the power of story-telling and the preachers of our day

who have wide-spread popular influence have been those who have not scorned the story-teller's art. No doubt many of you remember the stories of Moody, Talmage or Spurgeon, and there are thousands who have been unable to close their hearts against the messages that these stories brought.

Jesus was a master story-teller. He did not invent the parable, the rabbis used it constantly, but so skillful was His use of this device that in our own thought it is associated almost wholly with His name.

The first step in the preparation for the telling of a story is to determine the purpose for which it is to be used. It is not enough to assume the moral or religious aims, this must be defined in a specific way. The teacher must have clearly in mind the particular virtue to which the story is to incite the hearer or the very fault of which it is designed to warn him. The story-teller must feel the story. If he cannot appreciate it, it is better left unsaid.

When the story has been selected and its message defined, the next step is that of becoming familiar with it. Know your story. The halting tongue, the slip in name or incident, the repetition, the general weakness of statement consequent an imperfect grasp; these are common

features of the stories one hears told. And they are features which will deface the best story ever told. Knowing the story does not mean memorizing. Memorizing utterly destroys the freedom of reminiscence, takes away the spontaneity, which is one of the chief charms of story-telling, nor does it involve a thoro grasp of the story as a whole.

The third step is analysis. The story teller must determine what forms the climax of the story, he must strip it bare of style, description and find out simply what happened. Then comes the filling in, and one of the best plans for this filling in is to tell the story to a friend of the patient sort, a child or to one's self. The chief purpose of this preliminary telling of the story is one's mastery of the content and to prepare the way for a refinement and enrichment of both content and form.

The fourth step consists of a strict criticism of the story from the standpoint of unity. Every episode, incident, event and description that does not directly add to the power of the story in the use that you now have in mind is to be eliminated.

The fifth step consists in the elaboration of the really essential features of the story by touches of description, adding of details, use of telling epithets and in all other ways that will add to effectiveness without securing the main parts. Especially the rhythmic repetition of certain significant words or phrases from time to time thru the progress of the tale. In fairy-land and folk-tales this frequently appears, as in the case of the "hoppity-kick, hoppity-kick" of the little half chick, the "trip-trap trip-trap" of the three goats crossing the bridge and the various remarks of the big bear, the middle sized bear and the little wee bear. In several of the Psalms, notably in 46, 103, 118 unity is emphasized and the meaning is made clearer by using such a device.

The sixth step is practice. Tell the story again and again. It is not possible to carry it too far. The aim is largely to provide perfect familiarity with the content and form.

The story should be told simply, directly, dramatically, with zest. Simply applies both to manner and matter. In other words be natural, the children soon know it if you are not yourself.

Directions in telling is a most important quality. The incidents should be told one after another without explanation or description beyond what is absolutely necessary and they should be told in logical sequence, and be sure to use simple language. There are no stories in any language of the world, which so aptly and precisely perform this function as the Bible stories, and this is for a very simple reason, the language in which they were originally written, the Hebrew, like the child's language, has no abstract words. All Hebrew words are concrete, just as the little child's words

are, and so we may take the Bible stories for they are models.

While the Old Testament stories are in the main the most interesting to children under nine years of age, there appears a special interest in the stories of the birth of Jesus. The stories of the infancy of Moses and of the childhood of Samuel are also among the chief favorites of the younger children. The most important aim of the Sunday school teacher is that of influencing conduct and character. He who learns to present the text of a Bible lesson in the form of a well told story instead of by the old fashioned reading of a verse about will find that something has happened to his class.

I have tried both methods for experimentation. The first time a story was read, the children were interested very much, but the next few times, they became disinterested, but as soon as the story was told, their interest was revived and I had a new class.

Telling a story dramatically does not mean in the manner of the elocutionist, but with simplicity and sincerity with a whole-hearted throwing of one's self into the game.

There is much else that could be said, regarding the method of story-telling but to sum up let us say that the method likely to bring success in telling stories is that it includes sympathy, grasp, spontaneity, one must appreciate the story and know it, and then using the realizing imagination as a constant vivifying force and dominated by the mood of the story, one must tell it with all one's might,—simply, vitally, joyously.

Bluffton, Ohio.

THE HOME DEPARTMENT WORKER

Each aggressive Home Department worker needs a fourfold faith:

1. She needs first faith in the Home Department, faith that it is a form of Sunday-school work which is indispensable, and which is especially fitted to bring thousands of people into helpful relationship with the Word of God. It is always the person who believes in his cause who wins adherents.

2. In the second place the Home Department worker must have faith in people. She must believe that people are so constituted that, when the claims of Bible study are earnestly and adequately presented to them, and when the advantages of the Home Department method of study are explained, many will respond and enroll themselves as members of the Home Department.

3. The third faith the Home Department worker should have is faith in herself, faith that she has been called to this special form of Christian service. There are many fields of work, all worthy, all needing laborers. But no one can work with full abandon in any

field save as he feels that he is called to do that particular service.

4. The fourth form of faith which the Home Department worker must have is faith in God. She must be sure that the work is his before it is hers. She must feel that she is only an assistant and that the head-worker is God. It is because she believes that the Spirit of God is at work in the hearts of those whom she approaches, supplementing her pleadings, preparing for and following up her work, that she has faith that people will respond. —Sel.

THE SUNDAY SCHOOLS IN JERUSALEM

Rev. Stephen Trowbridge, the secretary of the World's Sunday-School Association for Moslem Lands, who has been doing such effective relief work in Jerusalem, writes of having visited there the Sunday-schools, which, as he says, "have pluckily held on during all the hard times under the Turks. The school at the American Colony has never missed a Sunday and the same is true of the Blind School under Miss Lovell, who is one of the two Englishwomen who stayed on through the three years of war; again and again the Turks threatened to take her house and turn her out on the street, but in each case God mercifully overruled the threat. Two Sunday afternoons I spoke to the girls in this school; it was a great inspiration to listen to their singing; they know English better than any pupils I have met in the Near East. The Arabic-speaking church founded by the Christian Alliance has also kept up the Sunday schools, most of the pupils being Armenian refugees. The large German industrial orphanages maintain Lutheran Sunday-schools."—Sel.

CHINESE GIRL BECOMES EVANGELIST

A gifted young Chinese woman, granddaughter of a viceroy of Canton and daughter of a sub-viceroy of Nanking, was one of the Christian workers in the Eddy campaign.

"She was brought up in luxury with six slave girls of her own. After a normal course she went to a Christian college to learn English. Hating chapel and Bible periods she would smuggle in Chinese novels to read surreptitiously at these times, and was given over to all the trivial vulgarities of cigarettes, playing-cards and the like. She planned to engage in literary propaganda against Christianity, but one day was convicted of sin and realized the presence of the living Christ. She immediately set to work among her relatives. Her mother, bitterly anti-Christian and an opium smoker of thirty years' standing, together with eleven other members of the family were, after some months, converted. Daily this gifted young woman is witnessing with great power for the Lord."—Sel.

CURRENT EVENTS

High Prices Declining.—The high cost of living has been frequently discussed in the last year. Now since the price of certain commodities has begun to decline it again is a live issue. In the latter part of January the price of eggs dropped fifteen cents in four days, and butter ten cents a pound in one week. Certain grains dropped from four to ten cents a bushel. Pork declined one dollar a barrel. On January 14 the decline in cotton prices was the greatest that has been made in the textile markets since the close of the Civil War. While the wholesaler is reducing his prices the retailer is slow to follow suit, for the reason that he has stock on hand for which he paid high prices. It is admitted that there is a large surplus of food supplies in the country. The meat in cold storage now is from sixty to sixty-five per cent greater than in 1914. There is more livestock in the country than four years ago. Prospects are favorable for large cereal crops in 1919. The open winter has permitted the transportation of perishable food with little loss due to freezing and did not impede transportation. More vegetables were shipped by the South and the hens were moved to greater activity as a result of the open winter.

The government fixed prices so as to protect the consumer and at the same time encourage the producer. Encouraged by the government by a guarantee of prices the producer put out a larger acreage of wheat, raised more live stock. This was done on the assumption that the world war would not end before the summer or fall of 1919. The sudden cessation of hostilities and the return of millions of men to productive labor changes the whole situation. The government instead of facing a food shortage is confronted with a large surplus. With this large surplus it is difficult to maintain the present prices even tho a fixed price for the 1919 crop of wheat has been guaranteed. The government must keep its promise to the farmer and it is suggested that the government buy the wheat at the fixed price and then sell it on the open market at a loss and charge the loss to the cost of the war. A bill has been prepared proposing an appropriation of \$1,250,000,000 to be used by the Food Administration for this purpose. This would distribute the loss more generally and the bill would be footed by the taxpayers.

Allied Forces in Russia.—The only fighting now being done by Allied troops is in Russia a country with which they

are not officially at war. People in America and Europe are inquiring for the reasons for this warfare and are asking their governments for an answer and statement of their policy with reference to Russia. Lord Milner, British Secretary of War, in answer to this inquiry gives the following reasons for Allied troops in Russia: It was thru the action of the Bolshevik that hundreds of thousands of German troops were released to fight in France; that Rumania was betrayed and her resources in grain and oil fell into the hands of the Germans; that the Black Sea fleet was handed over to the Germans and the Czecho-Slovaks were treacherously attacked. The larger military supplies at Archangel and Vladivostok belonging to the Allies were in danger of falling into the hands of the Bolshevik and finding their way into the hands of the Germans. It was a military necessity to prevent large portions of Russia fighting against the Bolshevik from being overrun by them and so thrown open as a source of supply to the enemy. This interference was no small factor in the defeat of the enemy. His answer does not satisfy some of the British newspapers, who cannot understand why this fighting should continue after the armistice has been signed and call on the government to define its Russian policy. In America there is likewise some questioning why our boys are fighting in Russia. The Russian situation is engaging the attention of the Peace delegates and causing them considerable concern. It has recently been announced that the Allied forces will be withdrawn so soon as climatic conditions permit. It is likely that Russia will be left alone in her efforts to establish a strong government and be given such economic assistance as is possible. There are some fears entertained that unless Russia is given considerable assistance that Germany will gain such economic influence as to exploit the country for her own interests.

Russia.—Russia is still in a state of demoralization. The country is torn by internal dissensions practically paralyzing all industry and commerce. Different factions are engaged in civil war and much blood is shed and lawlessness reigns. The Bolshevik government under the leadership of Lenine and Trokzsy has still a following and is a recognized force in Russia today. Other factions are trying to establish a government in opposition to the Bolshevik, but at present there is no strong recognized power. This unset-

tled state of affairs is no small concern to the Peace Conference in Paris. In the hope that Russia may be aided in her struggle to establish a strong government the Peace Conference suggested that representatives of all the different factions in Russia meet representatives of the Allied Powers on Princess Island in the Sea of Marmora, there to discuss the claims of the various factions in the hope of arriving at some agreement whereby Russia may work out her own purposes as one people. This proposal is hailed by some as a wise and intelligent step towards a favorable solution; by others it is considered an outright recognition of the Bolshevik who are held responsible for a reign of terrorism and bloodshed in Russia. Not all the factions in Russia have yet consented to send representatives to this conference. One faction refuses on the grounds that they cannot meet men who betrayed Russia into German hands at Brest-Litovsk, claiming that to do so would be doing what the Allies refused to do when they would not deal with Germany so long as the Kaiser and his aides were still in control. The results of this conference is awaited with interest.

Immigration.—Considerable discussion appears in our newspapers and magazines regarding the question of immigration. There are those who advocate that practically all immigration for a period of from two to four years should be stopped, to give us time to assimilate the foreigners now in America, and thus keeping out much of the undesirable element. Some even go so far and urge the deportation of every German, pro-German, Bolshevik, Industrial Worker of the World, and other disturbing elements of our land. One writer includes the conscientious objector among those who should be deported. Others do not favor barring immigration for fear that there will be a serious labor shortage. In 1914 1,218,480 foreigners landed on our shores, and in 1918 only 110,000. Many foreigners are preparing to return to their native land so soon as peace is declared and passage can be obtained. Some reports from Europe indicate that the proposal to bar immigrants is far from popular there. Italy is said to now have an industrial program which will remove the cause for so many of her subjects emigrating to other lands, "by giving her worker what they formerly sought in America—good wages and decent living conditions." This is a problem our law makers have to settle, it being only one of a number of perplexing reconstruction problems confronting them.

The Peace Conference.—The delegates to the Peace Conference in Paris are busily engaged in discussions of peace and smoothing out differences. During the past three or four weeks the attention was centered on the formation of a League of Nations. The Constitution for this League as drafted by a special committee was read to the Peace delegates by President Wilson on February 14. As published it contains twenty-three articles. The primary purpose of this League is to make future wars improbable by compelling the nations subscribing to it to submit their differences to this League for settlement. No doubt changes will be made in the constitution before its final adoption. The work done thus far is considered as a notable achievement of President Wilson who insisted on the formation of this league before the peace terms are decided upon. He sailed for the United States on February 15 with the expectation of returning to Paris before the Peace Conference completes its work if his presence there is needed. The Peace Conference has appointed a special committee to determine the responsibility for beginning the world war. It is proposed to bring the guilty parties to justice.

New Shell-Shock Theory.—"Recent developments in connection with cases of shell shock have given rise to a new theory regarding the physical effects suffered by those who fall victim to this peculiar malady. The almost complete collapse which invariably follows an attack caused scientists at first to believe that the disorder was little or nothing more than a case of "nerves" brought on by the terrible strain to which the soldiers in the front line trenches were subjected. From recent experiments on wounded dogs and other animals, however, it has been observed that all symptoms of shell shock displayed by these animals subsided when a tourniquet was applied just above the wound, preventing the blood from flowing thence to the rest of the body. The tightening of the tourniquet caused all traces of the disorder to disappear but as soon as the band was loosened the shock effect arose immediately. From this observation scientists have concluded that the shock was due more to the flow of blood from the wounded part than to any nerve disturbance."

Woman Suffrage.—On February 10 the Susan B. Anthony amendment to the constitution failed to pass in the Senate by one vote. The suffragists hoped that the present Congress would pass the amendment granting the right to vote to women so that it could at once be submitted to the states for ratification. This was the thirtieth time the amendment has been introduced in the Senate, the first time in 1878. Eleven times it has been favorably reported by committee to the Senate. Steps have already been taken

to introduce it to the next Congress and the opinion is that it will pass by a large majority. President Wilson urged its passage and other prominent men favor it. There are at present sixteen states that have woman suffrage, viz.; Michigan, South Dakota, Oklahoma, Wyoming, Colorado, Utah, Idaho, Washington, California, Kansas, Arizona, Oregon, Illinois, Montana, Nevada and New York. The beginning of the struggle for a woman suffrage amendment to the Constitution dates back fifty years. From the time of the Revolution until 1848 women agitated for the right to vote.

Livestock in United States.—"The number of cattle, including milk cows, swine and sheep, in the United States, increased 6,315,000 during 1918. These figures will be made public in a report of the department of agriculture which has gone to the printers and will be ready for distribution in the next week or ten days.

Never in the history of the United States have there been so many hogs in the country as at present. During the war period from 1914 to January 1 of this year the swine increased by more than 16,600,000 head. Also in 1918 there was registered for the first time in more than two decades a substantial increase in the number of sheep in the country.

As for dairy animals, the herds have increased by more than 2,750,000 head since the outbreak of the war and by more than 3,260,000 since 1910. Cattle, other than milk cows, also show a tremendous increase. The cattle herds in the United States have increased by more than 8,500,000 since the outbreak of the war."

A Million Tons of Dust.—"A study has been made by Messrs. A. N. Winchell and E. R. Miller, of the University of Wisconsin, of a shower of dust which discolored falling snow at Madison and elsewhere on March 9, 1918. According to somewhat scanty reports, this colored snow fell at least from Dubuque, Ia., to Chelsea, Vt., in an east-west direction, and from Madison, Wis., to Newberry, Mich., in a north-south direction. It covered an area of at least 100,000 square miles and probably much more. The total quantity of dust is estimated to have been at least a million tons and may have greatly exceeded this, perhaps even amounting to hundreds of millions of tons. A study of the character of the dust and of the attendant meteorological conditions leads to the belief that the dust was blown from the arid regions in the far south-western United States, and was therefore transported a thousand miles or more.—Scientific American."

To Exile Anarchists.—Early in February two car-loads of anarchists were sent from Chicago to Ellis Island, N. Y., to be passed thru the immigration clearing house for deportation to their native lands. Most of these were rounded up in

Seattle, Wash., and vicinity. This is the beginning of a movement to deport all alien anarchists. Others will be rounded up and sent home. Most of those being deported now are Russians and some from Scandinavian and Mediterranean countries. This is possibly the most effective way to deal with these trouble-making aliens. If they do not appreciate the blessings of American institutions they would better go to a place that is more congenial to their nature.

To Resume Fight Against Disease.—"Now that its attention to war relief and army welfare work is no longer required the Rockefeller foundation plans to resume its efforts to stamp out human disease. The foundation proposes to expend millions of dollars annually in attacking ills of mankind wherever they exist. An expedition headed by Maj. Gen. W. C. Gorgas is soon to go to Central and South America to fight yellow fever. It is hoped that by attacking the disease in these lands, its principal source, it can be eventually exterminated. Plans are also being made for a campaign against the plague in China and other Asiatic countries."

Revolution in Rumania.—According to Bucharest dispatches a revolution against the crown has broken out in Rumania. King Ferdinand was wounded when his car, in which he and the royal family was trying to escape, was stoned and stopped by the rebels. The royal party was forced to return to the palace which was later attacked. The revolution is attributed in part to the work of radical socialists. The food shortage is acute and the whole country is in a state of unprecedented disorder.

Germany.—Political conditions in Germany are becoming more stable. Since the overthrow of the Spartacides, under the leadership of Liebknecht, and the election of a national assembly by a general election rapid progress towards the political unification of Germany has been made. Friedrich Ebert, who came into power when the Kaiser abdicated, was elected the first president of the German republic.

Louse a Deadly Enemy.—"Insects, it is declared, caused the death or disablement of hundreds of thousands in the war zone and the most deadly of all of them was the louse which, according to rough estimates accounted for no less than a million persons. Typhus which is a louse-borne disease infected nearly 1,000,000 persons in Serbia alone; in Jassy, Rumania, the death rate from this disease ran up to 500 daily."

A British officer recently flew from Cairo, Egypt, to Delhi, India, a distance of 3,200 miles in about 47 hours actual flying time.

INTERESTING FACTS AND NEWS ITEMS

Congress passed a bill making the grand canyon a national park. In the area set aside are 996 square miles of public land, now parts of two national forests and a game refuge. The proposal has been before Congress for 33 years.

A member of the California Legislature introduced a bill providing for a fine or imprisonment of all landlords who refuse to rent or lease rooms, apartments or dwellings to families with children.

The directors of the Ford Motor Company declared a dividend of 200 per cent., half to be paid in January and the other half in February. A dividend of \$4,000,000 will be divided among the seven stockholders. It is said that dividends will be paid monthly thruout the year. Beginning with Jan. 1, the minimum wage paid employees is \$6 a day. This affects 28,000 workers. Some 23,000 employees were already getting \$6 or more a day.

Catalonia, an old province of Spain, is demanding autonomy. If the demand is not heeded it is feared that a separate and independent republic will be established.

A representative of the American Museum of Natural History discovered a lizard 16 feet long in the wilds of Borneo. It is a flesh-eater and is said to be larger than any of its species heretofore known to scientists.

The Agriculture Department of the United States estimates that on Jan. 1 the live stock in the United States was worth \$8,830,204,000, an increase of \$546,006,000 over that of the previous year.

Two United States soldiers out of every 1,000 who fought on the fields of Europe lost an arm or a leg. About 3,000 of the total combat force are thus maimed. An appropriation of \$7,000,000 was asked for by the medical department to purchase artificial limbs, as well as serums and vaccines.

Under government control the operating expenses of the railroads were \$1,119,000,000 more in 1918 than in the preceding year, and the earnings \$250,000,000 less.

There are no less than 750,000 horses in the British army.

Steamship agents in Hazelton, Pa., report that more than 200 persons of alien birth have already called on them to engage transportation to go back to their former home. The majority give as a reason that they do not want to live in a prohibition country. The early departure of such will not be lamented.

On February 6 the oldest woman in the world, Indian Marie, known to scientists in America and the wonder of the medical profession, died at the age of 134 years. She was the mother of 27 children all of whom are dead.

Sixty-five per cent of the population of Alberta, Canada, consist of immigrants from the United States.

The Secretary of War Baker announces that there were more than 370,000 court-martial trials of American soldiers during the war. Of this number about 22,000 cases were heard by general court-martial, while the rest were offenses of minor nature.

During 1918 influenza caused 436,200 deaths in Mexico. This figure is considered conservative. The epidemic is still raging.

Clarksburg, W. Va., claims the distinction of having the deepest well in the world. It is a well being drilled for oil and is now 7,336 feet deep.

The Federal Employment Bureau reports that since the signing of the armistice the requests from employers for female help have decreased 48 per cent, while registration for employment by women has increased 12 per cent. The service estimates that 11,000,000 women are dependent on their earnings and must be kept permanently employed.

The Constitution allows the President ten days in which to sign or veto a bill. When he went to Europe plans were being made to send copies of bills passed by Congress by special couriers, on swift steamers so as to give him time to consider and act on the bill before the ten days expired. The Attorney-General ruled however that the ten days allotted do not begin until the President has in his possession an engrossed copy of the bill, thus making it unnecessary to send the bills to Europe by special messengers.

The name of the principal street in Tientsin, China, the former German concession, has been changed from Wilhelmstrasse to Woodrow Wilson street.

M. Paderewski, the famous pianist, is now premier of Poland, heading a new coalition ministry.

All speed records for airplanes was broken when a plane flew from Fort Sill to Oklahoma City, a distance of 90 miles in 20 minutes, or at a speed of 270 miles an hour.

During the war England lost 59 submarines. Of these 39 were destroyed by enemy action. Germany lost 203 submarines.

Bandits Test of Christians

A Methodist missionary in Kutien tells "how even brigandage may be used 'to the furtherance of the Gospel.'" He writes:

"The robbers who are over-running the country are careful not to molest Christians, and in many places the people are coming with their goods for protection. In order to test them the person is required to repeat the Lord's Prayer or the Apostle's Creed, or to answer questions from the Bible or catechism. If a satisfactory knowledge is shown, the victim is counted a Christian and released. The result is that a knowledge of Christian truth is spread and the Gospel is brought to the attention of many who would never hear of it otherwise."—Sel.

COMRADES FROM OTHER LANDS

(Continued from page 86)

ing may have received from any of our city missions. A. M. Eash.

720 W. 26th St., Chicago, Ill.

BOOKS THAT WOULD BE HELPFUL FOR THIS MEETING

"Some Immigrant Neighbors," by John R. Henry.

"Aliens or Americans," by Howard B. Grose.

"America God's Melting Pot," by Laura Gerould Craig.

"Comrades in Action," Leila Allen Dimock.

All of these can be secured in paper binding at prices ranging from 25c. to 45c. each. Order thru Mennonite Publishing House, Scottdale, Pa.

A POEM

"Dago," and "Sheeney," and "Chink,"
"Greaser," and "Nigger," and "Jap."
The Devil invented these terms, I think,
To hurl at each hopeful chap
Who comes so far over the foam
To this land of his heart's desire
To rear his brood, to build his home,
And to kindle his hearthstone fire.
While the eyes with joy are blurred,
Lo! we make this strong man sink,
And stab the soul, with the hateful word,
"Dago," and "Greaser," and "Chink."

"Dago," and "Sheeney," and "Chink,"
"Greaser," and "Nigger," and "Jap;"
From none of them doth Jehovah shrink.
He lifteth them all to His lap,
And the Christ in His kingly grace
When their sad low sob He hears,
Puts His tender embrace around the race
As He kisses away the tears.
Saying, "O, least of these," I link
Thee to Me for whatever may hap,
"Dago," and "Sheeney," and "Chink,"
"Greaser," and "Nigger," and "Jap."

THE HOUSE BY THE SIDE OF THE ROAD

(To be memorized and given by a Junior.)

There are hermit souls that live withdrawn,
In the place of their self-content;
There are souls, like stars, that live apart
In a fellowless firmament;
There are pioneer souls that blaze their path
Where highways never ran—
But let me live by the side of the road,
And be a friend to man.

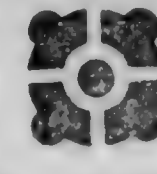
Let me live in a house by the side of the road,
Where the race of men go by—
The men that are good, and the men that are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Nor hurl the cynic's ban.
Let me live in a house by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with strife.
But I turn not away from their smiles or their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road,
And be a friend to man.

—By Sam Walter Foss.



MISCELLANEOUS



INDIVIDUAL TEMPERAMENTS REVEALED BY THE ANTS

A tree trunk horizontally fixed across a road, served as a bridge along which a great company or procession of wood-ants went about their daily business. The ants were for the most part of the large worker class, big bold fellows with scarlet tunics. Amongst them went a few of the humbler workers, not only smaller in size but also less gay in color. The well-known English student of ants, Horace Hutchinson, who writes all this in the London Westminster Gazette, next saw an ant of the bigger kind—an ant which came along in all the satisfaction of a good piece, at least, of his day's work done, with a small fly in his jaws. He was busy with it, carrying it home to the communal nest. Then began exasperating experiments upon him. Mr. Hutchinson approached a finger to him, on which he threw himself at once into his attitude of the "offensive-defensive"—head thrown forward, ready to bite, abdomen curled under. Very formidable he looked, and still he did not let go of his fly. Mr. Hutchinson put a finger nearer, and threw himself bodily at it—but so far it was only bluff, because still he held the fly in his jaws and would not drop it to get a bite. It was not until Mr. Hutchinson had actually taken hold of the ant's little body with a coarse human finger and thumb that he consented to drop the fly. Mr. Hutchinson dropped him then, when he had done that, at a distance of some six inches from his prey. The trunk was rough, and hirsute here and there, with patches of a stiff, thin lichen. Mr. Hutchinson proceeds:

"Nevertheless, no sooner had I dropped my friend than he began an eager search for the fly that I had robbed him of. By some mental process which I do not quite understand, he seemed to have a knowledge that it was somewhere near him. Perhaps it is only that wherever I had dropped the searcher, and wherever he had dropped the object of his search, he would have begun hunting. Be that how it may, he hunted, and his way of hunting would have convinced anyone who watched it that it was the scent of the dead fly that directed his movements. At length he came upon it, in what was, to him, the high jungle of the lichen. He extracted it, and was proceeding on his way as before. Again I interrupted him. Again I made him drop his fly, and deposited him at some distance from it, and again

he hunted, as before, and found it. This I did a third time, and a third time he repeated his object-lesson in unwearied perseverance. A fourth time I took it from him, and now, instead of putting it down anywhere in his neighborhood I laid it right in the path of one of the other scarlet-tunicked workers. I imagined that this rover, who, doubtless like the other, was out for anything that he could find, would pounce upon it as on manna straight from Heaven. And so he did, for a moment, but it was but for a moment only. After a first pounce and a nip he dropped and left it as if it had no further interest for him. Seeing that, I took it up and laid it in the path of first one and then another of the workers. In each case the same drama was enacted—the quick pounce, on first detection of the insect, followed by the almost as quick abandonment. What was the meaning of it? I do not know. I can only guess."

Mr. Hutchinson's guess is that the first ant had, according to some mysterious ant lore, made the thing his own by killing and taking it into possession, and that it was against the traditions for another to interfere. If that were so, it would be like the possession of the hunted pig, gained by the "first spear," or as if the quarry had been made "taboo" to all the rest by its killing by the one. Mr. Hutchinson does not think the explanation is merely that they would not touch it so soon as they found it to be already dead, for these ants will readily pick up and "convey" a freshly-killed fly or other insect which you may offer them. Nor was it that repeated nips, and perhaps a suck of the life juice stolen with each, had reduced the fly to sapless and valueless skin and skeleton, for when Mr. Hutchinson did at last restore it to its rightful owner and killer, of whom he had not altogether lost sight while he offered his hunting spoil to those others who had no claim to it, he accepted it at once with a glad gratitude and made off with it on his at length unmolested way. Mr. Hutchinson thinks that the ant smell and the hive smell were already imparted to this fly, and so soon as the others recognized it they quitted it as a thing already reduced from a state of *ferae naturae* into possession, and so had no more to do with it.

"It was surprising to me, moreover, who have studied ants and their ways for many a year, to realize that they had this sense of the individual, as well as of the hive, smell. It was not enough

for them that one of the hive had killed and had carried and had so set his mark (olfactory, as I do not doubt) on the quarry. They also had some practical appreciation of the fact that it was not their 'kill,' but that of another of the hive; and when this other, the real killer, came upon it, his behavior with it was quite different from theirs. He too knew that it was not their 'kill' but his; his business, not theirs. When we have, after a long while of study, so far discarded our purely human way of looking at things as to recognize that the 'unit,' for the ant, is not the individual, but the community; when we have arrived at this degree of wisdom, which is not very easily reached, we are little apt to carry its conclusions almost too far and to suppose that there can be no sense of individuality at all among them. Very evidently this is not the case; and you may easily prove that they have differences of individual temperament. One, for instance, of the same species and the same class as another—one of these very scarlet-bodied workers of the wood-ant—will be much bolder than another. One will come again and again to the attack on your finger when it has overthrown him and cast him backwards after each onset. Another has enough of it after a single encounter. Their courage is the quality which it is most easy for us to test, and it is quite splendid, but probably we should find their individual differences to be no less in other respects also were we able to make trial of them."—Sel.

WILL THE INFLUENZA COME BACK?

The last great influenza epidemic—that of 1890—continued, in parts of the United States at least, through 1893. That this is the usual history of the disease, and that we must prepare for something of the sort in the present instance, is the belief of Dr. W. A. Evans and Dr. M. O. Heckard, of the Chicago Health Department; and they fortify their opinion with statistics and diagrams representing health conditions in Chicago during the years in question. The writers remind us at the outset that altho the present epidemic began in Europe several months ago, cablegrams informing us of the continued or recurring prevalence of the disease in England, France, and Germany are received from day to day. This prompts their inquiry into the history of past epidemics of the disease with

a view to determining what we may expect in the next few years. They write in *The American Journal of Public Health* (Boston, November):

"Hirsch's 'Handbook of Historical and Geographical Pathology' records almost one hundred epidemics occurring in the eight hundred years prior to 1889. It is clearly set forth that practically each of these epidemics lasted longer than one year, or else recurred several times during the course of two or more years. Consideration of this fact led us to study the record of the pandemic of 1889-93 as it exhibited itself in Chicago. The material for the study was found in the yearly reports of the Chicago Health Department for the years 1888 to 1894 inclusive.

"In 1890 Dr. S. Wickersham, health commissioner, said in his annual report:

"Influenza, beginning in our city early in January, reached its height the last week in January, at which time my belief is that over 100,000 of our citizens were sufferers from that cause alone. It continued to prevail during February, March, and April in a modified degree. Its duration was about four months. In the week having the highest mortality there were 694 deaths."

"In 1891 the disease recurred, for we find Dr. J. D. Ware, then health commissioner, saying in his annual report: 'During March and April there were 3,400 deaths in each month largely due to pneumonia and influenza, which seemed to be epidemic.'

"No mention is made of influenza in the annual reports of 1892-93, but Dr. A. R. Reynolds, health commissioner at that time, tells us that the disease prevailed as late as 1893.

"The influenza bacillus was not discovered until the epidemic was well under way, and as a means of general diagnosis bacteriologic examinations were not employed. Diagnosis was by clinical symptoms. In view of the well-known influence of publicity on diagnosis, our opinion is that the best basis for judgment as to the effect of influenza in 1889 to 1893 is the curve for death from all causes.

"Conclusions:

"First. Pandemics of influenza usually continue for several years.

"Secondly. The epidemic in Chicago in 1890 continued to recur, or else to otherwise increase the mortality rate of Chicago up to and through 1893.

"Thirdly. The principle increases in deaths were due to pneumonia, bronchitis, and influenza.

"Fourthly. The number of deaths was highest among persons from twenty to forty. The greater increase above the expected was in the death of persons over sixty. . . . Children of school age seem to enjoy some relative immunity.

"Fifthly. This study indicates a probability either that influenza will recur several times during the next few years

or that there will be an increase in pneumonia, or both.

"Sixthly. This study plainly indicates a need for continued work to control the acute respiratory diseases during 1918, 1919, and for several years thereafter."

—Selected.

A RURAL CONVERT

(Continued from page 80)

II. The Priest of Midian Became a Believer in God.—v. 11.

1. Associated with the man of God—Moses.
 - a. Moses, his shepherd.
 - b. Moses, his son-in-law.
 - c. Moses, who had forsaken the pleasures of Egypt to suffer affliction with the people of God.
2. He heard thru others of all that God had done for Moses and His people.—18:1.
3. He believed the testimony of Moses concerning God.—v. 8.
 - a. What God had done to Pharaoh who opposed God.
 - b. How God had delivered Israel.
4. Evidences of Jethro's faith.
 - a. He rejoiced for the goodness of the Lord.—v. 9.
 - b. He blessed the Lord.—v. 10.
 - c. He acknowledged Him as the only God.—v. 11.
 - d. He offered unto the Lord.—v. 12.
 - e. He fellowshipped with Moses and the elders of Israel.—v. 12.

GOD'S GOODNESS REVEALED BY THE SPRING-TIME—Psa. 65

April 6

I. God's Power Calls Forth the Praise of All Men.

1. He shall be praised in His habitation.—v. 1.
2. He is praised by those who worship.—vv. 1, 2.
3. Praise from those who pray.—vv. 2-4.
4. Praise from those who behold His power in the world.—vv. 5-8.
5. Praise from those who behold His goodness in nature.—vv. 9-13.

II. God's Goodness Revealed in His Sanctuary, the Temple.—v. 4.

1. To those who draw near in worship and prayer.—vv. 1-3.
2. To those who constantly approach and worship—who dwell in His courts.—v. 4.
3. They are satisfied with His goodness.—v. 4.
 - a. Their iniquities and transgressions are purged away.—v. 3.

III. God's Goodness Revealed in His Sanctuary in Nature.

1. His power and glory revealed.—vv. 5-8.
2. His love and mercy shown—
 - a. By the spring rains and full rivers.—v. 9.
 - b. By the seed time.—v. 9.
 - c. By the showers that soften the ground for growth.—v. 10.
 - d. By the growth of grain, fruit, and pastures.—vv. 11, 12.
 - e. By the flourishing flocks and fields.—v. 13.
 - f. By the joyous response of nature men may learn to rejoice for the goodness of God to them.

TOO MUCH OF A HURRY

He was a busy business man of some thirty-eight years. He was anxious to make a certain train, and so he hurried across the track ahead of an incoming engine.

The noise of the train drowned the noise of a second train on the track beyond, and so he stepped out of the pathway of one steam-driven monster and into that of another. He was fortunate only to lose one leg, and while he lay six months in a quiet hospital ward he had time to think that it didn't pay to be in too much of a hurry. All the rest of his life he had to go on crutches and to accept positions where this was not an insurmountable barrier. In attempting to save two minutes he lost many years.

This time the young fellow was a drug clerk and the customer who had brought in the prescription was in a hurry.

"Be as quick as you can," he urged as he handed over the slip of paper, and a few minutes later he called out impatiently, "Isn't that medicine most ready?" and the obliging clerk speeded up a little faster and didn't take time to check up the prescription he had compounded. If he had he would have detected the error which was an all but fatal one.

It didn't pay either for the drug clerk or the waiting customer or the suffering patient to be in too much of a hurry. Better to have gone without the medicine altogether than to have a dose which made bad matters decidedly worse.

This time it was a young fellow who was quite sure that he could keep his mind on two things at once, and so when it began to rain he didn't stop the car he was driving as he should have done, but kept on steering with one hand and trying to manipulate the curtains with the other.

He never could tell just how it happened, but the machine struck a telephone pole, was thrown violently over a bank, and rolled over and over, a hopeless wreck at the bottom. When he and his mother and aged aunt were taken to the hospital he wished that he hadn't been in quite so much of a hurry.

The young fellow, who felt that he had quite outgrown Sunday-school and church, and that it was all right for those less mature than himself, and thought he didn't need to waste any time on that sort of thing any longer, discovered his mistake when in later years he contrasted himself, his mediocre position in the world, and the lack of respect of his associates, with the fellows who had found time for their religious duties and had traveled steadily and happily onward toward a respected and worthy position in life.

He didn't realize fully how much he

had lost until he contrasted his sons with their sons and was able to measure the distance between his old friends' children who had been trained to be true to their ideals, and his own children who had not. It doesn't pay for any one to be in too much of a hurry to cast off good influences.

No one wants to dilly-dally, or to waste precious time, or to be lacking in efficiency, or to fail to organize their efforts properly, but there is such a thing as hurrying too much. When a life or lives, or a principle is at stake, take time. In any event it pays to take time enough to be sure you are right before you go ahead. Taking time in a reasonably cautious and conservative way may mean saving time and perhaps eternity too!—Our Young People.

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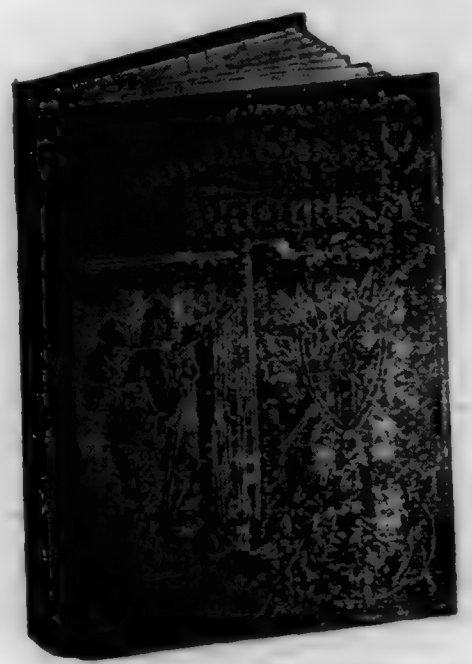
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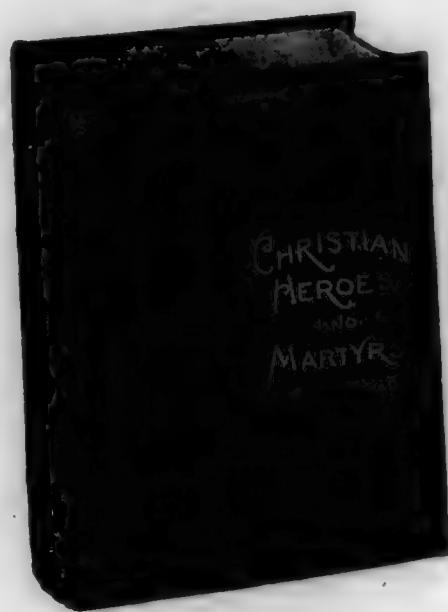
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EVANGELICAL VISITOR, Harrisburg, Pa.

There are strong probabilities that the two branches of the Quaker or Friend Church, the Orthodox and the Hicksite, will agree to forget minor doctrinal differences and unite. The movement, now assuming headway, started at the war front, spread to England, and has now reached the United States. We may hear from a few other denominations now split into lamentable fragments.—Sel.

Reserve will wound thy friendship and distrust destroy it.—Young.

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FIVE TALKS OVER ONE WIRE

(Continued from page 83)

and has solved the telegraph problem upon which Dr. Bell was working over forty years ago."

In editorial comment on the new invention, The Review states its belief that developments of this type are made possible only by team-work backed by an efficient organization. It says:

"The present development is but another instance of the benefit of sustained, concerted, and cooperative effort of a large, rich corporation with limitless capital and large talented personnel. It is hoped, indeed, that the lessons of co-operation, recognized as necessary for winning the war and getting results, will not be ignored or forgotten now that peace lies ahead.

"The electrical transmission of messages and sound-waves has made vast strides since the world-war. The achievements have, in fact, been marvelous, epochal. But, of course, these things have not become possible on the spur of the moment, but, instead, have come about only through long years of brave, untiring effort of men imbued with love and talent for their work and backed by ideal conditions for prosecution of their research. The war has acted to spur the effort and hasten the day when past research should bear its fruition. This is true of the multiplex telephony as of Weagant's success in the wireless field announced a few weeks ago."—Sel.

A NEW CEREAL

Rice-polish is described by Good Health (Battle Creek, Mich.) as a comparatively new cereal substitute, being the waste which comes from the rice in the polishing process, whereby the outer layers of the grain, containing the phosphorus, are removed. We are told:

"Formerly this rice-polish was sold by the ton for stock food, but an agent of the United States Department of Agriculture, visiting New Orleans, had it placed on the market for making conservation bread in proportions of one-fourth rice-polish to three-fourths wheat flour. The Flour and Grain World describes the methods of cleaning and polishing rice whereby this product is obtained. Rough rice from the threshing-machine is first separated from trash, the hulls or chaff removed by rapidly revolving millstones, and the outer skin of the grain then removed by pounding in huge mortars, which gives a mixture of clean rice, fine chaff, and flour. The rice is then polished by friction against moose-hide or sheepskin, tanned and worked to a high degree of softness, by which the outer layers of the grain are removed. This is the process that yields the rice-polish, which is said to contain the most nutritive portions of the grain."—Sel.

A THIRD JOURNEY

(Continued from page 67)

then asked, "Don't you remember when you preached in the office of Huaraz? Your text was, 'Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap.' Well, that night I experienced a great change, and I bought a New Testament of you. I was then eighteen years old, and was the teacher of a small school. I am now married. I have a husband and five children. My desire is to lead them in the way that you showed me."

In 1884, on my first visit to Iquique, among those who were converted was a woman who did not know how to read, but, because of her love for the Word of God, learned how to read. Today, altho she is very old, she directs a Sunday school. At this same time and place an Asiatic woman was converted who, a little later, went away from there without my knowing her address. I hope to be able to find her "in the sweet by-and-by."

When after fourteen months of work, dangerous journeys and sufferings of all kinds, we returned to our homes, we felt deeply grateful to God for having put in circulation more than three thousand books, and having preached hundreds of times with evidence of fruit and blessing.

I will not close these short paragraphs about our work in Chili without relating an incident somewhat comical which came to me on one of my journeys. Passing once thru the straits an Indian drew near to our ship, sailing in a little boat made of pieces of wood and leather, rowing with two pieces of sticks and having for a captain a little woman of bronzed complexion, like himself, stiff with the cold and without more clothes than some strips of leather tied to the belt. Their hair, which seemed like horses' hair, was exceedingly abundant and grew over their foreheads almost to their eyes. On drawing near to us they began to cry out: "Tobacco, tobacco; biscuits, biscuits!" Our ship was detained there and I made use of the opportunity to throw out to the poor woman a cover which I was using on my journeys. She took it with great pleasure and, wrapping herself in it, seemed to be very satisfied. A sailor threw out a pair of pants to the Indian, who took them by the legs with both hands and held them out for some time, contemplating them with distrust, like one who had a serious problem to solve in order to know what use he could put the gift to. After carefully examining it, he concluded that it ought to have for its object the warming of the neck, so he put it on in the manner of a scarf and seemed very proud of his adornment and covering. (To be continued)

He has lived to little purpose indeed who has not long since realized that wealth and renown are not the true ends of life.—Greeley.

A HUMAN TOUCH

(Continued from page 66)

The miraculous release of Paul and Silas from jail gave Paul the opportunity to apply the human contact touch upon the jailer at that midnight hour and with the wondrous result of the conversion of the jailer and his entire family.

When Mr. Edward Himball, a Boston business man led D. L. Moody to Christ that one human touch of Moody's Sunday school teacher was a blessing to many thousands that came under the influence of Moody's wonderful evangelistic work. While C. M. Alexander, Torrey's choir master, was waiting in a London bank for a clerk he, for past-time's sake, printed on the back of a blotter a column of "Pray thru" with the indirect result of saving a soul from suicide that was in financial straits. That human touch saved an entire family from disgrace and sorrow and no doubt many souls beside.

A poor little New York girl lying sick saved a hundred souls by using the opportunities God had given her at that time and directing all her guests to the Master Physician.

Many more illustrations might be given to prove the effectual work of the human touch upon the lives of men and women, but let us remember a few things, that it is most effectual where a consistent life of service and prayer is lived. Its influence goes farther and is more impressive when the life of the actor is compatible with the touch given.

Wonderful indeed is the work of a human touch upon the lives on which its influence is effectual. The touch itself is not so much, but it is the means with which God accomplishes His end. And He wants you, my friend, to use your influence for Him wherever you have the opportunity to apply your touch to make the divine contact. There is never any telling how far-reaching your influence may be. Apply it in your own home first and wherever else opportunity affords you a chance afterward.

And always be assured that the touch is worthwhile and the work the greatest in the world. Influencing and molding lives according to God's ideal and plan is surely rewarding. It gives you loads of satisfaction and contentment and your credit on the Lord's ledger will ever increase.

Daniel Webster gives the sum total of valuation of work upon human souls when he says: "If we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal souls, if we imbue them with principle, with the just fear of God and love of fellowmen, we engrave on those tablets something which will brighten all eternity." What can be greater than this?

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COMFORT FOR THE CROSS-BEARER

By Sallie E. Moyer

The title of this book suggests the nature of its contents. The circumstances under which the book was published appeal to every lover of suffering humanity. For over twenty years the author has been a helpless invalid, depending upon the painstaking care of a devoted mother and the help of sympathizing friends for support. Thru sheer force of will power and desire to make her contribution towards her own material support and the comfort of other sufferers she wrote the book bearing the above title. Those who purchase the book will not only be the possessors of a book that has brought comfort to many a cross-bearer but will also lend a helping hand to one who will appreciate the encouragement thus given. There are yet 500 of these books to be sold. Retail price, \$1.00. Postpaid. Send your orders to **Mennonite Publishing House, Scottsdale, Pa.**, or to the author, **Sallie E. Moyer, Perkaspie, Pa.**

The American Consul at Bagdad, received a report that 15,000 Armenians have been massacred in Asiatic Turkey.

We can only be valued as we make ourselves valuable.—Emerson.

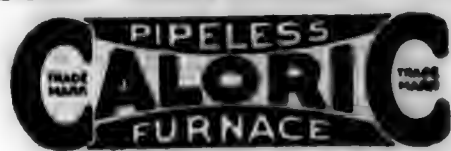
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Mr. Brigham Roberts, who was expelled from Congress, on account of being a convicted polygamist, is now a chaplain in the United States Army. This would seem to signify that those who are responsible for the appointment of chaplains attach mighty little importance to the job. We would suggest that as soon as the war closes the United States Government go out of the chaplain business and leave the whole thing where it belongs, to the churches. It is difficult for the government to function in religious affairs.—Western Recorder.

The foundation stone of the Hebrew University at Jerusalem, recently laid in the presence of Gen. Allenby and representatives of the French and Italian detachments, are 12 in number, one for each of the 12 tribes of Israel. The site of the university is on the summit of the Mount of Olives, facing Jerusalem on the one side and the hills of Moab on the other.—Selected.

Genius without labor and study will never make a man of knowledge and wisdom.—Watts.

CHRISTIAN MONITOR

APRIL, 1919



FRENCH FRONT LINE TRENCHES IN THE MEUSE.

Note effect of artillery fire on trees and vegetation.

(See page 110)

SELECT READING

ECHOES OF LIFE

Fisherman's Luck

Clayton F. Yake

The earth has again turned us toward the sunny side of its course and we are approaching those beautifully inspiring days of dear Spring. How everything in the minutest degrees is putting on the visible signs of a renewed life, a greater invigoration, a vitalization of sunshine! Even persons feel the increasing throb of life-blood in their veins, unburden themselves from the clutches of winter by the reduction of their anatomical protections and with an ecstatic feeling disperse sorrow and emanate happiness.

Every human being, I say, feels some of this peculiar sensation that alone comes with the change of seasons at this time. From hobo to king, from rich to poor, from youth to old age, in town and in country, everywhere this characteristic feeling of Spring is evident. The various occupations of man even have a distinct feature alone characteristic of the advent of Spring. The pedestrian lazy-like loiters by the wayside watching the farmer breaking the greensward with the plow; the busy traveler hurries by both with greater alacrity than ever. The shop people take their evening stroll; the business man closes his shop an hour earlier for a spin thru the country; the teacher takes his pupils for a stroll to the greenwood—and why? The call of Nature comes to all with the coming of Dame Spring. It's the call of life—more life—happy, joyous, and carefree.

To the nature lover the call is compelling, irresistible. He just must tramp, hike, sit and watch, think and absorb this newer life even at the detriment of his work once in a while, for that dreaded spring-fever gives him an opportunity to ease the hours away.

But of all the lovers of the wild none is so profoundly affected by this loathesome malady as the fisherman. With the very first signs of Spring he hunts his rods and reels and polishes them for the first opportunity the weatherman affords. Then with a careful selection of flies, or probably a good supply of angle worms, he takes a stroll to his favorite stream and there wrestles in sweet contentment with that one element of Nature that puts into this one occupation its distinctive feature, luck. There on the banks of his beloved stream he sits and tries his skill against the unfathomed deep. He knows not what

his cast may bring. He plays a game of chance. If he loses he doesn't fret for there is no loss to him—a distinctive feature of his game, and therein lies its fascination,—and if he wins no one is defrauded for what he got he took from no one else. Nowhere is there another game so purely a game as this. And its distinctive feature, I say, is luck. Therein lies the very value of the occupation as a restful recreation. You cast the fly and all attention is centered on the bob. Everything else in the world is forgotten, for before you is the question mark, a bite or not a bite? And as you think, down goes the bob and your reel unwinds and you are off to the fray. You play your line in and out and by the pull you judge the weight of your catch. But wait, it is not yours yet! Slowly however, the reel winds up and your trophy is at hand. A two and a half pound trout! And with complete satisfaction you place your prize into your creel.

And so you pass the day drifting along the banks of your favorite stream casting your fly here and there where you think the best fish are. Now you try a quiet pool and then a turbulent eddy; or perhaps the attractive lurking place of your game by an overhanging willow where the water is quiet and deep, catching whatever your fly may chance to attract to its delusive bait.

By evening your creel contains a goodly number of nice fish and proud you feel as you wend your way homeward. The satisfaction of having earned your daily bread and withal resting yourself is beyond description. Those moments of high and intense expectation when you were playing your wits against a big one will long be remembered even tho he may have outwitted you in the game. But that calm that comes after a day's companionship with the babbling brook at this nerve-easing task of fishing is worth many times more than all the pay in time and effort you put forth.

And you stroll home joyfully satisfied that the day was by no means spent in vain. And glad you are to be hailed by the friends you meet in that best of all greetings, "What luck?" for with a kind of a conscious feeling of satisfaction you answer by showing your catch.

And when you get home your wife

with a smile, a whimsical one maybe, asks, "What luck?" and not the least joy comes to you and the family, to know that on the morrow you will feast upon Nature's first hand product. And then the rehearsal of the day's events brings the climax to it all. How you relate the incidents one by one as vividly as they occurred; how your chance of getting the big one was just a hair-breadth matter; how you missed a similar one but eventually landed the big one—the trophy of the day.

Yes, I know that there is an abhorrence for that word "luck" by many pious persons, but, friend, what else will take its place in this occupation? You can prepare the best kind of bait and supply yourself with an ideal equipment but when you get to the stream there are dozens of things that enter into the fishing game and you are still confronted with the uncertainty of the day's events and results. You are playing a game of chance here, allowing for the fact that God controls all. Even St. Peter and his Galilean companions experienced that element in their work and found that there was a different result when the Master told them to cast their net on the opposite side of the ship. God must have allowed a place in the affairs of men for that word it appears, since He has

(Concluded on page 127)

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

H. FRANK REIST Editor
DEPARTMENT EDITORS
J. R. SHANK, Purvis, Mo., Y. P. M.
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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XI

SCOTTDALE, PA., APRIL, 1919

No. 4

SPIRITUAL VICTORIES IN LATIN AMERICA

The Autobiography of Francis G. Penzotti

V. In Peru

In view of the interest awakened and the importance of the work, the American Bible Society requested of the Methodist Missionary Society that they would grant them my services for one or two years, to act as a temporary Agent on the Pacific Coast, until they could find a man competent to take charge of the work.

On my return, at the beginning of 1887, I had been named as pastor for Rosario de Sante Fe. But in the assembly of our mission, which they held the same year, they named me as Agent of the American Bible Society for the Pacific Coast.

The 5th of December, of the same year, my family and I and the colporteur, J. B. Arancet, set sail for Peru. Taking this republic for a center, we should have been able to go out to Chili, Bolivia, Peru and Ecuador. On arriving at the last port of Chili (Arica), to our inconvenience we found that Peru had closed its doors to Chili, with the motive of preventing the spread of certain dangerous diseases. Owing to this, we remained six months in Arica, working this part of the field. Here my wife contracted a very serious illness, and we lost a child twenty-two months old, due to the terrible malarial.

At last, in July, 1888, we reached Callao, Peru, where we took up our residence and, without much loss of time, soon began work. Very little had been done with the Bible, and never had the gospel been preached in the language of the country. My first care was hunting a place where I could preach to the people. Then I went from door to door with the Bible, reading to the people, explaining it to them, and inviting them to attend the meetings.

My first audience consisted of two people besides ourselves, Mr. Manuel Noriega and his wife. The following Sunday four people came; the next ten; then we went up to twenty; then thirty; after that forty, fifty, sixty, seventy, eighty, until the hall would not hold any more, and the problem of hunting a larger place presented itself. It was

with great difficulty that we were able to find anything, and then what we found was in such a poor condition that with our own hands we had to put on a ceiling, put in a floor, lights, and make benches and other necessary furniture. Many of those who were interested worked every night from 8 to 10 or 11 to get it ready. At the same time I had to raise funds to pay for the rent and to buy materials, since we did not receive a single cent from the mission.

I ought to add that in Callao there was a chapel built by the English, which held about 400 people. Not having a pastor, the building was closed, without being of any service whatever. It was in charge of a committee, which, in view of the great interest shown for the gospel, offered me the church, which I accepted with pleasure for the Sunday services, since there were more than 300 people in the service on Sundays. Naturally, this angered the children of darkness. They threatened to destroy us and this church with dynamite. In view of these threats, the committee deprived us of the use of the church. So we had to return to our small quarters and seek larger. Among others an Irish woman came to see me at various times to tell us that we ought to leave, because they were going to burn our house. She added that if we did not appreciate our lives we ought to remember that Dr. Moreno and his family lived in the top of the house, and would also perish on our account. I told her that the people's religion was anything else but the religion of Christ, since he teaches to love, and not to kill and destroy.

The day of the inauguration of the larger hall came and it was filled. It did not hold more than 170 or 180 people. A great interest was awakened. Men and women, children and old people stood, with tears in their eyes, giving testimony of their conversion, and we had many proofs of the genuineness of those conversions. Within a year I had a good audience, and a body of six colporteurs for Bible work.

Persecution by Priests, Pulpit and Press

As you would expect, persecutions did not cease. They began from Roman Catholic pulpits, and continued through the press. The priests sold an image of the Virgin, printed on paper, which they claimed worked miracles. They sold it with the recommendation that when a foreigner came near with a valise, offering the Bible, people should press the figure between their fingers, making it into the form of a pill, and they should swallow it in order to keep the devil from entering their bodies. These things not producing exactly the effect desired, they took out an image called "The Lord of the Sea," an idol all covered with dust. They formed a great procession, and passing before my house shouted, "Long live the Apostolic Roman Catholic religion!" All replied, "Live," and then replied, "Death to Penzotti!" "Out with the Protestants!" At the same time they threw a great shower of stones at the house.

As they did not secure by this method the desired effect, a priest, called Vidal and Urias, at the head of some boys and ignorant women, came and stationed themselves before our place of worship to shout, throw stones and molest in every way possible. For a long time they dirtied the door with mud and with much worse things, putting into the keyhole mud and little stones in order to keep us from opening it. Each time there was a service it was necessary to go an hour beforehand with a little hook in order to take out the dirt, to insert the key and to wash the door in order to avoid the insupportable odor of filthiness with which it was dirtied. Sometimes it took a lot of work to open the door. We resolved then to fasten it with a padlock. In order not to get ourselves in trouble with the Constitution of Peru, we had to hold our meetings with closed doors. This was also necessary in order that we should not be hurt by the stones which were thrown against the building. The above-mentioned priest, on seeing the rings which we had put on the door for the padlock, took advantage of us one night and went and found a padlock and locked us in. Then, putting the key in his pocket, he crossed to the sidewalk in front, saying:

(Concluded on page 127)



EDITORIALS



THE RESURRECTION:—Bauer, the noted destructive German Bible critic, confessed that he found two incidents recorded in the Bible that he could not explain satisfactorily without admitting the presence of a divine and miraculous element. This he did not want to do for the reason that to do so would bring the structure of human reason which he had erected crashing down upon him. The two incidents that baffled him were the resurrection of Christ and the conversion of Saul of Tarsus. Refusing to recognize the divine element in Scripture the poor man groveled about in darkness. These can only be explained on the grounds that the miraculous power of God was in evidence.

The bodily resurrection of Christ is one of the central truths of the Gospel. To deny this is to cast away the whole redemptive work of Christ. "If Christ be not raised," Paul says, "your faith is vain; ye are yet in your sins." The power of the resurrection is the hope of the believer of his ultimate triumph over his enemy, death. It is the power of the resurrection manifest in the "firstfruits" that gives the believer the positive assurance that even tho his body is laid in the tomb that when the trumpet of God shall sound the tomb shall give up his body for an incorruptible one.

THE ADOLESCENT:—In the present world-wide Sunday school movement the adolescent is receiving greater consideration than formerly. A comparison of some of our recent Sunday School Conference programs with those of a few years ago reveals the fact that we are beginning to realize the importance and necessity of making a special study of the adolescent period, the most critical in life, and of providing such activities as are best suited to the needs of the boys and girls passing thru this stage. The future of the Church is in the young people of today. To build for the future we must build upon and with the young people of today. What we succeed in implanting into their lives during the first twenty years of their existence will largely determine the character of the Church of the future. As a Church we are not yet fully awake to the tremendous opportunities, as well as responsibilities, the adolescent presents to us.

It is generally true that as a Church we are not yet giving this period of life proper and full recognition in our activities. The Sunday school is not yet doing for these young people what it ought and is possible for it to do. Very little of the preaching from our pulpits is designed and adapted to their particular and peculiar needs. Opportunities for the exercise of their energy in doing good are not provided in sufficient number by the Church. By wise and tactful supervision the adolescent can be interested in Christian service and activity.

It calls for sympathetic and patient leadership. It is one of the most effective ways to multiply our lives.

It is encouraging to note the growing interest on the part of our Sunday school workers in the adolescents. May it continue until every congregation gives special consideration to their needs and provides such activities for them as will tend to safely pilot them thru this period of storm and stress. The articles in the Sunday School and Young People's Meeting departments of this number will be read with interest by those concerned for the welfare of the boys and girls.

RECONSTRUCTION AND RELIEF:—We are glad for the privilege of publishing several articles in this number on reconstruction and relief work. The letter written by one of the boys associated with the Friends' Unit in France has a personal touch that makes it of special interest and which would hardly be present if the writer had written with a view of having it published. Those for whom it was especially intended were kind enough to pass it on for the benefit of our readers. We are indebted to the American Friends Service Committee for the loan of the illustrations accompanying this letter. These will help to visualize the destruction wrought by the war and the character of the work our boys are doing in France.

The article written by a member of the first party that sailed for the Near East will also be read with interest. This article was written on the Atlantic and mailed from Gibraltar. According to a cablegram received in New York the vessel on which this party sailed reached Constantinople on March 1, after first stopping at Beirut to discharge some of its cargo. This party is now on the field and no doubt busily engaged in the work of relief. We await with interest letters and illustrated articles from these workers describing conditions in the Near East and telling of the nature of the work they are doing. We hope to publish such articles and information as soon as it arrives.

The second party is now enroute to the Near East. This party sailed from New York on the steamship Leviathan for France on February 23, from which place they will either take another steamer or go overland to the Mediterranean. They will join the first party in the Near East. On another page we present a picture of this group. Other volunteers are waiting to go to this field. Word from the first party is awaited before more workers will be sent.

May we not only give of our means for the support of this work, but may we daily remember these workers in France and the Near East in prayer. Their labor exposes them to hardships and dangers and temptations for which they need the prevailing prayers of the believer.

CHRISTIAN LIFE

THE AUTHORITY OF THE CHURCH

J. S. Gerig

The Church of Jesus Christ is composed of a collective body of people, who have been cleansed from their sins by the precious blood of Christ and have been born into the Kingdom of God, and thereby are initiated into the invisible, as well as into the visible Church, which was divinely instituted by God Himself, who also made His Son, Christ Jesus, the head and foundation thereof (Col. 1:18). When Jesus exclaimed that all power was given unto Him in heaven and upon earth, we at once can realize the authority of this divine and God ordained institution.

We have great world Powers in authority today who can execute judgment and direct matters so far as this life is concerned. But this is their limitation. They cannot go beyond that authority or power.

When Jesus spoke to his disciples, after they had acknowledged Him as the Son of God, He said, "Upon this rock will I build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18, 19). Here we can plainly see the great authority and responsibility God has invested in this heaven ordained institution, the Church.

Sometimes this authority is questioned by individuals who are indifferent, or are inclined to take their own course in life. When they fall into temptation or disobey the word of God, they fall into various sin. Then the enemy of souls will try to persuade and make them believe the Church has no authority.

Let us not be deceived. God said, "I will give unto thee the keys of the kingdom, etc.," which is the word of God. And by His word we shall be judged (Jno. 12:48).

When God instituted the Church it was His plan to carry out thru this organization all the work He commanded in His blessed Word, whatever that may be. That we are in need of the Church to maintain order, etc., is also plainly taught by Christ (Matt. 18:15-18). Then again we realize that thru the Church God is to carry His message unto the uttermost parts of the earth.

We must also remember that the word of God gives direction and authority.

Every individual should be submissive to the charge laid upon him as a member of the body of which Christ is the head. Therefore we should always submit to the Head, which rules the body, and not be inclined, by over-zeal or disregard to this perfect order of God, to work separately as individuals, if we believe the Church has not the authority or is moving too slow according to our own inclinations. God has recognized the Church and will thru her carry out His work to the end.

If we want to receive the blessings that are in store for us we must yield

obedience to her requirements. Then we shall be true ambassadors for Jesus Christ and shall have peace. Then thru the power of the Holy Spirit we can point a lost and dying world to a living Christ, and help to gather them into the fold where they can be nourished and fed, comforted and guided, and enjoy all the benefits in this life that God has provided in the establishing of this spiritual home, the Church.

When our work here on earth is completed and the Bridegroom shall come to receive His Bride we shall be arrayed in fine linen, clean and white, ready to be called unto the marriage supper of the Lamb (Rev. 19:7-9).

Smithville, Ohio.

BIBLE STUDY FOR PLEASURE AND PROFIT

John F. Bressler

Many people study the Bible with the end in view of teaching it effectively to others. While the teacher of the Word should make special preparation in order to teach others yet it is necessary for all to study the Word for personal benefit. In fact, you cannot be a successful teacher until you have lived out the faith you would teach. "Thou must be true thyself if thou the truth wouldst teach, Thy heart must overflow if thou another's heart wouldst reach, It needs the overflow of heart to give the lips full speech." I will not speak then concerning preparation for teaching but of studying the Bible for personal benefit.

Good habits are slow in the making and easily lapse when not constantly exercised. For efficient work there must be system, method.

Every day should be outlined in advance with a certain allotment of time for each part of the day's work. No matter how busy you are now, by systematizing your work you will be able to find thirty minutes for Bible study and prayer, the most important part of any day's work. This time had best be selected in the morning before the cares of the day distract, but any time will do, provided you never allow a lapse in your habit of study and prayer.

John Elliot claims that a daily use of fifteen minutes in reading his Five Foot Shelf of the World's Best Books will result in an educated man. Elihu Burritt, the learned blacksmith, by wisely husbanding his spare moments became possibly the greatest linguist of any age. If time spent daily in literature and

language pays so well when persistently continued how much more must be the benefit when you are learning from and communing with your Maker! As the habit of daily study and prayer becomes a part of your life you will be looking forward to the time when you can again commune in secret with man's best Friend, and after the times of refreshing are past you will also think as to how your heart burned within you as He talked with you.

You need not only system as to time, you need method as to how. For greatest help you must be regular and methodical. You need a few tools and can use to good advantage some helps, i. e., a good Teacher's Bible and a note book or two, a Concordance, a Commentary and a Dictionary. But helps may become hindrances. A concordance may be of great use in finding scriptures when you are in a hurry, but if you know what you are seeking and just hunt until you find it you will receive more benefit. You will probably not forget where that Scripture was found and in seeking that one you will alight on many a gem of Divine truth that will amply repay you for your time spent in seeking. Commentaries will give you light on some points but will probably leave you in doubt or darkness where you desire light the most. Lean not on thine own or another man's understanding. Rather spend time in studying the context and comparing Scripture with Scripture, and with the illumination of the Spirit in answer to your prayers you will be taught of God.

Learn to write down your thoughts. The study of the Bible by books will probably bring you the greatest returns. In the study of the Gospels use a Harmony and study the events chronologically. After having read a chapter or record of an event, take your note book and write, the Theme, the Key verse, etc. Dividing into paragraphs make notes along lines doctrinal, historical, prophetic and practical, and thus make your own commentary of the Bible.

Some lines of study may appeal more to you than others. There are many veins in the mine of God's truth and all are rich in precious truth. You may, because you recently heard some lectures on Prophecy, want to dig in that vein and see all Scripture from that angle. Don't do it. Little children generally undertake to do things beyond their strength or ken. We, as little children, are inclined to do that when studying God's Word. The Bible is a graded Book. The historical and biographical is for the beginner, the epistolary and poetical writings for the intermediate, and the prophetic for the advanced student. These studies may overlap to some extent but the divisions are general.

If you cannot work more than one vein let that one be the one of practical application for today. If two, add doctrinal, i. e., sin, judgment, redemption, etc., and later on you will be able to dig richest treasure from the veins of prophecy.

Again, God would talk with you from day to day concerning the immediate problems and trials of life. Therefore seek to come before Him with an open heart and mind that He may be able to teach you the thing you need to know now.

It might be well to study the Old and New Testament on alternate days keeping two note books for the purpose. Having completed the Bible once you will be ready to repeat. Make entirely new notes and afterwards compare with the ones previously written. You will be agreeably surprised at the many new and varied truths revealed at different times. With every repetition you will find more precious nuggets of truth to confirm your faith and strengthen your life and love.

Let us become a generation of Bible students.

Richfield, Pa.

OUTLOOK AND UPLOOK

A story is related of an active and busy man who was suddenly disabled by accident or disease, so that he was left a crushed and helpless prisoner in his home. He endured weeks of suffering. There were many consultations and examinations, and the treatment and advice of the highest medical skill to be obtained, but even after comparative free-

dom from pain had been attained, it was a hard verdict that he was obliged to receive from the final conference. The physicians had done all they could for him; they could offer no hope of further restoration, and the remainder of his life would probably be spent lying on his back. He was a strong man. Lamentation and bitter rebellion were useless, and he faced the inevitable. He was silent for a little time, and then he said:

"Well, if I must spend the remainder of my days looking up, I will not be shut in by ceiling and walls; I will have a place on the roof where I can look up at the sky, where I can watch the clouds and the stars." And there in the city, in his little roof garden, the invalid learned wonderful things about the heavens. His condition and his future were fixed beyond his power to change them, but he still had an avenue of choice left open to him, and he turned it to its best account.

Sometimes it seems as if our circumstances and surroundings are such that we have little power to choose for ourselves about anything. We can not have many desirable things that others have, we can not carry out the plans we have made, and we find ourselves forced into a kind of life and work that is not of our choosing. But we can always choose how we will meet such conditions, whether we will make the best or the worst of them. It is easy to make the worst of them, to fret and complain and make ourselves and others miserable. To make the best of them calls for courage and unselfishness, for God's help. A girl who had expected to go to college was obliged to give up her plan because of her father's business reverses and her mother's illness, but she gave it up so grudgingly and gloomily that she made every one in the home unhappy. She did not choose the sky uplook.

We can not escape troubles and disappointments, but we can always choose whether we will go down under them, or whether we will try to be brave and strong and make the best of them. God always has some compensation in store for those who honestly try to do their best, and many of the finest and noblest people we know have gained their strength and beauty of character through the hard experiences that have come to them. And like the man who had his couch moved to the roof, we can always choose our uplook. There are so many windows for the mind and soul that we do not need to let our circumstances shut us in to a narrow and unhappy life.—Firelight.

"I will neither be content with what measure of grace I have, nor impatient of God's delay; but every day I will endeavor to have one drop added to the rest: So my last day shall fill up my vessel to the brim."

THE USELESSNESS OF WORRY

The Obelisk in Central Park, New York, that had stood for centuries in the mild and balmy air over the Nile, had to be covered with a paraffin preparation some years ago to keep it from wearing away in the climate of the Hudson. Imperceptibly, but surely, little scales were dropping off its surface under the subtle wear of the air that blows up from the two busy rivers.

The Palisades likewise are wasting away under the sightless and noiseless little chisels that the windhammers are beating on their bold and beautiful faces. Worry is the silent atmosphere that breaks down our endurance and "is worse than work to wear us out."

So persistent and real is this enemy and so ceaseless are his assaults that he has become the scourge of mankind.

Our age is no exception in the history of mankind and our Lord, knowing how prevalent was and would be trouble caused by this insidious foe, spake his memorable words: "Take no thought for the morrow for the morrow will take thought for the things of itself. Sufficient unto the day is the evil thereof." The old English word "thought" meant mental anxiety, or worry, and the King James version has preserved it in the text.

Christ here is advising against the anxiety for the future. He even cuts off the future altogether, bringing the time for mental attention down to today.

Fear of the future is one of the strongest attacks brought by worry. It harrows the minds of the millions and robs them of that poise and calm necessary for the affairs of today. "Tomorrow never comes," so much of the dark forecast never is realized.

The child of God leaves the future to him who sets the stage of Providence, arranges the scenes and the whole plot of tomorrow, and gives us our cue when the moment arrives. "Casting all your care upon him, for he careth for you," is the advice of the Apostle. Why worry then? Worry makes us pessimists. Worry makes us believe in "bad luck," when in a world of divinely guided providence there is no mere luck. "All things work together for good for them that love God," Rom. 8:28.

Worry never undid a tangle. Worry never solved a problem. Worry never cleared up a doubt. Worry never gave added strength or acumen to help in the trouble or clear up the case.

Worry unnerves; worry weakens; worry wears the fabric of endeavor threadbare and sometimes to tatters. Worry makes a weak subject ready to be led away handcuffed to the Worst.—Sel.

"Manufactured emotions, like affected eloquence, may stir; but the stirring is likely to be shallow, and of short duration."

• MISSIONS •

NOTES AND COMMENTS

Relief for the Near East.—An interesting feature of the relief expedition sent to the Near East by the American Committee for Armenian and Syrian Relief is the erection of fifteen hospitals to be located at various points from the Black Sea to the Persian boundary. Hospitals already existing will be remodeled and utilized. The one dreadful scourge of that region is typhus, for which special antidotes have been prepared. This work will be under the supervision of Dr. Washburn, son of the former president of Robert College, Constantinople. Several trained aviators are in the relief expedition with a view of making possible flights to the interior to study the situation and thus start supplies as quickly as possible to some of the most needy places. In view of the fact that a number of our own brethren are associated with this work we have a special interest in it.

A Tribute to the Gospel.—Some missionaries coming among some Ahir people of Ballia, India, who have robber tendencies, and among whom the missionaries had worked before, were given the following tribute: "Please do not come here for two weeks. We like to have you come, but you see the next two weeks is our special time for thieving and your Jesus message makes us desire to be honest. If you come we shall not have the courage or desire to steal." While these were not yet professed Christians they nevertheless were conscious of the power of the Gospel and had awakened within them a desire for better things. It sometimes happens that men (and we need not go outside of the United States to find them) who profess to follow Christ do not like to have certain Gospel truths preached at certain times because at that particular time they are engaged in some transaction that they know to be unscriptural. They want to send some Gospel truth on a vacation to ease their conscience. But Gospel truth is operative all the time.

Medical Practice.—The young medical graduate who is seeking a large practice should take into consideration the possibilities of the heathen lands. Instead of hanging out his shingle in a community crowded with the medical fraternity and struggle to acquire a practice, he should go to some heathen land where those of his kind are not so plentiful and where

a large practice can soon be had. Following is the report of the work of one physician in West Africa: During twelve months he cared for 10,859 individual cases and made 301 outside calls. One midnight summons required an eight-mile walk in the rain. He performed 183 operations, of which 83 were major operations, two performed with the thermometer at 110 degrees. One patient came 650 miles and one old man walked continuously for sixteen days to reach the hospital. Counting six days a week this doctor had an average of nearly 35 new cases every day thruout the year. Where is the doctor in America that can duplicate this record? If any young man who has a liking for the medical profession desires to enter a field where he is assured a large and extensive practice he will find it in the foreign missionary field. We know of no calling in life that affords larger and more numerous opportunities for Christian service in bringing the Gospel to the heathen lands than that of the medical missionary.

The Negro from the South.—During the last two years the North has received large numbers of negroes from the South who were attracted by the demand for labor and the big wages. In Chicago the negro population increased in these two years from 50,000 to 150,000. In Detroit the rate of increase has been almost as great. The colored inhabitants of Gary, Ind., have quadrupled in two years. Other cities in the North having large industries report a large increase in negro population. This influx of negroes presents a problem of vital importance to the Churches of the North, both colored and white. The negro churches were not prepared to meet this problem and are making little headway in assimilating their brethren from the South. It seems that the Southern and Northern negroes do not mix easily in their religious life. About 60 per cent of the negroes that came North were church-members in the South. There is great need for Sunday school work among negro children. Out of 38,000 colored children in Ohio only 8,000 go to Sunday school.

We sometimes become enthusiastic about the negro in Africa who is in need of the Gospel, but are inclined to forget the colored man at our door. "The light that shines farthest shines brightest at home," is an adage that has its appli-

cation in Christian service. The Church that does the most effective work for Christ in the foreign field is the one that is the most active at home in bringing the Gospel message to those at her door. The many foreigners in America afford opportunity for the Church to do aggressive foreign missionary work with her forces at home.

"A Jesus Believer Lives Here."—In unseemly and strange ways the Gospel penetrates heathen darkness and illuminates souls lost in sin. The story comes from Guatemala of a woman saloon keeper with a flourishing business, who four years ago while going thru a bunch of old papers came upon a sheet nearly destroyed by rats. It was a page her son had torn out of a Gospel song book some years before. She read it and thought it must refer to angels in heaven. She spoke to her son about it. "No, mother," he replied, "those are the believers in Jesus." "But where are they," she asked, "in heaven?" "No, right here on earth, those who believe in Jesus." "Well, then," she replied, "I want to believe in Jesus; I want joy like that. But see here, boy, is there any one here in the village who can tell me more about Jesus?" The son told her there was one woman in town who had what she called a Bible. That same day this inquirer found the woman with the Bible, borrowed it, and sat up all night reading it. That night she found her Savior and her life was changed. The next day when customers came for their liquor they were told, "You can't get any more liquor here because the woman who used to sell it does not live here. Today a Jesus believer lives here." She poured out the barrels of liquor and converted her saloon into a little store where she sells needles, buttons and dress goods. As she sells good she distributes tracts and no customer leaves without one. Recently when a missionary passed thru the town and held a meeting seven men and one woman accepted Christ. The faithful witness of this woman paved the way for the ingathering when the missionary came.

Such examples of faithful and whole-hearted service should spur us on to a still greater service and activity. If we all were interested in the spread of the Good News like this woman and would use every opportunity that comes to us in the pursuit of our daily vocation what a change would be wrought in our community and in our Church!

MISSIONS IN GREENLAND

Frieda van der Smissen

Greenland as we know is an island off the northwest coast of America. So far as the Western hemisphere is concerned mission work began on this island. It was in 986, A. D., when Erik the Red was banished from Iceland that he established two colonies here. It was a land almost barred by great icebergs, but once inside they saw deep fjords. On the green meadows deer were grazing and birds called for their mates. Above it all towered snow covered peaks. They saw only the summer day; they did not know how brief it was and how long the winter night, and they called the country Greenland.

They built their homes and other settlers came. They built churches and had their priests. In time they had twelve churches, several cloisters and a nunnery. They kept up communication with their kin across the seas until the Black Death swept over the Old World in the 14th century. Then Greenland was forgotten.

The seasons passed and the savages with whom the colonists had carried on trade came out of the frozen north and overwhelmed them. Not one was left and long years after, when fishing vessels landed on that desolate shore, they found a strange and hostile people in possession. So the Christian life ceased for a time on that home of icebergs and Eskimos.

The coast is somewhat diversified and on it grow stunted alders and birch. On the west coast there is a strip fifteen to twenty miles wide on which grass and berries grow. Inland nothing but a terrible waste of rough ice, crevasses, torn and lifeless, is seen. The east coast is almost uninhabitable.

In 1720 a young man after having read much about Greenland and the Northmen, longed to go to their descendants to bring them the true light, and rescue them. He was born in the north lands. Hans Egede was a capable boy and at the age of twenty-two he graduated from Copenhagen University and became pastor of a parish, which he served eleven years. When he put his plan before his friends they scoffed at him, said he was going mad to think of giving up his life for such a fool's chase.

But in 1721 the Danish king made Egede missionary to Greenland. The mission was to be carried on by the expected commerce and upon that was to be built a permanent colonization. A crew of forty-five sailed. When they reached Greenland Egede found that these were not the stalwart Northmen he had looked for and he was disappointed. But a great wave of pity came over him and his prayer was that they might be a friend to them and their guide and light. So he and his wife stayed.

At first the Eskimos were friendly and thought they had come merely to trade,

but as the long winter came on they motioned for them to leave, pointed to the sinking sun and the ice. They went into their winter homes but Egede went to see them. At first they took to their spears thinking he had come for revenge, but he made signs that he was their friend. When he had nothing else to give them he left them cut the buttons from his coat. After a while he got on friendly terms with them, but if anything the discomfort was greater. They housed him at night in their huts, where the filth and stench were unendurable. They showed their special regard by first licking off the piece of seal they put before him, and if he rejected it they were hurt. The dish washing was done by the dogs.

The winters were cold,—66 degrees Fahrenheit. He never wore fur, as he thought his suit more suitable. Sometimes when he took it off it would stand alone. Once their house blew down on them in a winter storm. When he went out on his long trips his brave wife sat alone, praying for his safety and listened for any sound that might herald his return. Tremble and doubt they did, but neither ever flinched.

The religion of the Eskimo before the coming of Christianity was a form of Shamanism, presided over by their angakoks, or magicians. The whole world, according to the pagan Eskimo belief, is governed by inus, supernatural powers, each of whom holds his sway within natural limits. The earth and the sea rest on pillars and cover an underworld accessible by various entrances. The sky is the floor of the upper-world to which some go after death, while others, good or bad, have their homes in the underworld. Here are the dwellings of the arsisut, the people who live in abundance. The upper one on the contrary, is cold and hungry; here live the arssartus, ball-players, so called from their playing at ball with a walrus head, which gives rise to the aurora borealis. The mediums between mankind and inus are angakoks, or wizards. In the folklore of the Greenlanders, as of other nations, divine justice manifests itself chiefly in the present life, tho they have a faint belief in reward or punishment in the future world.

The women were slaves. An Eskimo could have as many wives as he saw fit, but adultery was unknown. The birth of a girl was greeted with wailing. When grown she was often wooed by violence. If she fled from her admirer, he cut her feet when he overtook her, so that she could run no more. The old women were denounced as witches who drove away the seal, and were murdered. With the children they buried a dog's head, so that the dog being the wiser could run ahead and guide the little one's steps to heaven.

Egede so won the love and good will of the people that when his boat would enter the fjord and his rowers shouted out, "The good priest is coming who has news of God," they dropped their work and flocked out to meet him. The people heard him gladly. They brought him a blind man to heal. Egede looked upon them in sorrowful pity. "I can do nothing," he said, "but if he believes in Jesus, who has the power and can do it." "I do believe," shouted the blind man, "let him heal me." Egede told him to wash his eyes in cognic. Thirteen years later they met again and the blind said, "Do you remember you told me to wash my blind eyes in a strong water and the Son of God in whom I believe He made me see. Now I can see as good as you can."

He found it quite a task to learn the language. It was a poor language, especially when it came to matters of moral and spiritual import. He started a school and with the aid of the children and his fifteen year old son he made several translations.

At first the angakoks caused him a great deal of trouble, but when they saw that in spite of all they did he would not give up, they regarded him as an angakok. At one time they asked him to abolish the long winter. They thought that one who had such a knowledge of the hot place (hell) ought to have influence enough with the keeper to receive his favor.

Egede hoped that Greenland might once more be colonized by Christian people. When the Danish government sent up a handful of soldiers with a major, and sent with them twenty-nine unofficial Christians, ten of whom were out of the penitentiary and as many leud women, who were married by lot, there followed a terrible winter during which Egede could not feel safe.

After ten years of labor he surveyed a prosperous mission with trade established, one hundred and fifty children christened and schooled and many of their elders asking to be baptized. In the midst of his rejoicing the summer ship brought word that the king had died and that the station should be abandoned. But they stayed and the next summer brought word that the mission was to be continued. In 1735 the smallpox was brought over and as it found good soil in all the filth, almost one-fourth of the entire population of Greenland, or 3,000, died and among them his faithful wife. So he went back to his old home and left his son and a few others in charge of the mission. By 1836 three-fourths of the inhabitants were Christians.

Fortunately, we might say, Greenland is subject to Denmark. The government is in the hands of a trade monopoly who sincerely desire to promote the highest welfare of the Eskimos. Their aim is to prevent spirits being sold to them. They attempt to do right and

practice justice. Modern missions have almost completed their work on this island. Danish Christians still oversee and aid the churches.

A MESSAGE FROM AFRICA

Nigeria, Africa, Nov. 5, 1918.

Dear Editor:—

Greeting in the name of the Lord Jesus, our coming Bridegroom and King. Praise Him.

I want to thankfully acknowledge the regular receipt of your valuable paper, the Christian Monitor, and would also now like to acquaint your many readers of the many encouragements and the pressing needs in the work of the Sudan out here.

You will see by the address that I have moved from Minna (but only temporarily). I have come on a medical errand and expect (D. V.) to return to Minna later on.

This is our farthest East station and I would like to show how God has answered and is answering prayer for these dear people. Just three years, and four months ago Mr. Bingham and I came to spy "out" the Tangale tribe. We found it in Nature's darkness without a solitary Gospel light-house. Well, now as I came into this tribe for the second time we were met with much courtesy by the chiefs some eight miles before we arrived at the Mission station. They escorted us with honor and kindness to our rest Camp which had been specially built for our accommodation. They brought us meat, eggs, water and wood and when we started on our "trek" for the Mission house we found that the people had cleared the road and repaired bridges for a distance of six miles on the road approaching the Mission. Before we arrived at the Mission house we were met by the local chief with music (?) and an escort to honor our coming. When we arrived at the Mission a handsome present was there awaiting us; very acceptable indeed to hungry and tired missionaries.

Furthermore we found our dear missionaries here all well and happy and "busy as nailers" at the language. We found that the people were almost constantly about them from morning to night, and that the following translations and works are almost ready for the press:

Vocabulary of Tangale language, consisting of some 3,000 words; grammar of the Tangale language; dictionary of the same language containing about 2500 words; Gospel of St. Mark and part of Gospel of St. John; and a Primer in Tangale.

We also found that the medical work at the Mission dispensary has been doing its quiet but beneficent work. Scores and scores of sick ones have been restored to health and strength, and some fifty or more cases of snake-bite have been successfully treated which had otherwise, quite probably, proved fatal,

Now for all this and more I know your readers will, with us, thank God heartily. But let me urge that no man's zeal be relaxed at this juncture. Let rather the fervency of prayer be increased for the greater part of the work which still lies ahead; for the public and private preaching of the Word; for the endurance of the persecution which the acceptance of that Word will probably arouse; for the converts that must be taught to read the Word themselves. They must be built up in the "most holy faith" and, by faith, let us say, be sent forth to tell their brethren the Word which has cleansed them. In short, let us claim the Tangale tribe for Jesus. Blessed and made a blessing, Amen.

Nor is this all. Let us remember that here within a few days' march lie other tribes to whom the Gospel must be preached as a witness. For example; here to the east lie the Tulawa, a tribe numbering some 13,000 or 15,000 into which the British official has now twice invited us to enter and begin mission work, and who we have every reason to believe would welcome us into their midst. There are still without even a solitary messenger of the Cross.

Then another day or so further on there lies another even larger tribe, and still another day's journey brings us into a tribe still larger than either, and which the British officials suggested we come to see some three or four years

ago. The tribe is still there in darkness.

One of the British officials, into whose charge has been placed one of the largest of the Western Provinces, has recently written me mentioning the names of some five different pagan and semi-pagan tribes in his province, with the suggestion that one of our missionaries go up among them and see for ourselves their condition. He concludes his letter by saying that a road good enough for a motorcycle runs all the way up to this capital.

Oh, how God has opened these fruitful and ripened fields! Think of it: First, steamship accommodations all the way from New York to the African coast; second, dining- and sleeping-car accommodations right into the interior; third, roads good enough for a motorcycle right into almost the heart of heathendom; a government and people in many instances actually inviting us to enter, and a country at once fairly healthful and abounding with good food.

How and in what manner shall we excuse ourselves if we do not enter? And furthermore let us remember that while we falter and postpone coming the enemy is sowing his tares, because the longer we delay the stronger hold Moslemism gets on these now pagan tribes. Come, then, at once for

"Reapers are few and the work is great
And much must be lost should the
harvest wait."

A glad welcome awaits all who come in His name and with His Spirit.

Yours in His glad service and bright hope,

Andrew P. Stirret,

Kallungo, via Nafada, via Jos
Northern Provinces.

THE MISSION STUDY CLASS

Paul and Alta Erb

The following excellent discussion of mission study methods is quoted, with certain adaptations in precept three, from Mrs. Eva C. Wade, in the Missionary Review of the World. We are sure every mission class leader can get a great deal of help from a careful study of these principles. And just here let us urge the importance of a wide missionary reading on the part of every class leader. The back-ground of a broad acquaintance with mission work in every field will aid wonderfully in teaching any missionary book, no matter what the subject. The illustration of principles by actual working facts, the vividness of a pertinent missionary incident, the up-to-dateness of current conditions in the many mission lands, will do much towards making the class meeting interesting. Every leader, of course, will read carefully the missionary features of our own papers. In addition he should subscribe for some good missionary magazine. The above-mentioned Missionary Review of the World is very good. We can not swallow whole

many of its positions, editorial and otherwise, but the general view point is orthodox, and its missionary vision extended. It is published at 156 Fifth Avenue, New York, for \$2.50 per year. Many of its articles could be assigned for reading, or to be reviewed in class.

FOUR MAXIMS FOR MISSION STUDY

1. "Major in Missions"

Doubtless you recognize the need of this from those painful moments when you conducted a review and discovered a full knowledge of the irrigating systems of Utah but no clear perception of any Mormon doctrines, or evoked enthusiasm concerning silk worm culture in Japan without any hint of interest in Christian education of the Japanese. All of which proved that you had not "majored" in missions, and had not definitely set for yourself and your class a great missionary truth around which all these other most interesting truths should center. In this connection it is well to urge the value of reading prefaces, fore-

words and dedications in books. Like the bibliography, they seem non-existent to some leaders who believe in a course of teaching, unhampered by the narrow restrictions of author and authorities, as cultivating more fully the imaginative faculties of the students. However broad your field of learning or whatever tempting by-paths of instruction you find, remember in this case your definite business is to magnify the great, vital impulse of Christian missions and explain its manifestation in this particular field under discussion. However discreetly you word it to encourage the uninterested or the uninformed, let your central theme be clearly the one which animated those who provided this book for inspiration and instruction. And let this theme be repeated and made familiar as the various parts of the book are studied and related to it, thus naturally making evident that you "Major in Missions."

2. "Clear Outlines Required."

Written as these books are by fine and fallible people with fine and true purpose, they do not pretend to be the final word on any subject, and none of them bear the classic phrase "Noli me tangere." Nay, brave souls have even dared to differ from some statements made therein just as they would from theological volumes or scientific bulletins. These books are guides to independent thought and further research by both leader and students. Therefore a clear and complete outline of the special missionary truth presented in this book may well show rearrangement, addition or subtraction of material found in the book. And the ability to do this and not weaken the legitimate authority and appeal of the text book is one of the things that make a good leader. A good, clear outline of book and chapters is one of the most valuable contributions a leader can give to a class, or better still, one of the most valuable contributions a leader can elicit from a class, keeping in mind the fact that an outline does not mean a recapitulation of every paragraph heading in the book, but a simple, coherent analysis of the book and its teaching.

3. "Make the Study Book Live"

Imagination is being cultivated in these days, when people are thinking so much of those in other parts of the world. Make your far-off jungles, rice-fields, mountains and islands real and your dates of history alive, with the personalities that made them remembered. Take your training from any child, for he can make vivid the story of the good Samaritan by ending it, "and they took him to the hospital, and operated on him and he got alright," as one doctor's son actually did. Another thought of Dorcas as "a nice lady sewing things like my mother at the Sewing Circle." And take heed to the homely old saying, "All is grist that comes to his mill," and apply it to this job of making your book alive to your

class. There is no source too unlikely to yield illustrative material, no student in your class who cannot give some contribution to clearer understanding of the subject. Even the girl who had no talent but the making of paper dolls made a whole chapter vivid by her paper costumed dignitaries and prelates. Drawing, story-telling, the collecting of statistics, the tabulation of a great variety of facts, and any other native talent, may be used to reinforce the facts of the lesson. And,

4. "Make Your Class Count"

For that is your final test as a leader and the final test of your teaching. Does your class count for anything more in the world's sum of Christian knowledge, understanding, sympathy and effort? Has something more of Divine force and zeal been freed for service through your class? Have you helped them make those intangible things, public spirit or the awakening of Christian conscience? Have you stirred a sense of individual duty or the power of united forces? Have you made the Master of life's great school more real? Then indeed has the crowded curriculum been worth while.

WITH OUR MISSIONS IN INDIA

A Day in the Zenanas.

Lydia Lehman

Morning prayers with the Bible women were held at the bungalow at 7 o'clock as usual. It was Satwantin's turn to lead this morning. One of the women is sick so could not go out to her work. Five went to the villages in two groups; two went to one section of Dhamtari and Jawarbee Ma and I went to another section of Dhamtari where we visited four homes.

The first home was that of Mohammed Yakub, the man who was the mission's doctor before we had our own missionary doctor. He has four sons well educated and four daughters, one of whom died of plague last year together with her son who was a seventh class boy of the High School. These daughters are all married to wealthy influential men. Here amidst house building on one side and rice cleaning on another and cooking on a third we sang and spoke to his wife and son and several others, all being very attentive. Ma spoke very well on the lesson found in Judges 6 and 7. This is a strict Mohammedan home where the women are not allowed outside the house unveiled. After the lesson we were served with tea and spices and conversed for a time after which we went to a Hindu home.

Here the mother was just getting a little ball or pill of opium ready to put into her two-month-old baby's mouth. Conversation was opened by telling them the evil effects of opium and that Christian people do not use it. The song was

much enjoyed and they seemed to understand it. This song led to the lesson, "God's power to forgive sins and change the heart." Ma gave an experience of her own, how before she was converted she told untruths which caused a poor innocent woman a loss of about \$50, and since she is converted this evil has been removed from her. Her testimony stands because she is known all over town as an honest, truthful and faithful Christian woman, and am certain those who heard her today will not soon forget her message.

The third home was that of a Gorch or one of the Aboriginal tribes. A little girl of about twelve years had just been married last week (that is, the final ceremony took place) and some of the decorations, namely, dry grass tied up on four bamboos in front of the house, were still to be seen. Her mother-in-law was not very enthusiastic about listening but the girl had read up to the fourth class and was anxious to hear. We left with her the little book, "Chandra Lela" through which many have been converted to Christianity and we pray it will bear fruit again.

On the way we stopped at a place where the man of the house said there was no one at home, meaning he did not want us to teach there for we know the women were at home. Then we came to the fourth place. Here a fine looking young man who had come from Nagpur for a wedding in town stood in an important like way in the entrance as we came. We said, "May we come?" He knew just enough English to make him think himself somebody and was one of these smooth-tongued fellows of many words and quite well posted in his religion. He made himself rather disagreeable, but Ma was his equal in asking and answering questions and our prayer there was that he may be touched by His love. The women here always listen well and every one present was most attentive.

We arrived home at 10:30 o'clock for breakfast. This afternoon the women will study and this completes this particular phase of today's work. This is one day of all the others. Pray for Dhamtari's women and Dhamtari's zenana workers.

Dhamtari, C. P., India.

FOOT-BINDING

The foot-binding custom is one of the sad features of life among the women of China, particularly in North China, where the custom prevails more extensively than farther south. Shansi ranks among the worst in the size of its women's feet, the average woman's shoe being about four inches in length, and some not more than three inches.

The process of foot-binding begins when the child is about five years old and continues throughout life unless she should become a Christian or come in

touch with the teachings of Christianity. A long cotton bandage two or three inches wide is thrown over the four small toes, and they are drawn under and pressed up into the fleshy part of the foot. Being held in that position, they become stunted and cease to grow. The heel is drawn down and the center of the foot is pressed up until the instep bulges out in front of the ankle bone. The great toe is left out and forms the acute angle of a triangle. The bandage is bound very tightly about the foot in different directions. The sole of the shoe is made on the principle of an inclined plane of nearly forty-five degrees, the heel of the foot resting on the back and upper part of the incline (which is constructed of wood). The great toe goes into the shoe, while the instep bulges out above the shoe, so that women practically walk on the great toe. This high-heeled shoe, however, is not worn until adult life is reached, the small girls wearing a different style and walking about entirely on their heels with a very stiff, unnatural gait.

The process of foot-binding is exceedingly painful in early life, and in later years it is difficult, indeed, for these crippled creatures to go about, a large proportion of them using a long staff with which to support them in their deformities. Occasionally when these women visit in our Ping Ting home, after seeing the upstairs (which is a great curiosity to the average Chinese) they find their way down by merely sliding down slowly from one step to the next until the bottom is reached.

As a rule the farmer class do not bind the feet of their daughters so tightly as others, for the woman is expected to perform manual labor, and if her feet are bound in that manner her usefulness will be greatly interfered with.

We are thankful, however, that while these poor women have for centuries been physically hampered by the foot-binding custom, a reform movement has started in Shansi, as well as in other provinces, to eliminate the terrible curse; and while this generation may never hope to see it wiped out completely, we have large hopes for the future womanhood of China. The most that has been done by the women, whose feet have already been deformed for life, has been to dispense with the high wooden heels. Among the children there may be found a large proportion whose feet are still undergoing the foot-binding process, but sentiment against the practice is very rapidly growing, so that before many years elapse we hope to see every child of China free from its torture.

Already the influence of the foot-binding reform has been felt by our mission, especially in connection with the girls' school. Unbound feet being one of the requisites on the part of the pupil, it may easily be seen how the movement on foot becomes an impetus to have the

girls educated, for an education and unbound feet go hand in hand.

Up to the present time the women of China have had minds as cramped and undeveloped as their bound feet, but will you not pray earnestly that the foot-binding reform, under the guidance of our All-wise Father, may be a great factor in helping to lead these people out of bondage to a life of liberty in Christ Jesus?—The Missionary Visitor.

NOTES

Oriental In Utah

Japanese Christians in Ogden, Utah, have rented a small room for preaching services and are planning to furnish it. They have promised to supply thirty dollars a month for mission work. Twenty Christian Japanese in Salt Lake City are rejoicing that they are to have a mission and have subscribed thirty-five dollars a month towards its support, in addition to furnishing a parsonage for the pastor, who will have the care of both these fields. The two organizations will be called "The Japanese Church of Christ in Ogden and Salt Lake City." About 6,000 Japanese live in this inter-mountain region.—Sel.

Offered His Baby In Payment

Medical missionaries have many strange experiences in the course of their work which seem almost incredible to the ordinary physician at home. Dr. Garfield Anderson of Korea cites an instance of this kind:

"A man with a serious malady," he says, "that distended his abdomen with fluid and caused his legs to swell enormously, came a distance of over 1,000 miles, walking at the rate of one and two-third miles a day, carrying a box of merchandise and a one-year-old baby on his back. He was exhausted, discouraged and penniless, and fearing to be refused treatment if he had nothing to offer in payment, asked us to take his boy and raise him as our own. We treated the man, relieved his distress by removing a couple of bucketfuls of fluid from his abdomen, and sent him away rejoicing in a new lease on life, and in the possession of his baby. This is but one of many extraordinary cases that come to us."—Sel.

Buddhist Missionary Methods

Telling of some of the difficulties he experienced in getting photographs of places of worship, Rev. Sumner R. Vinton, who recently returned from a tour of the Orient, describes conditions as he found them in Japan.

"There is a Shinto revival and a Buddhist revival," said Mr. Vinton. "The first is an attempt to substitute patriotism for religion. It is a huge experiment in national psychology.

"As to Buddhism, there is a proverb in Burmah, 'The dying frog gives a

last kick.' The Buddhist leaders are aroused at the progress of Christianity.

"A young Japanese girl professed conversion and became an active member of a mission Sunday school. Six months later she disappeared. Where had she gone? It was found she had been sent to learn all our methods, even to committing our best hymns to memory. Now she is back imparting these methods for the glory of Buddha.

"They have Buddhist institutes for training men in Christian methods. They study in these institutes every phase of our Sunday school activities.

"Cases are known where men have come to listen to Christian sermons and then gone back to repeat these sermons in Buddhist meetings, the only change being the substitution of the word Buddha for Christ throughout."—Sel.

Two Pictures From China

A Christian Alliance missionary newly appointed to Nanning, South China, gives a picture contrasting heathenism in all its hopelessness, and Christianity in its transforming power.

Not far from the missionary home and chapel is a large idol temple where are prodigious, terrible-visaged monsters—in all, about one hundred and fifty idols in one room. Some were designed for men to worship, others for women and still others for children. All portrayed characteristics expressive of power, such as smiting tigers with clubs, or terrorizing with large, upraised swords. There were idols to be worshipped on special occasions and others to be worshipped by special types of mankind. Saddest of all was the great number of people bowing before them, with their gifts of roast fowls, live fish, rice and wine.

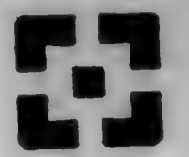
The missionary's first baptismal service marked the dividing line between superstition and enlightenment. Of the three candidates for baptism, one walked 180 miles and on his return asked for Gospels to sell in the villages along his way. Another was a young man of the middle class who lived 110 miles away and the third was the mother of the native teacher, who had been indifferent to spiritual things—and for whom her son had been praying long and earnestly. She walked 70 miles, carrying a heavy baby on her back, in order to be baptized. In China, Christ means all in all to those who accept Him.—Sel.

"The more of Christ and the less of self there is in a man's preaching the more effective his work. Peter was a man of power; but when the 'I' got too big he tumbled. Many a man has tumbled from similar causes."

"It is right that all people should take a deep, prayerful interest in the welfare of the church. But it is possible to become so deeply interested in 'saving the church' that we lose sight of the work of saving souls."



BIBLE STUDY



PAUL'S APOLOGY

II Corinthians

XII

After Paul had declared to the Corinthians the nature of the Christian spirit that was manifested in giving to those who were in need he urged that they continue in their purpose of ministering to the believers in Jerusalem, as had been suggested to them the year previous. This gave to Paul an occasion to assume somewhat of a spiritual oversight over the Church which had questioned his authority. Paul's conduct toward them was made to appear free from any prejudice or suspicion of ill-will. He suggested to them what would result in their happiness and showed the greatest confidence toward himself. Their response to his advice would prove their loyalty toward himself. He had proven his loyalty toward them by continuing to give them the fatherly advice and counsel which he was wont to give those whom he claimed as his spiritual children.

In the section, 2:11-24, Paul explained how they were to carry out their previous resolution to support the needy in the Church. His first suggestion was that they should prove their willingness to give by proceeding to give.—v. 11. His next suggestion was that they should give according as they were able—vv. 11, 12. The next point was that they should share with all other believers in giving—vv. 13-15. It was not in God's plan that one should give in order that another might be relieved from the necessity of ministering of the things which he possessed. What was lacking in the gift of one was supplied by the greater portion in the gift of another. When all gave as they were prospered there was no lack in the ministration, nor lack in supplying to the needy. But if there should be those who withhold of their little or refrain from giving of their bounty there will be both a loss on the part of the giver and there will be need on the part of the one who received the ministry. God's providences are like the manna,—a full supply for the faithful, but a loss to the selfish. The one who gives of his poverty will have no lack, but he who gathers and endeavors to save his abundance will have nothing over.

The Apostle also proves that what he has required of the Church in the matter of Christian giving is only what is natural to the spirit of the Gospel. He admits that Titus had been exhorted

to see that these conditions were carried out, but says also that Titus himself desired that this grace should be fulfilled in the Church. Added to this testimony was that of the "brother," that mysterious person whom the Apostle did not name, but who is supposed to have been Luke, who also was a messenger of the other Churches and expected to find in Corinth the same manifestation of fellowship in giving to the needy and suffering brethren in Jerusalem. By this means the Apostle removed the insinuation that he was laying a heavy burden on the Corinthian Church, and desired some special honor in bearing the gift to Jerusalem. This insinuation is referred to in verse 20. He desired that no one should lay any blame against him in the ministry of this gift. There was nothing by which he might be benefitted. It was the gift of the Church at Corinth. There would be quite as much honor to be given to the "brother" in the administration of the gift, for he had been chosen by the Churches to travel with the Apostle when those gifts would be taken to Jerusalem.—v. 18. In order to further prove his own integrity and freedom from selfish motives he refers to another brother "whom we have ofttime proved diligent in many things," who would be the more diligent in carrying out the plans of the Apostle among the brethren of Corinth in whom the Apostle had such great confidence. How effectually Paul swept away every possible ground for suspicion of his faithfulness toward his brethren at Corinth! How clearly he proved his confidence in their faithfulness toward him! He knew their faults but he opened a way by which they might prove their Christian character and avoid opening a breach which had already been made possible by the suspicions that had been awakened by circumstances and by evilly disposed persons.

Paul established his integrity of purpose and his faithfulness to the Corinthian brethren by the witness of five persons at least. In verse 22 he states that "we" have sent them "our" brother. Paul and Timothy were interested in this message to the Church and interested in the welfare of the cause at Corinth. What might be said of Paul in this epistle could also be said concerning Timothy. And Titus, the bearer of the epistle would be the witness that they were

equally concerned and equally responsible for the contents of it. There were at least two brethren whom Paul and Timothy had sent to Corinth with Titus. Associated with Titus and the "brother,"—v. 18, was another brother sent with them,—v. 22, and these two unknown brethren,—v. 23, were the messengers of the Churches in Macedonia whose mission it was to greet the Churches at other places and to bear the bounty of those Churches to the needy brethren in Jerusalem. Paul had thus associated with himself these brethren who were trusted and esteemed by the Churches in every place. There was no suspicion cast upon him by other Churches, no hesitation of the Churches to associate him with those brethren in their work and in their responsibilities, and their testimony could be given to all the Churches concerning the Apostle. In all of these circumstances, Paul could have ample testimony as to his faithfulness, and that he was esteemed by all as the father of their faith and one whom they could implicitly trust and whom they would faithfully serve in every good work. They were his partners and fellowhelpers as well as his spiritual children in the Gospel.

The practical lesson from this section of the epistle is emphasized in the latter part of the section. The ministry of the carnal things, the money gifts of the Churches, is equally sacred with the spiritual ministry, the Word.—vv. 18, 19. One of the brethren who had been known to be faithful and successful in the ministry of the Gospel was chosen to bear the bounty of the Churches to its destination. This brother was more than ordinarily efficient in the preaching of the Gospel. His praise was general. All of the Churches were ready to declare his power and zeal in the preaching of the Gospel, and to tell of the success which attended his ministry. They knew that he had been faithful to the Word which he had taught and that he was willing to suffer persecution for the sake of that faith. He had withstood the opposition of the enemies of the Gospel and had endured hardships for the sake of bearing the messages to other places and endeavoring to save as many as possible by telling them of the only Name that could save. This faithful and praiseworthy minister of the Gospel was chosen by the Churches to carry a contribution of money to the suffering ones in another land. But the gift of money was called a "grace." (See margin.)

The gifts of money were classed with the blessings of the Gospel in spiritual things. It is evident then that whatever gifts proceed from the believer, whether spiritual or material benefits, they are considered in the light of special graces from God. They are the fruits of the Spirit and glorify God.—v. 19. It is evident, too, that the messengers, or bearers, of the gift are equally blessed with the givers of it. It was given by the Churches as a grace which glorified God, and it was to be administered by the brethren to the glory of the same Lord.—v. 19. Let not those who give think that they alone are to be blessed in the giving of the gift. Those who become the agents thru whom the gifts are administered receive equal glory from the same Lord. Their office is not the least in honor, and not less responsible to God.

The giving of material gifts for the relief of those who are in need and in suffering is one of the many evidences of the spirit of Christ dwelling in the heart. That which glorifies God is also a "declaration" of the state of mind or heart in the believer. The giving of the gift is an evidence of a ready mind.—v. 19. It is also a proof of the love which one has for the brethren.—v. 24. The absence of this quality in one's life would be as much to be deplored as the absence of any one of the Christian graces. When conditions are such that there is a call for relief of physical suffering and the gifts are withheld, there is also an absence of brotherly love and a consequent absence of glory to God. God's servants, His ministers, are constantly seeking to behold the fruits of the Spirit in the lives of the believers. The Churches are constantly expecting from each other the evidences of the presence of the Spirit. Each endeavors to show the proof of the power of God in their midst, and the evidences are constantly to be manifested in the charity that is bestowed by means of the material gifts which go to relieve the needy ones. While it is a recognized fact that gifts of money are not the only evidence of Christian life, it is a fact that the absence of such manifestation casts a shadow of doubt and of insincerity over those whose life otherwise would be a cause of great joy.—v. 24.

If it is necessary to show forth the evidences of God's presence, in order that men may have an occasion to glorify God, there is no reason why one should be bold in every other grace and be sparing or timid in this one gift. "Show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf." Dollars do not comprise the entire stock of the Christian life, but the dollar signs must be among the evidences of the life and should be as numerous as the signs of any one of the graces of which the life is composed.

The Workers' Column

THE MAKING OF A GOOD BOOK.—

Exodus 24.

April 13.

- I. The Author.—God. v. 4.
- II. The Writer.—Moses.—v. 4.
- III. The Time and Place of Writing.—
 1. At Mount Sinai.—Ex. 19.
 2. After the Lord had spoken the Ten Commandments and had spoken the law concerning the relation of the people to each other.—Ex. 20, 21, 22, 23.
 3. After the people had heard and promised to keep the law that had been spoken to them.—v. 3.
- IV. The Purpose of Writing the Book.
 1. To give the people the Law of God while he and the elders were absent from them.—vv. 1, 2.
 2. To consecrate the people to the Word of the Lord.—vv. 7, 8.
- V. The Consecration of the Book.
 1. An altar was built.—v. 4.
 2. Consecrated in the name of the twelve tribes.—v. 4.
 3. Consecrated with burnt offerings and peace offerings.—v. 5.
 4. Dedicated at the Altar.
 - a. Half of the blood sprinkled on the altar.—v. 6.
 - b. The book read in the hearing of the people.—v. 7.
 - c. The book and the people sprinkled with the remainder of the blood.—v. 8. Cf Heb. 9:19.
- VI. The People Pledged Their Obedience to the Word of the Lord.—v. 7.
- VII. The Covenant of the Lord Concerning His Word was Sealed with Blood.—v. 8.

THE BELIEVER'S HOPE AND HIS SERVICE.—Jude.

April 20.

- I. Believing the Faith of the Apostles.
 1. Believing the truth concerning errors of faith.—vv. 17, 18.
 - a. The mockers.—
 - (1) They would come in the last times.
 - (2) They would walk after their own ungodly lusts.
 - (3) They would separate themselves from believers.
 - (4) They are sensual.
 - (5) They have not the Spirit.
 2. From them has been received the most holy faith.—v. 20.
- II. The Object of the Believer's Faith.
 1. Eternal life for the individual.—v. 21.
 - a. An encouragement to keep separate from the mockers.—vv. 17-19.
 - b. An incentive to the upbuilding of Christian character.—v. 20.
 - c. Emphasizes the importance of building on the most holy faith.—v. 20.
 - d. Makes essential the keeping of one's self in the love of God.—v. 21.
 - e. Reveals the importance of the mercy of Jesus Christ.—v. 21.
 2. The salvation of other people.
 - a. The believer, as the result of his hope, has a compassion for those who need salvation.—v. 22.
 - b. He engages in the work of saving others, at the expense of his

- own danger and possible defilement.—v. 23.
3. The praise of the Lord who gives eternal life.
 - a. Because He is able to keep those from falling who are still in this life.—v. 24.
 - b. Because He is able to present the believer faultless before the presence of His glory.—v. 24.
 - c. Because it gives glory to God who is alone worthy of all praise.—v. 25.
- III. The Theme of the Apostle is, The Believer's Faith and the Hope of Eternal Life. This is based on the fact of the resurrection of Christ and the believer's resurrection unto eternal life.

THE UNITY OF THE BODY OF CHRIST.—Eph. 4.

April 27.

- I. There is One Body.—v. 4.
 1. It is the expression of
 - a. One Spirit.—v. 4.
 - b. One Lord.—v. 5.
 - c. One faith.—v. 5.
 - d. One baptism.—v. 5.
 2. It is the one in its hope.—v. 4.
- II. The Ideal of the Body is Unity.—v. 3.
 1. Unity is the endeavor of the body.
 2. The unity is one of the Spirit.—v. 3.
 3. The unity is preserved by peace, thru the Spirit.—v. 3.
- III. Unity of the Body the Ideal of the Apostle.—vv. 1-3.
 1. The believers besought to live in unity.—v. 1.
 2. Appealed to by the suffering apostle to keep in unity.—v. 1.
 3. Unity alone is worthy of the calling of the believers.—v. 1.
- IV. How the Unity of the Body May be Preserved.
 1. By lowliness.—v. 2.
 2. By meekness.—v. 2.
 3. By long-suffering.—v. 2.
 4. By forbearing one another in love.—v. 2.
 5. By endeavor to keep unity.—v. 3.
- V. How Unity May be Promoted.—vv. 7-16.
 1. By the special gifts of Christ.—vv. 7-12.
 2. By the ministry of the members of the body to each other.—v. 12.
 3. Coming into the unity of the faith.—v. 13. (See Marg.)
 4. Coming into the knowledge of the Son of God.
 5. Coming unto the perfection,—the fullness of Christ.
- VI. The Results of Unity of the Body of Christ.
 1. Stability in faith.—v. 14.
 2. Attaining a perfection of faith and life.—vv. 15, 16.
 3. Becoming a blessing and a help to every other believer.—v. 16.
 4. Increasing and making use of the blessing of love.—v. 16.

THE MORNING PSALM.—Psa. 5.

May 4.

- I. Entering into God's presence in the Morning.—vv. 1-3.
 1. In prayer.—v. 2.
 2. In the morning.—v. 3.
 3. With petition.—v. 2.
 4. With the cry of an appeal.—v. 2.
 5. With meditation.—v. 1.
- II. The Spirit of the Morning Prayer.
 1. Devotion.
 - a. To the Lord.—v. 1.
 - b. To the King.—v. 2.
 - c. To God.—v. 2.

(Concluded on page 127)

EDUCATIONAL

EDUCATION IN JAPAN

II

Sadie Byler Miller

II. Christian Education

The cause of Christian education has had its ups and downs. At first, on account of the great desire for the English language and Western customs the Mission schools were very popular and largely attended. But when the reaction against foreigners and their civilization set in, the Christian institutions of learning were severely criticised as a means of too rapid Occidentalizing. The effect was a decrease in the attendance. But now since the reaction has spent itself the value of Christian schools of good intellectual and moral influences is generally acknowledged.

Up to 1899 a few Christian schools enjoyed the same privileges as the government schools, but in August of this same year the Department of Education issued an Instruction which read thus: "It being essential from the point of view of educational administration that general education should be independent of religion, religious instruction must not be given, or religious ceremonies must not be performed at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction." As soon as this Instruction was issued a conference of representatives of several Christian institutions, both Japanese and foreigners, was held at Tokyo. It was decided then to submit to the authorities a statement and petition. Nothing definite was accomplished and almost all the Christian schools surrendered their licenses rather than their privileges. Finally the privilege of admission into the special schools was secured and in 1904 admission was granted into the higher schools.

The Christian educational system in Japan now includes kindergartens, primary schools, middle schools and what are called higher schools. The first two institutions correspond to those in America. The middle school corresponds generally to an American high school, except that the first year laps over the last two years of the primary school. The higher school corresponds to the last year of a high school and the first two years of a college in America. Above these in the government system is the University of which the Christians have none at present. However, when the new Christian University is completed,

which is now under way, the Christian educational system will be complete in Japan.

During the early years of the new Japan female education was almost entirely in the hands of the Christian missionaries, who alone seemed to realize the necessity of a better education and training for the future mothers of the nation. In the first years of female education there was in some cases a tendency to excessive Occidentalization. For this Mission schools were criticised that they spoiled their students and educated them out of their sphere. After the reaction, there developed an appreciation of the work of these Christian schools. Thus public opinion is now pretty generally in sympathy with the idea of a better education for girls and is no longer prejudiced against the Christian schools. It is not possible to understand the actual progress made in Japan in improving the condition of women without some consideration of the effect that Christian thought and Christian lives have had on the thought and lives of modern Japanese. Female education practically owes all that it is today to Christianity.

There is a peculiar need of Christian education in Japan. It is precisely because the government is doing so much for the secular, i. e., the godless-education of its youth that Christian education is imperatively called for. Among the causes that have produced the present more favorable conditions the Christian schools for young men and young women must be given a prominent place. They have trained and sent out competent evangelists and pastors, they have broken down prejudice and disseminated religious ideas in quarters inaccessible to the direct workers and have raised up a class of influential men who, even when not believers themselves, are constantly favorable and helpful to Christian work of every kind. The most striking evidence

of the influence of mission schools upon the government system of education is found in the great number of their graduates now teaching in the middle schools. Even Buddhist schools employ Christian teachers of English.

Missionary institutions have influenced Japan to adopt an educational system that will produce students who have learned to reason, who have had training in the modern sciences and are capable of carrying into positions of influence and power a trained mind and a sane judgment.

Under existing laws Christian schools in Japan may hold three relations to the government. First, they may merely have governmental sanction to carry on a certain kind of educational work. This involves no regulation or inspection of the school and no restriction on religious teaching. The second form is that in which the school is recognized as giving education of a government grade. This implies certain privileges, but does not interfere with full religious freedom. The third form of recognition makes the school a part of the government system subject to all requirements and enjoying all the privileges of the regular government school. In this form religious instruction and religious services are prohibited during school hours.

During the early months of 1913 a new movement in the national schools toward a desire for a better understanding of Christianity revealed itself. The students in the Government Middle Schools under direction of their more broad-minded teachers have been seeking instruction in Christianity and have read Christian papers and books with avidity whenever they were brought within their reach. There is undoubtedly a reaction against the extreme rationalism which has characterized the educational work in Japan during the past and toward a more conservative attitude. Instead of rejecting religion as a superstition, many of the students in the middle and high schools have come to regard religion as a subject worthy of study and investigation. (To be concluded)

A LETTER FROM FRANCE

Dole, Jura, France.
Nov. 23, 1918.

Dear Friends of the Home Literary Society:—

As my thoughts continually turn back to the grand old U. S. A., I often wonder just what the members of the Society

are doing and how they are progressing in their meetings. It is impossible for one to be in a country like this far away from home, and a foreigner, and not daily long for a short visit with the folks at home. You all know from what viewpoint you look at a so-called

foreigner in the States and just how you imagine they must feel in a strange country so far from their native land. I know how I considered a foreigner at home and now I am the foreigner and can realize almost to the fullest extent how the average foreigner must feel in America. But after all, since having

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Another incident which I might be permitted to give was a life drill we had on board ship one day. There was no warning given before hand and consequently there was something of the same spirit prevalent as would be in case the ship was really torpedoed. The siren suddenly began blowing one day and for myself I really thought we were struck. I presume the majority on board thought the same with the exception of a very few. Everyone seemed to possess self-control and all made their way to their stateroom where they fastened on their life-belts after which they went to their posts where they learned it was only



Ruins of Ribecourt on the Meuse.

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Refugees resting after being driven from their homes in German offensive of July, 1918. Mery-sur-Seine, Marne

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Refugees resting after being driven from their homes in German offensive of July, 1918. Mery-sur-Seine, Marne

a drill. The signal was such a sudden surprise to me that I now know almost perfectly the feeling which would come thru me in case I were on a vessel which really was sinking. It was simply a lesson to me which showed the spirit of the people who thought they were facing a great catastrophe.

While in Paris I visited in addition to the gardens, the Tomb of Napoleon, Notre Dame Cathedral, Eifel Tower, the Ferris wheel, and there are other places that I wish to visit when I pass thru there again. Notre Dame Cathedral is one of the grandest structures in the world. It is over 800 years old and the

to view heavy steel artillery which has taken, we know not how many hundreds of lives of our fellow-beings.

From Paris I came to my present location where I have been for some time manufacturing houses to shelter the thousands of refugees until they can again return and rebuild their homes. There are some refugees at this place, but I expect to see many hundreds more before I leave France.

One of the happiest days I spent in this country was one day when a man rode thru town on a bicycle crying, "La Guerre Fini," "La Guerre Fini," meaning "The War is Over." Almost immediately one could hear thruout all the surrounding country the ringing of church bells which brought to the people the message of a brighter day, when the great war cloud would be lifted and they would once more enjoy the fruits of peace. The streets of the city were at once being filled by people who were taking a holiday to celebrate the good news. Everyone was so happy that they shook hands with everybody who came along and talked and laughed over the reality of the long-awaited time when the tidings of peace were brought to them. In the evening there was music and parading along with many different outbursts and expressions of joy. If everybody the whole world over received the news such as did these people, I cannot imagine a time when there was greater rejoicing thruout the world than the day I have spoken of.

Tho the war practically is over, the work I am engaged in is only beginning. We, the men of the Reconstruction Unit, have been given to rebuild forty-four villages in one of the most devastated regions of the war zone and where one of the largest battles of the war was fought—the battle of Verdun. The French people are strongly attached to their home community and thousands of refugees will as soon as possible be returning to the places where once stood their villages and homes. These people will go back without any property at all to re-establish themselves and it will be



Group of houses made and set up by English and American Friends at Besancon for refugees. These have three rooms and a shed (hangar) without floor for storage.. There are thirty houses in this group.

My first impression upon passing along the shores of France and viewing the country thru a fieldglass was a sense of beauty much unlike that which our own country has. France, we must remember has centuries of history back of her and her country and cities necessarily have an ancient appearance, an appearance of grandeur and age. One can still see remains of the ancient system when fortified castles abounded thruout the country. These castles, and I must say the large number of church steeples visible on all sides, were some of the characteristics which left an impression upon me which still remains.

The first two and one-half weeks of my time here were spent in Paris. The city is much different from our modern cities in the states. It has not the tall buildings we have and few smooth paved streets. Many statues can be seen in all parts of the city, which stand in memory of great men of the past. Paris contains, what I consider a great improvement over our own cities in that it has in all parts of the city very beautiful gardens which enable mothers and children to get out into the sunshine and fresh air which otherwise they would not be able to enjoy. There is also in Paris the greatest subway system in the world. Most of you perhaps have never rode in a subway, but when once you do you can remember that the one in Paris is superior to the one in which you are riding. It is perfectly easy for one who is a stranger in the city to ride anywhere he desires without becoming lost.

stones with which it is built are, I am told, all carved out of stone. The Tomb of Napoleon is a grand place and while there I saw heavy cannon which Napoleon captured from the enemy in his wars and some very old Biblical paintings in connection with the Tomb. I also rode on the Ferris Wheel which is said to be the largest in the world—about 300 feet in diameter. While going around one could get a good view of the entire city of Paris. Eifel Tower, about 1000 feet high is not now open to the public. I also attended in Paris an exhibition of hundreds of heavy German cannons, Zeppelins, airplanes and tanks which were captured during the present war. It gave one a small touch of the reality of the modern war machines



Friends' Unit boys saving grain in France. Hundreds of tons of grain were threshed last winter.

up to our men to help them get started again in life. They must have shelter while they are building their permanent dwellings. These will be built by us. They will need farming implements, cows, horses, food, clothing, household goods and innumerable articles which are absolutely necessary to give them something with which to earn their living. All these supplies and wants will be attended to by the men in the Unit. In supplying these material wants to the people who have suffered from the horrors of war, there may be left upon their minds an impression which will carry with it the expression of a more peaceful life which we believe is the only solution to the problem of the elimination of war. The results of our labor may not at present be very visible and we may not live to see it, but I feel assured that at some time they will bear fruit which was well worth the effort we put into the work.

SOME FACTS CONCERNING THE NEAR EAST

Silas Hertzler

On Board U. S. Transport, Pensacola, nearing Gibraltar, February 7, 1919.

Our general knowledge in reference to the war that has been raging since 1914 puts new horror into such words as "deportation," "atrocities," and "massacre," and even into the word "war" itself. When these words come to our minds we instantly think of Belgium, Poland and Serbia. But if such a thing is possible the part Turkey has played in the Near East gives us more horrible examples of the same nature than are found in Europe.

Turkey is composed of many peoples, held in one body by no common bonds of any sort except those of force. The Turks, who rule, are Moslems, and for centuries they have aimed at suppression of all non-Moslems, considering anything done against non-Moslems as a religious duty sure to bring peculiar personal blessings. Among the suppressed peoples are the Greeks, the Armenians, and the Syrians, with a lesser number of Jews. Especially with reference to the Armenians this suppression has been carried almost to unlimited extremes, and for many years with the deliberate aim of extermination in mind. While thus great massacres, as well as privations and persecutions of a less serious nature, have been conducted for centuries, the saving feature always has been some European power, or powers, who would not allow Turkey to go to the complete lengths she otherwise would have gone.

When this war came the nations which had previously interfered were having all they could handle at other places. So the young Turks now saw their opportunity to carry out their aim of "Turkey for the Turks;" and under the guise of "deportations," most of the able-

In the near future when plans are more complete, I expect to be transferred to the more devastated regions of which I spoke and perhaps I can then give more details of the work which is being done.

While here I have been visited twice by Arthur Diller, when we greatly indulged in the discussion of news from home. It was a great pleasure to meet him as well as it was for him to meet one who had been in the States for some time after he had left. I will give my address and will greatly appreciate hearing from any or all members of the Home Literary Society.

Hoping this will find the Society progressing in their work and giving my best regards to all, I am

A fellow-Literary-member,

R. M. Stemen,

Friends Unit No. 1,

American Red Cross Headquarters,
Paris, France.

bodied men having previously been murdered, the women, children and older men were carried off toward the deserts. On the way many of the girls and women were kidnapped and carried off to the Turkish harems, while others starved to death, took sick and died from exposure, were murdered, or were so cruelly mistreated that death would have been an intense relief. As an example of what took place on the way Mr. Morgenthau, Ambassador to Turkey, states that in one group of 18,000 people who were deported from other parts, on the seventieth day when they reached Aleppo, only 150 remained in the party. For the purpose of helping to care for those who still live, in spite of all these hardships, the American Committee for Armenian and Syrian Relief was organized, with headquarters in New York City. It is with this committee that the War Relief Commission of the Mennonite church is co-operating in sending us to Syria to help in the Relief work that is so necessary now, if the few, comparatively, who still live, are to be kept from starvation or from further unnecessary suffering.

One United States transport, the *Mercurius*, sailed from New York for Constantinople about a week before we sailed. The *S. S. Pensacola*, on which we now are, left New York January 25th, with some food supplies, but mainly laden with clothing and other necessary equipment for relief work. Forty-two men are aboard to help in the distribution of the supplies. Nine of us are Mennonites. We go to Beirut, Syria, where part of the supplies will be left, with probably a dozen of the men, the remainder of the men and cargo then returning to Constantinople. Another vessel with further supplies, and probably one hundred

men and women was expected to have left New York about ten days after we sailed.

Our knowledge of conditions, needs, and what can be done to help is quite general. Our purpose has been to find out as much as is possible about conditions and needs while on our way. For that purpose numerous books telling about conditions in the Near East have been brought along, and we have been reading them. Then several of the men in the party have spent many years as missionaries in the Near East, or in regions near by, and were in the country for a part of the period of the war. They have been giving us many interesting and helpful facts concerning the customs and the probable present needs of the people with whom, and for whom, we are to work. Among the men who have been most helpful to us are Mr. Partridge, for fourteen years a missionary at Sivas in Armenia, who has been giving lessons in the Turkish language to those who have not been too sea-sick to study; and Dr. Ussher who for many years has had charge of a large hospital at Van, Armenia. Dr. Ussher's and Mr. Partridge's eye-witness accounts of the deportations and other troubles in Van and in Sivas have been a revelation to most of us.

The Greek inhabitants of parts of Turkey were considered almost as undesirable by the Turks as the Armenians, so they were rooted up from their homes and deported to distant regions in the same way as were the Armenians; but with this difference that the Greek nation was at that time neutral, and to have been as cruel to the Greeks would have almost surely caused Greece to enter the war on the side of the Allies, so the deportation was carried on with more consideration.

Previous to recent years the Armenians had always been unarmed. When the Young Turks came into power a few years ago the Armenians were called into the army as regular soldiers. So during the early days of this war the Armenians were in the army just as were the other men of Turkey. Soon, however, the Turks felt that they must begin their annihilation of the Armenians, and other non-Moslems, now that they felt that they, at last, had an opportunity. To get rid of the Armenians some of the Armenian men were first accused of being traitors and deserters, and were consequently put out of the way. The remainder were then disarmed and put into such so-called non-combatant work as the Turks designated. This done it was soon decided that the men were no longer needed at all, so most of them were put out of the way entirely. This was done in spite of the fact that the Armenians are much more intelligent and industrious than are the Turks, and much of the business of Turkey was carried on by them. Dr. James L. Barton, after giving some facts in reference to the

THE SECOND PARTY TO SAIL FOR THE NEAR EAST



E. E. Miller
Middlebury, Ind.
Paul Snyder,
Plainview, Tex.

Leon Myers,
Lancaster, Pa.
Jesse Smucker,
Smithville, O.

treatment of the Armenians, says the treatment was all given "with no conceivable reason except to exterminate an entire people whose chief offense was industry, and whose unforgivable crime the profession and practice of Christianity." Bertha S. Papazian, in her book on, "The Tragedy of Armenia, sums up the treatment of the Armenians in these words, "The Armenians of Turkey, to the number of about a million, old and young, rich and poor, and of both sexes, have been collectively drowned, burned, bayoneted, starved, bastinadoed, or otherwise tortured to death, or else deported on foot penniless and without food to the burning Arabian deserts." Mr. Morgenthau says the actual dead number at least 600,000, with the further suggestion that if all the facts were known it might

reach one million. Others have estimated the number as high as 1,200,000.

But in spite of the great amount of intense suffering undergone, and the large number of lives lost, many of these persecuted people still exist and continue to suffer. It is the purpose of the Relief Commission, of which we are a part, to do as much as possible to help these people to live, and as soon as possible to live in peace and comfort. For this purpose, as well as for the purpose of living and teaching the Christian life, we need the interest, the assistance, and the prayers of the entire Mennonite Church, as well as of all the Christians of America.

Yours for the saving of the people of the Near East,

OUR EDUCATIONAL OBLIGATIONS

J. M. Kurtz

An educational institution represents a diversity of interests and for that reason has many obligations. The Church, the state, the student body, the alumni, the donors, the local community, the parents of the students, the prospective students,

all in their turn make an ever-recurring series of demands which require the most careful and sympathetic consideration.

A denominational college depends upon the Church and the state for its existence;

upon the Church for its organization and resources, upon the state for its legal status. Its first obligations are, therefore, to the Church which brought it into existence. It must first of all stand for the fundamental principles of the Church. Furthermore, it must cooperate with the other organized efforts of the Church, such as foreign and home missions, rural church work, the Sunday school, the Young People's Meeting, reconstruction and relief work, and any other important activities which may be undertaken. It is under direct obligations to give young men and women the necessary training to qualify them for these various enterprises. To do this the atmosphere of the institutions must be dominated by a strong religious spirit in all its activities.

In its obligations to the state its efforts are directed toward the development of the proper type of citizenship. By cooperating with the educational forces of the state it aids in the development and maintenance of high educational standards thruout the commonwealth. Whatever standards have been promulgated by the properly constituted authorities it puts forth serious efforts to carry out. In the preparation of teachers for the public schools where it comes under the more direct supervision of the state, it is under obligations to give sympathetic consideration to the latest and most approved educational methods.

The students constitute the chief responsibility of the denominational college. It must provide for the proper development of body, mind and spirit. This three-fold undertaking is a serious undertaking and requires both good leadership and sympathetic cooperation for its realization. The physical well-being of the students requires constant attention. Careful provisions must be made for the proper amount of wholesome exercise. High standards of scholarship must be maintained in every department of the institution. This is absolutely essential for the proper mental development of its students. A great variety of courses must be offered. These must include both the subjects which emphasize the general and cultured side of life and the more technical and vocational subjects which make for greater efficiency in practical life. The religious welfare of the students is paramount and must receive special consideration. All the activities of the institution must tend toward the development of strong Christian manhood and womanhood. The high ideals of the Christian life must receive constant emphasis and be the chief source of inspiration to the students as they are in preparation for their life work.

The close relationship that exists between the college and its alumni brings another real obligation to the institution. The ideals and standards of their Alma Mater are very largely what the alumni helped to make them during their student

(Concluded on page 126)

THE YOUNG PEOPLE'S MEETING

GOOD BOOKS I HAVE READ (Junior)

—Rev. 1:3; I Tim. 4:13.

Topic for April 13.

MOTTO

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

THE STUDY HOUR

I. Choosing Good Books.—Good books like good companions, are a powerful influence in our lives. A good book is the written thought of a good man or woman. Usually those who write good books are more careful in selecting the very best thoughts and in saying them in the very best way.

Just as boys and girls do not always know how to choose good companions for themselves without the help of those who are older, so they do not always know how to choose good books. There is one book above all other books that we can make no mistake in choosing. That book is the Bible. All other books must be judged by the Bible. If a book will stand before the Bible it will be a good book for us to read. If those who are our associates are the kind who make us more careful to live for the God of the Bible, then they are safe associates for us. If the books we read help us to love the Bible more and lead us to live the teaching of the Bible more fully, they are the kind of books we should read.

Sometimes boys and girls want friends who are very lively and can show them a good time. But these same friends may have some very bad habits which they lead others into, to the ruin of their souls. Some books are also more lively and stir up our curiosity more than other books, but are poisonous to our souls because they lead us into wrong thoughts.

It is better to read a book not so interesting to us if it is good and pure, than to read one which tickles our fancy and leads us away from the good. A person who eats candy and cake and such things may think he enjoys it more than plain bread and butter. But it is not so good for the health. If we had to do without one we had better keep the bread and butter than the cake and candy. So it is better to have a good healthy soul appetite for the Bread of Life than to want the exciting stories that please the mind but make the appetite dull for the Word of God.

As you learn how to avoid the evil things which parents and good teachers have taught to be wrong, so learn to avoid the books that have wrong things in them and which lead you away from the Bible, the Sunday school, the Church and from the things that are tried and true, pure and noble and good. Novels and stories made to interest more than to bring the truth

to our minds are like the companions that can entertain us with their jokes while they make light of the Lord and His Word. Even stories with good lessons in them should be watched with care lest they bring a false appetite in our lives for light reading rather than the good sensible things that make life worth while. The snake can charm a pretty little bird till it will fly into its mouth, so a love for novel stories may charm our souls till we go into the very jaws of sin to read them. May God save us all from such books and reading.

II. How To Read Good Books.—We should read for the profit we may get from our reading. It is good to read and think about our reading. Tell it to some one. If you cannot tell it, read it till you can. If we read expecting to tell it or use it again, we will be more apt to read carefully and get all the sense. We are having this subject on purpose to encourage boys and girls to read books that are good and to read them for profit. We hope to have a number of boys and girls who will tell about your reading in the meetings which you have.

III. I Tim. 4:13.—Here Paul taught Timothy as a young man to give attendance to reading. He was also to make use of the reading and help others by exhorting and teaching them.

Rev. 1:3.—Here there is a blessing promised to those who read the book of Prophecy which John wrote, if they also keep the things they read.

IV. Outline Study

- I. What Books Contain Which are Fit to Read.**—Phil. 4:8,
 - a. True.—Eccl. 12:9, 10.
 - b. Honest.—Titus 2:8.
 - c. Just.—Prov. 12:5.
 - d. Pure.—Prov. 30:5.
 - e. Lovely.—Psa. 19:14.
 - f. Of Good Report.—I Tim. 1:15; 4:8, 9.
 - g. Virtuous.—Prov. 4:11-13.
 - h. Praise worthy.—Prov. 3:1-4.

PERSONAL THOUGHT

We should read for our own profit and for the profit of others and to be well pleasing to God.

SUGGESTIVE ASSIGNMENTS

1. Text word, Read.
2. Let the meeting select some good book from which thoughts are given for the meeting from various ones, or let several prepare a review of different books and read or tell it to the meeting.
3. Let some boy or girl prepare a review of some book in the Bible.
4. Let some older person give a talk on the reading of good books or draw out the minds of the boys and girls on the subject.
5. Books to avoid.

THE POWER OF THE RESURRECTION.—Rev. 1:4-18.

Topic for April 20.

MOTTO

"Alive forever more."

THE STUDY HOUR

I. Resurrection Power is a power that brings the dead forth to life. Human reason cannot fathom it. We see the signs of life until death comes. Then as we see the form lie cold in death we see no means of causing it to again come forth. But there is a power declared by the Son of God and dwelling in Him to raise the dead and give them life. It was this power in Himself that made it possible that He should Himself come forth on the third day after the crucifixion and ascend to heavenly places after a period of forty days with the disciples.

It is this power by which all the hopes of the Christian life are sustained. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). Thus with the Spirit dwelling within us there is a living hope that we shall be like Jesus in the resurrection in that day when all that are in their graves shall come forth. It is also by this same power that the child of God lives the life of righteousness in this present world. "If ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live" (Rom. 8:13).

It has been this power by which the witnesses of Jesus have gone forth into all the world, declaring the everlasting Gospel to all people, suffering privations and enduring untold tortures and death for the name of Jesus (Acts 1:8; II Cor. 4:14). It is also by this power that the Gospel message is made effective bringing forth souls from a life of sin to a life of righteousness (I Pet. 1:12, 23).

II. The Text.—Rev. 1:4-18. John in the Spirit saw a vision of Jesus Christ, "the first begotten of the dead." It shows Jesus in His true power as He walks in the midst of the seven golden candlesticks, (the churches). It is not a dead but a living one with whom we have to do. And while He was dead we have the precious assurance that He is "alive forever more." And in this living power He holds the keys of hell and death. This makes it doubly sure that it is impossible for those who are faithful to Him to fail.

III. Outline Study

1. A Supernatural Power.

- a. God the Father.—Acts 2:24; Eph. 1:17-20.
- b. The Son Himself.—Jno. 2:19; 10:18.
- c. The Holy Ghost.—I Pet. 3:18.

2. What the Power Accomplishes for Us.

- a. Begets us to a lively hope.—I Pet. 1:3, 21.
- b. Assures us of the truth of the Gospel.—Acts 17:31.
- c. Makes possible our justification.—Rom. 4:25; 5:10.
- d. Proves the divinity of Christ.—Rom. 1:4.
- e. Gives us right to the same power.—Acts 2:33.
- f. For our earthly life.—Jno. 16:7-15; Rom. 8:26.

- ii. For the glorified life.—Rom. 8: 11; Phil. 3:21.
- iii. For the bearing of the message of life.—Acts 1:8; Eph. 4:8, 11-16.

PERSONAL THOUGHT

It is worth the sacrifice of all else to know Christ and His resurrection power. Am I willing to count all things but loss for the sake of gaining this end.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word Life.
2. Tell the Story of the Resurrection of Jesus.

For Young People—

1. Who is the Power of the Resurrection?
2. The Connection of the Resurrection and Salvation.
3. The Resurrection and Missions.

For Older People—

1. The Doctrine of the Resurrection compared with World Betterment plans.
2. Blessings of the Resurrection.

THE AUTHORITY OF THE CHURCH.

—Matt. 16:15-19.

Topic for April 27.

MOTTO

"All power is given unto me in heaven and in earth."

THE STUDY HOUR

I. Church Authority.—Christ is the head of the Church. All authority has been given to Christ in heaven and in earth. Therefore all authority which Christ exercises thru the Church is supreme over all else. But when Christ was on earth, He distinctly told the judge who condemned Him to be crucified that His kingdom is not of this world (Jno. 18:36). He did not in His earthly career exercise authority over the temporal affairs of the world and of men of the world, altho He was by right King of Kings and Lord of Lords. When He sent out the apostles, He sent them out in the same manner, saying, "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." The apostles established the Church without the power of the carnal sword. They used the sword of the Spirit as the weapon which is "mighty through God to the pulling down of strong holds" (II Cor. 10:4). And so the true Church has ever worked in the world from that day to this. "In meekness instructing those that oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken by him at his will." And because of this unassuming spirit the true Church has often been ignored as without authority, while the false one has been hailed as the real authority. But to those who would be right there is a very real authority to which the true child of God is subject in the Church established according to the Word of God. And the force of this authority, unassuming as it may seem to the earthly mind is after all backed by all the powers of heaven and involves the destiny of souls for all eternity. Well may men tremble and fear before the words of the living God and well may they submit to all the orders and regulations of that

Church which keeps herself in the love of God and in line with the Spirit of the Gospel.

II. The Text, Matt. 16:15-19, sets forth the way in which the Church is founded. Upon the fact and confession that Jesus is the Christ the Son of the living God. Nothing can prevail against a Church so founded, and to this Church will be delivered the keys of the kingdom of heaven. The authority is then to open and close the gates of the kingdom for or against individuals who may come for admittance, of being within the congregation who fail to meet the conditions of acceptance with God. Heaven will make its action binding because wherever the real key of God's eternal word is applied, there the Lord of Heaven and earth has set His seal.

Matt. 18:15-20.—This states in very definite terms how an individual case of offense should be handled. Again when it is thus handled the backing of Heaven is assured. Answer to prayer also is assured and proves the recognition of heaven. The number so recognized is the smallest possible who can unite in an organized effort.

III. Outline Study

1. Christ is the Head of the Church.
 - a. As the head of a body.—Eph. 4: 15, 16.
 - b. Giving commands to be obeyed.—Matt. 28:18-20.
 - c. Setting apart under-officers and to every man his work.—Eph. 4:11-12; I Pet. 5:1-5; Mk. 13:34.
2. Under Officials Appointed in Order of the Word and Spirit.
 - a. Qualifications.—I Tim. 3:1-13; Tit. 1:4-9.
 - b. Ordinations.—Acts 1:23-26; 6:1-7; 13:1-3.
 - c. Duties.—
 - i. Overseers.—Acts 20:28. Representatives of God to minister. The Word.—II Tim. 1:4-5. Ordinations.—Matt. 28:19, 20. Discipline.—I Cor. 5:1-5; Matt. 18:17, 18. Watchmen.—Acts 20:34; Ezek. 33: 7-9.
3. Duties of All the Membership.
 - a. To obey the overseers.—Heb. 13: 7, 17.
 - b. To obey Conference decisions.—Acts 16:4.
 - c. To have no league with the disobedient.—II Thess. 3:14.
 - d. To submit to one another.—I Pet. 5:5.
 - e. To labor together with God.—I Cor. 3:9; 12:28.
 - f. To always abound in the Lord's work.—I Cor. 15:58.

PERSONAL THOUGHT

Am I in a place of submission to the authorized plan of God for His Church? Can He say, "Well done," to all my conduct in the Church?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Church
2. Jesus loves the Church.

For Young People—

1. The Source of Church Authority.
2. The Channel Thru Which Christ's Orders Come to Me.
3. The Results of Obedience to Church Regulation.

For Older People—

1. Church Anarchy.
2. The Evils of the No-Church Doctrine.
3. The Power of a Well Regulated Church.

THE MORNING WATCH.—Mk. 1:35; Ex. 30:1-10.

Topic for May 4.

MOTTO

"The Lord's mercies are new every morning."

THE STUDY HOUR

I. The Purpose of the Topic.—Daily Devotion is something that the child of God cannot live without and prosper spiritually. Every day ought to be looked upon as a blessing from God and an opportunity to do something more in the service to which He calls us. How can we serve God in a way pleasing and give no thought concerning Him as we enter upon the work of the day? It is a custom among many of God's children to spend a season each day in prayer and meditation upon His word. It is always the best if that season can be in the morning before we have started out upon the day's work. For convenience and to impress the season as a precious hour we call it the "Morning Watch." In the olden times there were watchmen who took their turns in keeping watch over the city. As the watchmen saw the morning appear there was a sense of gladness at the return of a new day. Gladness if the morning also brought with it evidence that "all is well." These watchmen were responsible to report any dangers approaching the city and thus warn the inhabitants. So could the city be ready to meet all the cares and anxieties of the day.

In a sense we are responsible watchmen over our own city. The duties and responsibilities of life bring with them dangers and cares that need to be met with a full armour. He who will be alert in the morning with God looking forth on the day thru the eye glasses of God's truth and in the spirit of worship and prayer to the giver of life and of day, will be armed against the temptations and dangers that come and will surely make a success of the day, come what may.

II. The Text, Mk. 1:35.—Here we have the example of Jesus. As He looked forth upon the duties of the coming day, He drew near to the Father for a season of communion. It was to Him a source of power to rise up a great while before day that He might find solitude for prayer with the Father alone.

Ex. 30:1-10.—In God's instruction to the people concerning worship and prayer, we have the altar of incense as a pattern of the things in the heavens. It shows the need of a morning intercession for all the people as well as an evening intercession.

III. Outline Study

1. Morning the Time of Divine Choice for Special Things.
 - a. The Manna was gathered in the morning.—Ex. 16:21.
 - b. Incense was burned every morning.—Ex. 30:7.
 - c. Burnt offerings were made every morning.—Lev. 6:12.
 - d. Deliverance from Pharaoh's host.—Ex. 14:24-29.
 - e. The resurrection of Christ.—Mk. 16:9.
2. Examples of Morning Devotion.
 - a. The Prayer of David.—Psa. 143: 8, 5:3.
 - b. Jacob's vow.—Gen. 28:18-22.
 - c. Job's sacrifice.—Job 1:5.

PERSONAL THOUGHT

Do we adore the Lord and rejoice in His mercy? Let us bring the best of the day to Him for meditation and prayer. May our days be spent with His leading.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Morning.
2. Beginning the Day with God.

For Young People—

1. The Importance of Daily Devotion.
2. The Advantage of Early Morning Devotion.
3. The Power of a God-directed Life.

For Older People—

1. Overcoming the Interference of Cares to Daily Devotion.
2. A Good Suggestive Plan for Daily Morning Devotion.

CITY MISSIONS—JUNIOR WORK IN CITY MISSIONS

(Junior Missionary Topic)

THEME—Work with and for Juniors.

Date: April 27.

DAILY MEMORY VERSES

(To be memorized and repeated during the meeting).

- Monday—Eccl. 12:1.
 Tuesday—Matt. 7:12.
 Wednesday—Psa. 125:1.
 Thursday—Matt. 25:35.
 Friday—Matt. 25:40.
 Saturday—Luke 14:23.
 Sunday—Two Houses—Matt. 7:24-27.

PROGRAM FOR THE MEETING

- 1.—Opening Songs.
- 2.—Prayer.
- 3.—Repeating of Scripture verses—(Whole meeting repeat Matt. 7:24-27).
- 4.—Offering for City Missions.
- 5.—Recitations, readings and talks that have been assigned in advance.
- 6.—Special prayer for the Junior boys and girls in our city missions and for those who have the responsibility of leading them.
- 7.—Closing.

SUGGESTIVE SUBJECTS

- Description of Primary and Junior Departments in a City Mission S. S.
 Description of a Junior Y. P. Meeting.
 Some Things Juniors Can and Like to Do in a City Mission.
 Week-day Activities for Juniors.
 Description of a Typical Junior's Program.
 A Junior Worker's Problems.

SUGGESTIONS TO THE LEADER AND SPEAKERS

The question has been raised as to why I do not have more discussion of the subjects suggested for use in the meetings. There are several reasons for this. In the first place that would necessitate just a little more work than a busy missionary can well undertake. This may appear like a selfish reason and perhaps is, but it is perfectly legitimate. The better reason, however, is because I believe it is better for you as speakers to put forth a little special effort to secure the information needed to make the service as helpful as it should be. There are many thoughts that I would like to give in connection with each subject suggested for this meeting but it is possible that my thoughts are not

the very best—I should have used the word "probable"—and your own experience, study and consultation with others will make your thoughts really your own and your address of real value to others.

It will be necessary to bear in mind that in a thoroly organized city mission Sunday school—and a rural school as well—the term Junior includes only those between the ages of nine and twelve. For a number of reasons this term is used to apply to about all between the ages of four and fourteen in the large majority of Mennonite Sunday schools and Junior Meetings so that it will be necessary to give it that larger range of ages in the consideration of this program. While this is true, I wish you would give your special thought and consideration to those boys and girls who are old enough to make choices and to render service. The large majority of people with whom our city missions are working fall into this class. They readily attend the services, their minds are very receptive to things both good and bad, their bodies are all activity, they admire men and women who are able to accomplish things—whether good or bad—and are ready to imitate them, they are keen observers and can quite readily interpret motives, they are quick in making decisions, they will usually follow honest leaders—as a whole, the Junior is an unusually wonderful and interesting being. The several books and articles suggested for reading, which will be given at the close of this article, ought to prove helpful to you.

It might be well to either call in some one who has been in close touch with a city mission at some time or other to give the description of the Junior and Primary Departments in the mission. If no one is available, write to some mission for the description.

There are many things that Juniors can and are very ready to do. Among them I want to call attention to the part they can take in the Sunday school session and the Junior Meeting—also to the work they are glad to do as messengers and in missionary bands.

The following suggestions of missions to which to write for specific help may be of value to you:

"Description of Junior Department in S. S. of Y. P. M."—Home Mission in Chicago.

"Things Juniors can do in a Mission"—Toronto Mission.

"Week-day Activities for Juniors"—Youngstown Mission.

"A Junior Worker's Problems"—Fort Wayne Mission.

A number of Junior Meeting Leaders have sent me the articles received from mission workers for use in their meetings. While I am glad for all, I shall be especially so for those contributed for this meeting.

A. M. Eash,
 720 W. 26th St.,
 Chicago, Ill.

SUGGESTIONS FOR YOUR READING

Article on, "Juniors," in March Christian Monitor, S. S. Department (Read also those on "Beginners" and "Primaries" in the January and February issues.)

"The Junior Worker and His Work," by Emma A. Robinson.

"The Elementary Worker and His Work," by Jacobs and Lincoln.

"The Unfolding Life," by Mrs. Lamorcaux.

"Child Nature and Child Nurture," by Edward P. St. John.

"Our Primary Department," by William D. Murray.

(The Mennonite Publishing House will be glad to give prices on and furnish any or all of these books.)

JUST A LITTLE BOY

There is a boy in our town
 (And he is wondrous wise),
 Who, when the rain comes pouring down
 And clouds o'erspread the skies,
 Says, "I'll just smile the best I can,
 No matter how it pours;
 And we'll have sunshine in the house
 If it does rain out of doors."

When naughty words swarm through his brain

And clamor to be said,
 He shuts his teeth together tight
 And says, "I'll kill you dead,
 Unless you will be sweet and kind,
 And good and full of fun;
 You can't come out until you are—
 No, not a single one!"

He thinks when he's a grown up man
 With wise and sober face,
 He'll do some wondrous deed to make
 This earth a brighter place;
 But nothing in this whole world
 Can give more lasting joy,
 Or make more solid sunshine
 Than just a little boy.

—Anon.

"STRETCH IT A LITTLE"

Trudging along the slippery street,
 Two childish figures with aching feet,
 And hands benumbed by the bitter cold
 Were rudely jostled by young and old,
 Hurrying homeward at close of day,
 Over the city's broad highway.

Nobody noticed nor seemed to care
 For the little ragged shivering pair;
 Nobody saw how close they crept
 Into the warmth of each gas jet,
 Which flung abroad its mellow light
 From gay shop-windows in the night.

"Come under my coat," said little Nell,
 As tears ran down Joe's cheeks and fell
 On her own thin fingers stiff with cold,
 "Tain't very large, but I guess 'twill hold
 Both you and me, if I only try
 To stretch it a little. So now don't cry."

The garment was small, and tattered and thin,
 But Joe was lovingly folded in
 Close to the heart of Nell, who knew
 That stretching the coat for the needs of two
 Would double the warmth, and halve the pain
 Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys,
 In homes overflowing with comfort and joys;
 See how far you can make it reach—
 Your helpful deeds and your loving speech,

Your gifts of service and gifts of gold;
 Let them stretch to households manifold.
 —Harper's Young People.

GOOD BOOKS FOR JUNIORS I HAVE READ

One of the problems confronting parents with children of Junior age is that of providing the proper kind of reading matter. To leave the child alone to select whatever he chooses without any supervision whatsoever usually results in the cultivation of a taste for reading matter of a questionable nature. To ruthlessly crush the normal desire to read by forbidding the reading of any literature except the Bible is likewise ruinous to the child. To select the proper reading matter and wisely supervise the reading of the child is no small problem, and is one that needs the prayerful consideration of every Christian parent. We have asked several interested in the Juniors to briefly review several books they have read which they consider suitable for boys and girls of Junior age to read. These books may be secured thru the Mennonite Publishing House, Scottdale, Pa.—Editor.

Story of the Bible, by Charles Foster.—I shall always thank my parents for putting this book in my hands when I was of Junior age, and thanks also to one of our loved and worthy ministers of the Gospel in those days, David Plank of Bellefontaine, Ohio, who kept on hand and sold such books as these. The book is just what the title indicates—the whole Bible history put in story form, suitable for all ages, especially for the young. Every boy and girl should become familiar with the wonderful lives and events of Bible times, how God led His chosen people, the Jews, preparing them and the world for a Savior, revealing Himself to man. There is not simply historical value in being acquainted with Bible history, but there is so much spiritual meaning to it and such precious lessons for us from the lives and characters. One often hears men and women speak of the Old Testament Sunday school lessons being so hard. This would be very much less the case had the story of the Bible become familiar to them in youth. This early knowledge would always remain in their minds and the added meaning one can get in maturer years would be a most interesting study.

Pilgrim's Progress, by Bunyan.—An old and so well known book that one scarcely needs to mention it yet, for fear some might miss this wonderful book it should be mentioned. Pilgrim's Progress of all uninspired books, is said to be the most wonderful book in the English language. It is a book every youth should read. Every parent should see that a good edition is made accessible to his child. The story is very interesting in itself and while reading the story unconsciously the great truths of Christianity are imbibed. There are numerous editions. The one I read was published by Geo. Routledge and Sons, England. Then there

is the Altemus Edition—only 160 pages for 35 cents, a new edition of 320 pages with 127 illustrations for 75 cents, and a Young People's Edition with explanatory notes by Robert Maguire, 130 illustrations, for \$1.25.

Poems Every Child Should Know, by Mary E. Burt.—This is a selection of the best poems of all times for young people. There are 187 poems by about 100 authors. They are mostly short and among them are such as, "The Psalm of Life," "The Village Blacksmith," "Solitude,"—even "Twinkle, twinkle Little Star"—a book well indicated by the title.

Mary Burkhard, Goshen, Ind.

"Wild Animals I Have Known," by Ernest Thompson Seton.—Every boy loves animals and some boys love them intensely. A visit with Mr. Seton to the haunts of Lobo, Silverspot, Raggybug, Bingo, Wully and the others about which he writes in this book will be a source of interest and wonder to every boy and girl. He knows intimately the habits of wild animals and in this book introduces the reader to them in an interesting manner. "These stories are true," is the opening sentence in his introduction.

"On The Indian Trail," by Egerton R. Young.—This is a real Indian story—not the kind that makes your blood curdle because of the terrible massacres, but one which makes temperature rise just a little higher as you follow a young man in his experiences as missionary among the Indians of Northwestern Canada. While the book is not a connected history of his long career as a missionary, it contains a collection of experiences in which his undaunted courage and devotion inspire one to a larger life of service. Juniors will find this book most fascinating.

"In The Tiger Jungle," by Jacob Chamberlin.—Dr. Francis E. Clark says in the introduction to this book, "The very titles of these chapters engage the attention of every reader: 'In the Tiger Jungle,' 'Winding Up A Horse,' 'The Stick-to-it Missionary,' 'Encounter with a Ten-foot Serpent,' 'An Audience With Monkeys,' and others no less striking." Dr. Chamberlin writes out of a long experience and is unusually adapted to present his experiences in an interesting and fascinating manner.

"Uganda's White Man of Work," by Sophia Lyon Fahs.—This is one of the first of a series of missionary books for young people produced for use in Mission Study groups. The author at once takes the reader to the heart of Africa and introduces him to an interview between Stanley and a native chief. Alexander Mackay, a young engineer, is one member of a party, who, as a result of that interview, give their lives for missionary work in the king's realm and

become a great power for good. The story is thrilling from beginning to end. A. M. Eash, Chicago, Ill.

A Missionary Penny, and How it Bought a Baby, by L. C. W.—How a penny, consecrated to missionary uses, taught passionate hearts how to love, reconciled bitterest enemies, sent missionaries to Africa, and educated a little black baby, is the adequate theme of this charming little book. It is a real story, with characters that live before the reader, and act just as one would expect human beings to act. It is written for children, and will grip them powerfully. There is not a dry page in it, and few children who like to read will lay it aside until they have finished it. And it will serve admirably to interest even those who do not like to read.

"Song of the Syrian Guest," by Wm. Allen Knight.—This is an explanation of the 23rd Psalm as told by a Syrian guest in an American home. While at tea with a mother and her two daughters, he explains each image of the Psalm such as, "he leadeth me beside the still waters," "thy rod and thy staff," "thou preparest a table before me in the presence of my enemies," as only a shepherd of the Syrian plains could explain it.

The atmosphere of the conversation and the devotion of the Syrian guest as he paints each picture, will newly endear this psalm to any reader. We behold Christ as the Shepherd of His flock.

Alta Erb,
Hesston, Kans.

Story of the Bible, by Foster.—I can think of no reading matter more suitable for boys and girls of junior age than portions of the Old Testament, especially the stories of our great Bible heroes. I know of no book along this line better adapted to the needs of this age than this book. The interesting parts of Old and New Testaments are given in the form of simple, easy connected narratives, in language easily grasped by the child, yet in its very simplicity impressing forcibly the lessons and truths which are to be gained. Reading and re-reading it at an early age has impressed indelibly on my own life many things which were invaluable during the formative years, and which otherwise I might not have gotten at all, at least not until much later. The book ought to find a place in every home in which there are children.

Story of John G. Paton.—Most juniors like to read thrilling stories of adventure and heroism. The above named book has these qualities, but at the same time it impresses upon the reader God's wonderful power as shown in a life completely consecrated to Him. Alone in the South Sea Islands, except for the savage and cannibal inhabitant tribes, beset by almost insurmountable difficul-

ties, John G. Paton trusts in God and comes out victorious. An inspiring and helpful book for all ages.

Geographical Readers.—I am referring not to any one book in particular, but to a class of books which invariably proves interesting and helpful to boys and girls of junior age. Carpenter's readers have many good points. Such books as "Child Life in all Nations," describing the manner of living in other countries, "How we are Fed."

"How we are Clothed," etc., will afford many hours of profitable and wholesome reading. Books of this type not only give interesting and valuable information, but give the child a taste for the better class of reading matter. In this age when so much of the other type is accessible and even thrown in the way of our children, books of the type suggested above fill a great need.

Vernon Smucker,
Orrville, O.

A TYPICAL JUNIOR'S PROGRAM

A. M. Eash

This is neither a story nor a history. I happen to know a number of boys who are Juniors—real ones—but not a single one would like it if I were to write down everything they think and do during a day of twenty-four hours. By the way, I should have made the heading read, "A Typical Junior's Twenty-four Hour Program," and that is just what I want to write about. Then, also, since I happened to be a boy when I was of junior age and since at present I happen to be in touch with boys more than girls, I should have qualified the subject a little more by making it read, "Junior Boy's."

I do not want you to get the impression that a Junior boy really has a program—the kind of a thing that the leader in your Junior Young People's Meeting holds in his hands while he is leading the meeting so that he will be sure to do everything at just the right time. Junior boys do not need written or printed—or typewritten—programs to tell them what to do next. In that respect they are far ahead of many grown people. They seldom give any thought to what is going to be done next but, like some preachers I have heard of—and some Sunday school teachers too—they depend upon the inspiration of the moment. In one respect they are different because they are usually just natural junior boys when they make their quick decisions and so often the older folks are unnatural and try to do things that somehow do not at all fit into their lives. This boy about whom I am now going to write is a real junior and just as natural as a boy can be. Sometimes he tries to plan ahead but he seldom carries out those plans because they are usually not the natural thing for him.

But, you will want to know who the boy is. His name might be Joe or it might be John. I am sure it is neither Joseph nor Jonathan. Such names are not natural—they are too long and classy. I am not sure of the color of his face nor do I know on which side he parts his hair. Washing his face and combing his hair are not a part of his program—except when he is unnatural. I think, however, his face is white—I know his parents have white faces—but would not

venture a guess at the parting of his hair. Do not blame him if his pants are creased or his coat dusted—he is not responsible for such things. Since he lives in the city, you need not try to locate him except at meal times, during school hours and sleeping hours. He may be at home at other times but, if so, it is not a matter of his choice. The average house is too small for him. I have already seen him in his father's home at different hours from those just mentioned but he wasn't very comfortable. Everything was in his way and he was in other people's way. Poor fellow, I pitied him. Is it right to cage up a bird, or a dog, or a rabbit when they love so much to fly and run and hop? A caged life is not a natural one for them, neither is confinement natural for the boy.

program?" Now, really, I would have you forget that a junior boy ever has any such a thing as a program. He does things—and a great many of them—but it is seldom that he could tell you on Monday just what he will do on Tuesday afternoon or on any afternoon. In fact it is very seldom that he would venture at three o'clock to say just what he was going to do an hour later. Why should he try to plan his time ahead when so many unusual and unexpected things are constantly coming up that he would invariably need to change his plans or else miss the best part of his life. His parents, schools boards and Church officials have decided that there are certain things which he ought to do—even must do if he does not willingly follow their suggestions. These include sleeping and eating at regular hours, attending school certain portions of the day and year and going to Church and Sunday school certain times during the week.

There are some things that to the junior are far more vital than either home or school or church and usually they are the things that come into his life on the afternoons of his school days, on Sunday afternoons, on Saturdays and holidays and on all of his summer and Christmas vacations. Always they include other boys—sometimes only one or two, but more generally about six. The nature of the things depends upon the time of the year, the weather, what some



A group of typical street boys.

I cannot give you his name because he has too many different ones. Father may call him, "William;" sister may call him, "Will;" mother may call him, "Willie;" some of the fellows may call him, "Bill;" but those four names are too restricted for him. He may be "Fat" or "Slim" or "Mike" or anything else except the name that he is known by in his own home.

But you will say, "What about his

other folks are doing and thinking about and a host of other similar incidentals. If there is a fire, a murder, a burglary, he has a splendid setting for an interesting half day's activity. If the neighborhood movie has put on a new program and he can beg, borrow or steal a nickel, he will know what to do. If the weather is warm the river and lake furnish sufficient charm to help him make his plans. The inspirations of cer-



Junior Girls at Pyrographic wood burning.

tain seasons call for tops, marbles, roller skating, skating, baseball, football, etc. He sees older boys "shooting craps" and patterns after them. His field of activity is on the street, in the vacant lot, in the alley, in the park, in the river, at the lake—anywhere and everywhere where there is room for him. If there is no ready place he can soon discover or make one. He is where there is either attraction or room for action. He is seldom prejudiced—whether the inducement is good or bad makes little difference to him. He gives no thought to the outcome of his actions. He does not plan, but acts. He will adjust himself to any environment that furnishes attraction and gives room for activity. He is seldom vicious nor wicked. He is loyal to his chums and a defender of his ideals.

I know that you are wondering why I have written all of this about a junior boy's program and have said so little. I have tried to be true to the boy. He has no set program so it is quite impossible to give one. My reason for saying these things about him is because he is so ready to do the things that are suggested to him and interest him. His willingness along these lines furnishes a splendid opportunity for the Church. If she will create an atmosphere or furnish room for action, the boy will do the things she wishes done. If she fails in doing her part he will exercise himself along some of the unwholesome lines that have been suggested. The boy cannot be blamed for being what he is. He would be otherwise if he were properly provided for. Just as soon as the Church will do her part, the boy will do his. I love him. I have all confidence in him. Even though he has made all kinds of mistakes in

the past and will continue to do so in the future, I have the confidence that he is doing the best that he can and that he will not disappoint us if we give him a fair chance.

Chicago, Ill.

The Lord desires that all men shall be saved, but each one must decide whether he will be worthy of salvation.

The Spirit guides and blesses the children of God.

The Holy Spirit equips for Christian service.

WELL-INFORMED CHRISTIANS IN LUEBO

The following information from the Congo should set at rest all doubts regarding the standards of Christian intelligence which Africans attain before becoming church members:

As far back as 1914 it was regarded as a conservative estimate that as many as 5,000 out of a population of 20,000 under the jurisdiction of the Church at Luebo could read the Bible for themselves, and hundreds of these could write in a fairly creditable manner. It is fair to assume that the number now able to read has reached from 7,000 to 8,000.

Among 15,000 communicants it is estimated that 12,000 can recite more or less perfectly the Westminster Shorter Catechism, with all of its 107 questions. Among the Bakuba, who possess more intelligence than some of the tribes, thirteen more questions have been added to the catechism.

Before an applicant can be admitted into full church membership, he must commit to memory, besides the Shorter Catechism, the first, twenty-third, thirty-second, thirty-seventh, and fifty-first Psalms, the entire Sermon on the Mount, the third and fourteenth chapters of Romans, and the thirteenth chapter of I Corinthians. After all of this has been creditably recited, the applicant is still kept on probation for a period of three months to show by his consistent life that he understands what he has learned, and the seriousness of the step he is about to take.

Where else in the world is found such a high standard required for admission to Christian citizenship?—The Missionary Voice.

It is only by labor that thought can be made healthy.—Ruskin.



Junior Department of 26th St. Gospel Mission (1916), Chicago, Ill.

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

XIX. The Intermediates

Vernon J. Smucker

After the Junior age comes what is usually called the Intermediate or early adolescent period. This takes in the ages from thirteen to sixteen, during which comes that wonderful development of body and mind which leads to the awakening of a larger self and a deeper social consciousness. Many pages might be devoted to a study of the characteristics of this period, but in the brief space here at our disposal we shall note only a few facts as they affect the religious welfare of the boy or girl of this age.

It is not usually possible nor even desirable in most cases to conduct the Intermediate department entirely separate from the main body of the school. The pupil has come to an age when he can appreciate something of the spirit of worship and reverence, such as he ought to find in the adult department. The actual teaching of the lesson must of course be specially adapted to the needs of the intermediate and great care should be taken to have teachers who are sympathetic and tactful, for during this period many a life is made or marred by the influence which a Sunday school teacher exerts over his class.

Since this is an age of rapid development and change it follows that where possible pupils of the same age only should be kept in one class. This would make at least eight classes for the intermediate department, since boys and girls classes should be kept separate. In practice, of course, this number of classes is impossible except in good sized schools. As a matter of fact, however, many schools could profitably divide some of their intermediate classes, since six or eight pupils is about all one teacher can handle properly.

This is the age at which biographical studies appeal more strongly than at any other, and the teacher may very properly emphasize the study of the lives of great Bible characters as well as supplementary work in the lives of great missionaries and religious leaders. In graded lesson courses the lessons for the period generally run something after this order: first year, biographical studies from the Old Testament; second year, biographical studies from the New Testament; third year, an extended study of the life of Christ; fourth year, studies in Christian

living. Since these lessons are not available in most of our schools such studies may be used as supplementary lessons when the Uniform Series does not supply them.

At no time in life is there a greater hunger for reading material than at this age. Books of all kinds are eagerly sought after and the wise Sunday school teacher can have much influence in suggesting and supplying those of the right type. Clean, manly stories, missionary biographies, etc., are especially suitable and helpful. On the other hand the abundance of cheap trashy literature constitutes a menace for the age which may well call for a vital concern on the part of teacher and parents.

The latter years of this age are usually

a period of religious awakening. Statistics show that the majority of all Christian professors had their first definite religious experiences at the age of about sixteen years. This makes the responsibility of a teacher in the Intermediate department especially great. All the teacher's efforts should be centered upon this one thing, that of leading the young soul to Jesus Christ. What a wonderful opportunity, for who knows how much good in turn these young lives will be able to do in future years.

As one author has well said, "The work of the Sunday school centers about the Intermediate department. It is the decision time. We shall bend all our energies first to secure a decision for Christ as a personal Savior and a consecration of heart and will to God thru Christ; then to help the pupil carry out his decision in actual living and doing."

Orrville, O.

A PLACE FOR EVERYONE AND EVERYONE IN HIS PLACE

Mary Blosser

In trying to think of one word which might be used as a synonym for this subject the one which came to my mind most frequently was the one word, **Order**. We cannot think of having a place for everyone or everything and everything in its place unless the thought is accompanied by the picture of a place kept in perfect order. Order is Heaven's first law. In the beginning God looked upon the earth and saw that it was without form and void and immediately He began to arrange and bring order out of the chaotic condition. Without form and void it was not pleasant to look upon. We expect no good to come from a disorderly state of affairs. In the home, school, church, factory, in fact any kind of organization, this is true. If on entering a house we see things in a very disorderly condition we think immediately that there is something lacking if such a state of affairs continues for any length of time. It is impossible to accomplish anything under such circumstances. Unless a school is well organized it is of no value to a community. It must be graded—a place for each child. The work must be kept to a certain standard and the pupils must be required to do their work in an orderly manner. In the Church we have a certain regime to follow. In the factory likewise. Without order there is no large percentage of

efficiency. Order and efficiency go hand in hand. We cannot hope to have one without the other. Especially do we hear stress laid upon efficiency in this age of the world. The person who is able to do the most work with the least expenditure of energy is the efficient person. He does his work with precision and orderliness and is the one who is most in demand everywhere.

What would happen do you think if, in gathering together the great army that is being brought together day by day, there would be a lack of order in the smallest detail? In a short time we would have a great mass of men assembled together, but unless each one would have his particular place and be in it that great mass of men would be utterly helpless. Each man would have his own idea of how things should be carried on and soon we would have a chaotic state of affairs as would be almost unbelievable.

In every organization, large or small, there can be no semblance of success and work accomplished unless that work is undertaken and carried on in an orderly way. Even tho we may wish sometimes that we might be allowed to do as we please, when we please and where we please yet if we stop to think of it such a course would be absurd. It would be breaking one of God's great

laws. We have only to look at Nature and see the necessity and importance of order. Everywhere about us we see it. We cannot get away from it.

The Sunday school is one of the greatest organizations for good in the present day. It is the means of instilling in the minds of all people, young and old, the beautiful lessons we find in the Bible. And in order to accomplish anything we must have a place for every one and every one in his place. One trouble is so many do not realize that there is a really important place for them to fill. But there is. All of us are so apt to shift responsibility to some one else. Let some one else do it, we say, and that is just where we make the mistake. If each one would do what we are capable of doing as well as possible there would be no need of a discussion of this kind.

There are some people of course who naturally fit in better as officers. We usually think the work of the superintendent is to conduct the Sunday school, and so it is. But when that is done is his task completed? Others make better teachers. Still others must be learners and listeners. Let us not think that we are unnecessary to a Sunday school just because we are neither officers nor teachers. One of the first things we must realize is this—we cannot have a Sunday school without pupils. A class of one or two is neither interesting nor profitable. It is a part of the teacher's work of course to see that he has pupils, but on the other hand the pupils must see the necessity of their being there every Sunday and taking part in the class. A Sunday school without pupils is a failure.

And not only is attendance necessary but the pupil must take part not only in the class but in the devotional and song service as well. A devotional service to which each one gives attention is much more inspiring, and to be reverent during the reading of the Word and prayer should be a matter of course to all of us. Further, how much inspiration do we get from a song when only a few sing. To sing one song with understanding and feeling is worth more than an hour's singing as we sometimes hear it. And that is something all can do. It may seem a small thing but a song rightly sung often changes the atmosphere of a whole meeting.

Then, too, each one can and should have a place in the lesson study. We feel perhaps that what we might have to offer would be worth nothing, but there are questions to ask if we do not know. A number of questions pointed and well put go a long way toward making the study of the lesson interesting. The old excuse that we have not studied it does not stand. And if we do know we have answers to give. It certainly is not very encouraging to the teacher who asks questions and fails to receive answers. We should be ready

to give the thoughts that come to us in our weekly study of the lesson. This is another very important thing. As we said before, a Sunday school without pupils is a failure and a Sunday school with pupils who do not study comes very near being a failure, too. We depend perhaps on getting something out of the reading of the lesson at Sunday school, but that is a poor way. It would be much more interesting both for the pupils and the teacher if all would study the

I AM THE MISSION STUDY CLASS

I am the Mission Study Class, join me.

Since the time of my birth I have helped others.

I was born of the craving for wider knowledge, more efficient work, and deeper spirituality.

My footprints are found in many churches.

I am a dynamo of missionary enthusiasm, sending out power through every department.

I am glad when I mingle with the young people in Christian Endeavor Societies, for I help them reach the "Efficiency Standard."

I am found in many Sunday schools, always in those doing the best work.

I give information at Men's Brotherhood meetings and help them to know world affairs.

I even enter colleges, yea, and may be found in many homes.

I consist of a few congenial people, preferably from four to twelve.

I meet once a week for one hour at each session, for a course lasting from six to eight weeks.

I dispel ignorance, remove prejudice, overcome indifference and arouse interest.

I stir people to action.

I increase and vitalize prayer.

I encourage benevolence.

Give me a chance and I shall be a great blessing to you.

—Missionary Educational Department, United Brethren Church.

lesson carefully during the week and be willing to express our opinions on any questions that may come up. If we can't study we can read it over carefully.

Another way in which all of us can help to fill our place is to give attention to the lesson recitation. If one looks here and another some place else and some one else listens to what is being said in the next class the teacher's efforts, no matter how sincere, will prove futile.

Another thing that all of us can do is to help make the stranger and newcomer feel that he has a place with us if he cares to have one. Invite and encourage those who do not attend Sunday school any place to be with us and by so doing we not only make them feel that they have a place with us but at the same time we are filling our own place. Have you ever felt after having attended services at a strange church that you never cared to go there again? Perhaps it was because no one welcomed you and asked that you come again.

So we see there really is a place for each one of us to fill. Now what would happen if every one were to occupy the right place? The officers would not be merely conducting the Sunday school, but they would make the office more than that. By studying the needs of the place they would find out how more might be accomplished. The teacher would read and study the lesson using different methods of making it interesting. The results of a well taught lesson are often the best advertisements for a Sunday school. If a pupil on leaving tells some one else how much he likes it, how interesting it is, etc., the other person will be very likely to feel that he wants to attend that Sunday school too.

The pupils would be regular and prompt in attendance. Anyone knows how much it detracts from the interest of the lesson to have people continually coming into the class late. And if every one is in their place on time how much better the devotional and song service goes. It could then be made the source of real inspiration.

Pupils and teachers would have well prepared lessons, each one taking part asking and answering questions. All this would make every one feel like being there and strangers hearing of it would enjoy coming too.

As a result we would have an ideal but not improbable Sunday school, and as a result of the Sunday school work we would see growth in the Church. Sunday school growth means Church growth. We would have a community of people who attend Sunday school and church—consequently a community of moral, spiritual and mental growth.

It is worth while then, is it not, to have a place for every one and every one in his place? It requires effort of course. Nothing can be accomplished without it, but after all each one is required to fill only one place and any of us are able to do that much for the sake of more efficient organization to further the cause of Christ.

Rawson, O.

It is the mark of a really great and noble heart to show gratitude for kindnesses that have been received.

CURRENT EVENTS

The Peace Conference.—Recent newspaper reports indicate that the peace treaty may be signed before April. The first work of the Peace Conference was the drafting of a constitution for a League of Nations. While this was being drafted various commissions were engaged in investigating and considering the various claims of the different nations and formulating suggestions for the solution of the numerous and perplexing problems to be settled by the Conference. When the League of Nations constitution was drafted and approved the Conference got down to work on the peace terms with the result that the general terms of peace have been now outlined and agreed upon. These will be submitted to the German delegates for signing. No discussion with a view of changing these major terms will be allowed, but Germany will be asked to accept the terms. Following are some of the principal terms of the treaty decided upon by the Conference, as reported by an American correspondent now in France.

Germany will stop at the Rhine river and the old western frontier of Poland, preceding the first partition of that country in 1772, will be re-established. Germany will lose the Danish-speaking populations of Schleswig and the Polish-speaking populations of upper Silesia. She may acquire the German-speaking regions of Austria. In other words she will lose between 60,000 and 70,000 square miles of territory with a population of between 14,000,000 and 15,000,000. She will acquire between 20,000 and 30,000 square miles, with a population of 7,000,000. In the territory she will lose are the great iron and coal deposits and her great iron industries. She will not be allowed a standing army of more than 100,000 men made up of enlisted men to serve for twelve years. Her navy will likewise be restricted. Other restrictions are to be imposed to prevent Germany from reviving the militarism of the past. The reparation damages she will be asked to pay have not yet been fixed. On the west bank of the Rhine a republic is to be established which may ultimately return to Germany.

In addition to these terms are numerous other matters that have to be settled. A number of boundaries have to be fixed over which there is some dispute. A number of small states will be established. But the chief concern of the Conference now is to settle the principal terms of peace with Germany and come to an agreement on these minor questions

later. Recent developments in Germany seem to make it imperative that Germany be given the terms of peace as quickly as possible in order to enable her to stabilize economic and political conditions that are now in a state of chaos.

Germany.—Recent reports coming from Germany reveal a reign of chaos and terror. A short time ago the radical Socialists, known as Spartacans, under the leadership of Dr. Liebknecht and Rosa Luxemburg, attempted to overthrow the Government now in power. The attempt failed and the two leaders were slain. A second, and more determined effort is now made to oust the government. Desperate fighting has taken place in Berlin, and at this writing (Mar 12) the struggle is not yet ended. For a time indications were that the Spartacans might succeed, but recent reports indicate that the Government is gaining the supremacy. Berlin is said to have suffered considerable destruction of property as a result of the bitter fighting between the contending forces. Both sides used airplanes and dropped bombs upon the city, and planes with sharpshooters flew over the city to destroy machine-gun nests of the Spartacans on the roofs of buildings. No quarter is given in the fighting, men being cruelly put to death. Government troops put to death at once all prisoners taken from the Spartacans, and the Spartacans show no mercy to those who fall into their hands. Most of the fighting is now in the suburbs of the city. Stores have been plundered, railroad traffic into the city was at a standstill when the struggle was at its worst. In the districts still infested with the Spartacans it is almost impossible to send food supplies and the populace is in danger of starving. Reports indicate that the firm manner in which the Government is dealing with the situation and the extreme cruelty of the Spartacans is winning the support of the people and thus giving the authorities greater power. The outcome of the struggle is awaited with interest by those who are laboring to establish peace among the nations.

The League of Nations.—A topic of absorbing interest today is the proposed League of Nations. President Wilson returned from Europe the latter part of February with a draft of the Constitution of the League. He spent a busy week in America attending to his official duties

and then returned to France to resume his work at the Peace Conference. While here he made several public speeches in which he discussed the League of Nations and urged that the nation support it. He gave a dinner to which he invited the members of Congress on committees dealing with foreign relations at which the League was discussed, but he failed to convince a number of them that the United States should enter the League under the conditions outlined in the constitution of the League. So strong is the opposition to the present plan for the League that thirty-nine members of the next Senate signed a paper pledging that they would not support the plan if it comes before the Senate for ratification. This is a sufficient number to prevent ratification. President Wilson in an address in New York just before returning to Europe held up to ridicule those who oppose the plan and stated that he will return to France with the assurance that the United States favors the present plan of the League. This stirred the ire of the opposition and has aroused a heated discussion of the question on the platform and in the press. A number of newspapers are giving much space in opposition to the present plan of a League. The outcome is awaited with interest.

Use for Poison Gas.—When the war ended the question arose what to do with the large quantities of poison gas. It was thought that these gases could not be used in any industry and hence to dispose of them without injury to animal or vegetable life was a matter of concern. One of the deadliest of poison gases used in the trenches, phosgene, has been found to have a powerful bleaching effect on quartz sand discolored with iron oxide. It is used in glass factories for bleaching quartz sand with the result that glass for lenses and other optical purposes is now made of crystal clearness. In April, 1917, when the United States entered the war, 2,000 pounds of optical glass was needed a day, but only 250 pounds a month of one kind of glass could be supplied. The use of this gas now makes possible the manufacture of 120,000 pounds of optical glass now produced in this country. It is asserted that in the United States better optical glass can now be made than was ever manufactured in Europe before the war, and that it can be turned out in 24 hours, 12 hours less than overseas.

Training the Maimed Soldier.—When the United States entered the war there was not only a need for men to fight, but skilled men, such as mechanics, carpenters, machinists, plumbers, engineers, etc. The need of such skilled labor exceeded the supply and as a consequence the government established hundreds of vocational schools thruout the country and by intensive training fitted thousands of young men for positions requiring special training. Now the government has gone a step farther and is helping the soldiers, who return minus arms, legs, blind, or otherwise incapacitated, to fit themselves for some vocation in which they can earn a living so that they will not be a burden to their relatives and friends or the government for supporting them, but also that the soldier may be reconciled to his unfortunate condition by affording him the opportunity of earning his own living and not be dependent upon any one. Congress authorized the Federal Board for Vocational Education to study the situation and take such steps as may be necessary to help these maimed soldiers. Within six months after the passage of the act 12,600 disabled soldiers had registered for training in the various courses offered. Men are carefully studied in the light of their former training with a view of fitting them for a position best adapted to their disposition and disability they are now suffering.

France Preparing for Tourists.—As soon as peace is restored it is anticipated that large numbers of American tourists will go to Europe to view the battlefields there. Enterprising Europeans are building hotels at strategic points adjacent to the battlefields for the entertainment of tourists. These will be ready by June. The old trench line from Nieuport to the Swiss border has been divided into twenty tourist sectors. Each is mapped with extensive reading matter describing the fighting done in that particular district. It is thought that three of these sectors will be of primary interest—that including Chateau Thierry, the Argonne sector, and Verdun the scene of desperate resistance of the French against the German attacks. A special feature of interest in the Argonne sector is the two-story underground palace of Prince Eitel Friedrich, a son of the Kaiser. It is fitted with electric lights, tiled bathrooms, sumptuously fitted living rooms and kitchen. Nearby is a theatre fully equipped, designed for the use of the Prince and his officers.

Coming—A New Ford.—A recent decision of the court requires the Ford Motor Company to distribute about \$19,000,000 of profits among the stockholders instead of putting it into the business. Of this amount Mr. Ford will get about \$12,000,000 as his share. Because of the attitude of the stockholders who took the matter to the court he says he cannot

put the money back into the present company. Consequently he is designing a new automobile which will sell for \$250 to \$350, and for the manufacture of which he is organizing a new company into which he will put his share of the divided profits. He will retain his interests in the Ford Motor Company. It is announced that when the new company will be in full operation possibly 200,000 workers will be employed. It is planned to have manufacturing plants in different parts of this country and other lands. His purpose is to make a serviceable automobile so that every family can have one. The design for the new automobile is nearly completed, it is said.

To Tunnel English Channel.—A high British official announced to the House of Commons that England was considering immediate construction of a tunnel under the English Channel to connect that country with France. The tunnel will be twenty miles in length. Work on the tunnel is to begin at once in order to give employment to thousands of demobilized soldiers who are without employment. For a century this project has been considered time and again but always met with formidable opposition. Just prior to the recent war it seemed as tho the project would soon become a reality, but the outbreak of the war again killed the plan. During the past four years England and France both wished many a time they had the use of such a tunnel. Had it existed Belgium might not have been overrun by the Germans, for a tunnel would have made it possible to rush men and supplies across the Channel more rapidly. The cost of the project is estimated at \$60,000,000.

INTERESTING FACTS AND NEWS ITEMS

The Belgian government has decided to maintain Ypres, the scene of several great battles between the British and Germans, in its present ruined condition as a permanent memorial of the war.

The subsistence division of the War Department estimates that during the nineteen months the United States was at war 3,000,000,000 meals were served to American soldiers. When the armistice was signed the army was consuming 10,000,000 pounds of food daily and over 1,000,000,000 pounds were in reserve.

In its annual report to Congress the Farm Loan Board recommended the modification of the federal Farm Loan Act so as to make the minimum loans \$500 instead of \$100 and the maximum loans \$25,000 instead of \$10,000.

The 1917 cotton crop of the United States was over 11,302,300 bales of 500 pounds each, netting the growers \$1,532,690,000. The cotton seed from this crop amounted to 5,040,000 tons, valued at \$333,550,000. The world production of lint cotton for factory use was estimated at 17,410,000 bales.

The Department of Agriculture reports that last year 36,000,000,000 cigarettes were manufactured in the United States, or four times as many as seven years ago.

A British official in India reports that over 26,000 persons in British India died from snake bites or were killed by wild animals in 1917. During the year 73,900 snakes were killed, 1,295 tigers, 6,000 leopards, 2,700 bears and 2,100 wolves for which rewards amounting to more than \$55,000 was paid.

In an experiment American ingot iron was annealed in hydrogen gas for three hours at a temperature in excess of 1600 degrees, Fahrenheit, after which it was found to be about as soft as ordinary copper and could be cut with a knife.

The ten-year sentence of Eugene V. Debs, Socialist leader, for violation of the espionage act was unanimously upheld by the United States Supreme Court.

Japan expects to use airplanes to subdue the head-hunters of Formosa. It is claimed that no economic development is possible until these aborigines are subdued.

Since the beginning of the war the Japanese have become a nation of bank depositors. Ten years ago \$60,000,000 was in the banks, deposited by 6,900,000 people. At present 18,596,000 people have \$275,000,000 on deposit.

The French Government has leased a \$1,000,000 mansion with forty rooms and gorgeously furnished, for the exclusive use of President Wilson during his stay in Paris while attending the Peace Conference. The adjoining house will be occupied by special police and fire fighters.

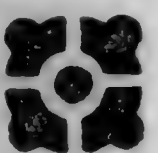
Nearly 19,000,000 votes were cast in favor of a German republic, and about 4,000,000 in favor of the government of the Kaiser.

A new 3-cent postage stamp, to be known as the Victory postage stamp, has been designed and will soon be on sale. It is issued for the purpose of commemorating the conclusion of the war.

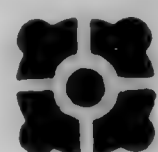
Former Emperor Charles of Austria-Hungary is reported held a prisoner in the castle outside of Vienna under guard of Socialists. It is said the emperor and his family would like to come to America as an ordinary civilian. Most of his fortune has been placed in this country.

The Senate of the next Congress will be made up of 49 Republicans and 47 Democrats; the House will have 238 Republicans, 193 Democrats, 2 Independents, 1 Prohibitionist and 1 Socialist. It is possible that these figures will be changed a little as the result of contests.

Chicago reports several deaths from a strange malady resembling the dreaded "sleeping sickness" of Africa. A number of cases are reported in the city. Several cases have also been reported from Camp Lee, Va., and Kansas City.



MISCELLANEOUS



"SEVENTEEN-YEAR LOCUSTS" DUE IN 1919

"The most interesting insect in the world" will be seen this spring and summer, perhaps in very large numbers, over large areas of the United States, says The Weekly News Letter of the United States Department of Agriculture. The insect referred to is the periodical cicada, commonly misnamed the seventeen-year locust, to which some mystery has always attached and around which many superstitions have gathered. The periodical cicada spends either seventeen years or thirteen years, lacking a few weeks, in slow development underground. Then millions of individuals attain maturity almost at the same moment and emerge for a noisy and strenuous existence above ground, terminating in exhaustion and death after about five weeks. During that period, the females lay their eggs by chiseling grooves in the small branches of trees. This results in apparently great injury to forest, orchard, and other trees, but, says The News Letter, "the fear aroused is out of proportion to the real damage likely to be done." Little permanent injury is wrought except to young orchards and nursery stock, and even in these cases precautionary measures can be taken that will obviate most of the injury. While the periodical cicada appears in some portion of the United States in almost every year, the 1919 swarm is expected to be one of the most numerous, as it will include the largest brood of the seventeen-year family and a small brood of the thirteen-year family. There are thirty broods in all. We read on:

"The United States Department of Agriculture has long kept close check on all of the broods of both families and is able to say with almost complete accuracy just when and over what territory any brood will appear. The work of classifying and locating the various broods with their periods of recurrence began a long while ago and was attended for some time with considerable confusion. It was generally believed that the period of recurrence was seventeen years, but every once in a while there would be an outbreak that failed to coincide with any possible seventeen-year period, and investigators were getting different results, with periods apparently ranging all the way from ten years to seventeen years. All this work was done on the assumption that all periodical cicadas were alike, and the records were

getting decidedly snarled before the discovery that the thirteen-year family is separate and distinct from the seventeen-year family.

"The honor of this discovery belongs, perhaps, to Dr. D. L. Phares, an independent investigator of Woodville, Miss., who, on May 17, 1845, published in the Woodville Republican an article in which he asserted the existence of a thirteen-year family, and elaborated the belief that most of the locusts in the Southern territory were of that family. However, the paper in which he published his report was of limited and local circulation, and knowledge of the discovery did not gain currency. At about the time Dr. Phares made the investigation that led to the discovery of the thirteen-year race, similar investigations were in progress by Dr. Gideon B. Smith, another independent investigator of Baltimore, Md. Dr. Smith left an extremely valuable manuscript, which was never published, in which he stated the same conclusion as did Dr. Phares. There is evidence, however, that Smith had been in correspondence with Phares and that he at first rejected the evidence of the thirteen-year family and accepted it only after several years' additional investigation. The fact was not definitely accepted until 1869, the year following the greatest locust outbreak, when Dr. B. D. Walsh and Prof. C. V. Riley recorded the investigations that became the basis of the accumulated knowledge of the Department of Agriculture.

"With the existence of the thirteen-year family definitely recognized, the work of mapping the various broods was greatly simplified and in no great time was made complete. The perfecting work was done very largely by Dr. C. L. Marlatt, now chairman of the Federal Horticultural Board, and for many years connected with the Bureau of Entomology of the United States Department of Agriculture. Dr. Marlatt renumbered the broods and mapped the territory in which they occur, and references to them now usually are made in Marlatt nomenclature rather than in the older nomenclature of Walsh, Riley, Smith, and Phares.

"The two broods due this year are Brood 10, which belongs to the seventeen-year family, and Brood 18, which belongs to the thirteen-year family. The former will appear mostly in Northern territory.

"Brood 10 has the widest distribution of any brood. Beginning at the eastern extremity of Long Island, it sweeps west and south to the Mississippi River at

Cairo, Ill., and extends as far north as central Wisconsin and as far south as middle Georgia, with some isolated colonies as far northeast as upper Vermont, and one as far west as the boundary-line between Iowa and Nebraska. The whole or portions of twenty States are included within this range. There are three regions of greater occurrence, one covering New Jersey, Maryland, and eastern Pennsylvania, another covering all of Indiana, the greater part of Ohio and southern Michigan, and a third covering western North Carolina, eastern Tennessee, and northern Georgia. The records of this brood have been kept from 1715 to 1902, the date of its last appearance. In 1902, for the first time since very careful study of the cicada began, it was not accompanied by a thirteen-year brood, and its actual range was more nearly determined than before, altho the old limits of distribution were pretty generally confirmed. In the regions of greatest occurrence this brood will probably appear in dense swarms here and there, but will not cover the territory uniformly.

"Brood 18, the thirteen-year brood, that comes out this year, is comparatively a small brood and is made up of scattered colonies rather than of the dense and compact swarms that mark the larger broods. Five States are affected by it—Alabama, Georgia, North Carolina, South Carolina, and Tennessee; but it touches only limited areas of these States. In Alabama only two counties are affected, Lowndes and Montgomery. Georgia counties affected are Cherokee, Cobb, Gordon, Oglethorpe, and Screven; North Carolina counties are Anson, Lincoln, and Moore. In South Carolina, only one county, Edgefield, is affected. The Tennessee counties touched are Carroll, Dyer, Lauderdale, Lincoln, McNairy, Madison, and Stewart. This brood is an unimportant one and will probably appear in such scattering numbers as to generally escape observation.

"Overlapping of the two 1919 broods will occur only in the States of Tennessee, North Carolina, Georgia, and Alabama. The locust population will not be so dense along the border-line between the two races, neither will it be so wide-spread as in 1868, but it will be, nevertheless, one of the large locust years, unless weather and other conditions should serve to check the outbreak. It sometimes happens that a late spring freeze over varying areas destroys the greater part of the locusts before the time arrives for depositing eggs, and

other natural causes frequently tend to diminish the possible devastation."

The appearance of the cicada may be expected during the last week in May or the first week in June. A month later, the deposition of eggs in branches will have become general. The putting out of young orchards this spring is to be discouraged. Such plantings, The News Letter says, should be deferred until fall, when danger from the great cicada swarm will be past, and young trees already planted should not be pruned this winter or spring. Some other ameliorative measures are recommended, such as hand-picking the insects from young trees, sprays at the time of emergence, and whitewashing of trees at the beginning of the laying period.—Selected.

THEN AND NOW IN SANARATE

Sanarate, Guatemala, is a town of some four thousand people, ignorant, superstitious and fanatical. Several years ago a native Christian pastor paid a visit to this town and was stoned, and the house in which he preached was nearly destroyed. Since that time colporteurs have stopped there from time to time, and literature has been sent out from the Guatemala Mission Press. Last August two missionaries essayed to hold a meeting in a liquor storehouse, when about one hundred and fifty came inside, while six hundred vicious fanatics stoned the building. It was necessary to get the police to protect the house where the missionaries were to sleep. The following night the magistrate was on hand with his soldiers, but the school room which had been promised for the meeting was not available, because the school master was drunk. The priest also was frequently drunk, and as a moral uplift to his people, his influence was nill. The Gospel is the only hope for this town. Last October, the same missionary visited the place, baptized nine persons and organized the Evangelical Church of Sanarate. Recently news has come that the local priest is in disgrace, and that the door is now wide open for the Gospel. A native evangelist is on his way there to conduct regular services.—Selected.

The growth of the S. S. movement in America has been extraordinary. At Chicago four years ago there was reported an enrollment of 18,441,000. Since then there has been an increase of 2,208,761 in membership, and 21,518 new schools were started. The total membership today is 20,649,797. In the last four years 1,582,575 S. S. members have joined churches. There are now about 104,641 organized Bible Classes, of these 64,641 belong to the Adult Department, and 40,000 to the Secondary Division. And let us not forget the Master's "little ones," 1,360,000 on the Cradle Roll.

OUR EDUCATIONAL OBLIGATION

(Continued from page 114)

days. Such contributions must be cherished as a valuable heritage in its service to future student generations. Furthermore, by raising its standards the institution reflects more creditably upon its Alumni just as a lowering of its standards brings reproach upon every one who has ever been connected with the institution. A college that takes its obligations seriously will always remember its alumni whenever any vital considerations affect the welfare of the institution.

The obligations to the donors is twofold. In the first place the purpose of the donation is to give the institution greater opportunities for service. This must be the aim of the institution, therefore, in the utilization of such funds. It is just as important, however, that the wishes of each donor be carefully respected so that the particular ends which prompted the contributions will be properly served.

Every community has its own particular problems and the college is an integral part of the community, it can be reasonably expected to cooperate in maintaining the very best in the community life. This should be considered an opportunity for service but is none the less an obligation which rests upon every educational institution.

Every student who enters college establishes a relationship between the parents and the institution, which brings with it mutual obligations. The parents expect the proper environments and safeguards for the development of ideal manhood and womanhood and in making the necessary sacrifices for the education of their children, they expect them to return well qualified to enter upon the duties of life.

The prospective students, even, have a right to consider the college under obligations to them. In their aspirations they look forward to the time when they will come under its influence. Consequently they expect it to continue its valuable services so that they too might receive the benefits of the training which has been given to others.

These are some of the many obligations which are constantly making their appeals to those who are responsible for the proper development of an educational institution. In determining the policies for a denominational college the Church must give sympathetic consideration to all these obligations. It is true that the Board of Education is delegated to conduct the educational work of the Church. Every Board, however, reflects to a certain extent the ideas and sentiments of its constituency. The Board of Education is under obligations, therefore, both to its constituency and to those whom it desires to serve by means of its educational institutions. The Board, in turn, passes some of these obligations on to the fac-

ulty and student body for their realization. Unless they cooperate to maintain the proper ideals and standards for their institution, the Board is helpless. This gives both the faculty and student body a serious responsibility. It is evident, therefore, that it is only by the most careful cooperation of the Church, the Board of Education, the faculty, the student body, the alumni, and others who are vitally concerned in its welfare, that a denominational college can properly discharge its manifold obligations and carry out the purpose of its founders. Goshen, Ind.

INTERESTING FACTS AND NEWS ITEMS

The annual report of the Bell Telephone Company shows that at the end of 1918 there were 10,992,325 telephones connected with the Bell system. The wire mileage owned by this company was 23,281,150 miles, 94 per cent of which is copper, and 60 per cent under ground. The net earnings of the year were \$54,293,016.

The War Department sold 85,000 captured German helmets for \$1 to the publicity director of the Liberty Loan. They will be used as prizes for Victory Liberty Loan workers in the forthcoming campaign. When lawyers declared it was illegal for the government to give away any materials the above plan was agreed upon.

A. Mitchell Palmer of Pennsylvania was appointed Attorney-General of the United States to succeed Mr. Gregory resigned.

Farmers of Utah to the number of 1703 used 100,861 pounds of poison bait last year for the destruction of rodents. The estimated saving in crops is \$702,000.

COMFORT FOR THE CROSS-BEARER

By Sallie E. Moyer

The title of this book suggests the nature of its contents. The circumstances under which the book was published appeal to every lover of suffering humanity. For over twenty years the author has been a helpless invalid, depending upon the painstaking care of a devoted mother and the help of sympathizing friends for support. Thru sheer force of will power and desire to make her contribution towards her own material support and the comfort of other sufferers she wrote the book bearing the above title. Those who purchase the book will not only be the possessors of a book that has brought comfort to many a cross-bearer but will also lend a helping hand to one who will appreciate the encouragement thus given. There are yet 500 of these books to be sold. Retail price, \$1.00. Postpaid. Send your orders to Menonite Publishing House, Scottsdale, Pa., or to the author, Sallie E. Moyer, Perkaspie, Pa.

V. IN PERU

(Continued from page 99)

"Let us see now what these heretics do to get out of their prison, and see if they will learn not to be so stubborn!"

There was no other way of getting out but by that door. There were a number of windows, but they were very high, and, besides, they had gratings. One of the brothers, named Mr. Manuel Rubio, did not come to the meeting that night. About nine o'clock he had a desire to come, but said to himself: "It is very late; the meeting will be over now." Notwithstanding, it seemed that something told him to go to the hall; and so he just put on his hat and came. On reaching the door he heard us singing a hymn. He wanted to come in, but noticed that the door was locked with a padlock on the outside. He could not imagine what had happened, and then the thought came—"Without doubt some enemy has done this," and, feeling around in his pocket, he discovered a key that unlocked the padlock. He opened the door. The priest, who was observing on the opposite sidewalk, lifted his hands to his head, exclaiming: "These heretics have the devil's protection!"

Cast into Prison

A little later, in January, 1890, leaving the work with the most experienced ones, we took a journey from Callao to the port of Mollendo, with two colporteurs, J. B. Arancet and J. Q. Illescas, with the idea of visiting the towns to the south of Peru. I sent brothers Arancet and Illescas to a town near Mollendo while I went to Arequipa, the second city of Peru and the most fanatical in the country.

Brothers Arancet and Illescas miraculously escaped being killed by stones thrown by a large group of people which rose up against them. I was not many hours in Arequipa when, standing in the door of a house, reading the Bible to a family and explaining it to them, I happened to notice Bishop Huerta passing by, and on seeing me he ordered a policeman standing on the corner to take me prisoner, saying that he would send a note to the Chief of Police. The policeman came and said: "I have an order to take you prisoner." "An order from whom?" I asked. "The Bishop." I replied, smiling: "What a strange thing! I never saw a policeman at the command of a bishop." He was somewhat ashamed and replied: "I am not, sir; I shall call an inspector to see what he says." He blew his whistle. An inspector came and he told him what had happened. Then, turning to me, the inspector said: "I do not know what to do. The order is not legal. We had better both go to the administration building and see what they have to say."

When we reached the place the bishop was there seriously accusing me of introducing secretly immoral and corrupt books. The mayor, without lawful pro-

ceeding, ordered the capture of my books and putting me in prison, which they at once did. Nineteen days passed while they were going through their lawful proceedings and investigations. This was in February, 1890. I considered it my duty under such circumstances to preach the gospel to the prisoners and to the soldiers that were guarding me. Many of them were interested. The one who had showed the greatest interest was the inspector who had taken me to the prison.

Arequipa is situated at the foot of a volcano. A few nights after I was imprisoned there was an earthquake so severe that there was a panic among the prisoners and soldiers. In the morning when the excitement was over they were talking one with another and saying: "Didn't you notice that that man did not move from his place and was not at all afraid? It seems as if he had something that we do not have."

It was about eight o'clock in the morning when the mayor came to the prison bringing a telegram that he had just received from Lima, from President Casares, ordering my immediate release. The inspector was in the door awaiting me. He congratulated me and embraced me. Then, taking me by the arm, he led me to his house, where he presented me to his wife. They treated me to a good breakfast, which I enjoyed. Then I bade them farewell, commending them to the Lord, and I have never had the pleasure of seeing them again.

On returning from our trip, overflowing with blessings, we had a visit for several days from Dr. Charles Drees and Mr. Milne, which was a great blessing to us.

(To be continued)

THE MORNING PSALM

(Continued from page 109)

2. Confidence.
 - a. Give ear, Hearken.
 - b. My voice shalt Thou hear.—v. 3.
 - c. Will direct my prayer unto Thee and will look up.—v. 3.
3. The assurance of faith.
 - a. Will come into Thy house in the multitude of Thy mercy.—v. 7.
 - b. Thou, Lord, wilt bless the righteous.—v. 12.
- III. The Petitions of the Morning Prayer.
 1. To be led in righteousness.—v. 8.
 - a. God has no pleasure in wickedness.—v. 5.
 - b. The foolish shall not stand in His sight.—v. 5.
 - c. Workers of iniquity are hated.—v. 5.
 - d. Liars shall be destroyed.—v. 6.
 - e. Bloody and deceitful men are abhorred.—v. 6.
 - f. Enemies take advantage of the failings of God's children.—v. 8.
 2. To be delivered from evil men.—vv. 8-10.
 - a. They cannot be trusted.—v. 9.
 - b. They are to be delivered to the judgment of God.—v. 9.
 3. To be made to rejoice in the blessings and providences of God.—vv. 11, 12.
 - a. Because their trust in God has proven a blessing.
 - b. Because their love to God brings joy.
 - c. Because God is their salvation.

ECHOES OF LIFE

(Continued from page 98)

written the element of uncertainty in so many places about us.

If it were not for the element of luck it surely were not fishing. Let me say that generally "Luck" is just "pluck" with the "p" left out.

But why do you talk to me about fishing, I hear you say? Listen, then, friend, for many reasons, but this time particularly for the fact that once in a while when you may need a rest from physical and especially mental fatigue there is no better place to soothe your nerves, to calm your turbulent soul and to forget those perplexing problems that may have wearied you many nights than by the constant brook trying your luck. You know there is no better place to get in close comforting touch with the Master than out with Nature by the side of the murmuring brook. Even Jesus seemed to know that the sea is quite a favorable place for retirement and tho we never read that He fished it is very probable that the disciples did while with Him on such occasions.

And, friend, when you need a real rest, one that heals weariness and restores strength, take a day off and go to the brook. If possible take your best companion and the children with you and just launch yourself into the realms of Nature and see how readily all perplexing problems vanish away. Really life would be much more worthwhile if once in a while we would just let our work drop for a day, take a little fishing trip and be content where luck brings its own to you as it deems best. How ma and the kiddies would enjoy it with you and life would take a different aspect the day after your return home. If you doubt my assertion try it and find out. However, you may probably want to take two or three such little trips after once you learn to know their value instead of only one.

Friend, try it. Try it, I say, this summer when in need of a vacation. Try it when you feel things going against the grain; try it when you feel the need of Nature's ministry—try your luck at the fishing game and even tho you never catch a fish you will have the best luck in all the world for you won't lose anything and you will catch the biggest draught of Nature's blessings you have ever caught. West Liberty, O.

PRINTED PENCILS

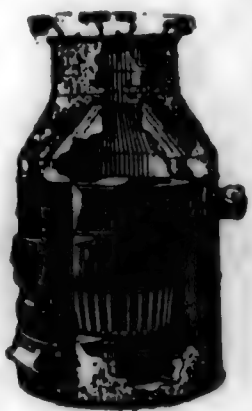
Containing Scripture Verses, with or without name of Church or S. S. Help solve publicity problems, personal work. Stamp brings samples.

Gradill & Co.,

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No Pipes!

Here's a furnace you can install in any house, new or old, at small expense. You don't have to cut holes in your house and there are no pipes to buy.



One register heats your entire house comfortably. No coal or ashes to carry up and down stairs.

No cold bedrooms. The



Burns coal, coke or wood. Installed in one day. Saves one-third your fuel bill. Fire pot guaranteed for 5 years. Write us for catalogue and special offer. References and testimonials furnished.

C. A. BRILHART
Scottsdale, Pa.

The United States Secret Service was 250,000 strong during the war. The Bureau of Investigation of the Department of Justice received more than 1500 complaints a day.

More than 6,000 Frenchmen prominently engaged in educational pursuits have been killed on the battlefield.

COVERING GOODS

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Thought will not work except in silence—Carlyle.

CHRISTIAN MONITOR

MAY, 1919

FRET NOT THYSELF

"The little sharp vexations,
And the briars that sting and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce knew what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song."

SELECT READING

ECHOES OF LIFE.

What Have You for Sale?

Clayton F. Yake

Somewhere back in those boyhood days of mine I can recall one of the delights that always came to us school boys in late winter or early spring when somewhere in the vicinity a farmer about to change his location or discontinue his agricultural pursuits had a public sale, and we boys were given permission to attend. Weeks before the time came we made preparations for the wondrous occasion by saving our pennies. That was a real experience, too, when with coppers jingling in our pockets we could walk sedately up to the huckster and purchase the best things in the world then—candies, a cent's worth of peanuts and pretzels, or if we had been very economical probably an oyster soup with a dish of crackers to "warm up," the day being cold. Those were realistic days and times and every one of us felt the man-spirit ecking in us.

Well do I recall how we wanted to be there in time for the very beginning, always exerting our utmost locomotion ability—running—when once on the way to the place of sale. Upon arrival we would take a general survey of the situation, find out where the sale would be called so as to be sure to take in the first part of the program.

And then came the thrilling, fascinating cry of the sale caller: "Ooooooh Yeeees! and another Ooooooh Yeeees! Ladies and gentlemen please draw this way and hear the conditions of this sale." How that call would involuntarily draw you to the auctioneer I don't know, but I know that it did me. Whether you willed to move or not I know that everybody just bent their way toward the direction of that call. As a boy then, and even now when in the realms of memory, I hear that long drawn "Oh yes!" there creeps over me a peculiarly inspiring sensation impossible to describe except that it has one characteristic all its own—it is impelling.

And then as I watched one by one all the innumerable, indescribable and oft-times anonymous articles go under the auctioneer's hammer there was a certain curiosity aroused in me that held me spell-bound: What comes next? What does Sam Jones want with that? I wonder who wants all this stuff anyway? etc. For hours such questions filled my mind and I wished a many a time I could be privileged to bid on some prized article. Often have I wondered too how they could ever

sell all the "stuff," but invariably, unless purposely withheld, there was a buyer for every article if the auctioneer was enthusiastic enough to win the response of the people.

I have often thought about those hours spent listening to the sale crier and their significance to me in my boyhood days, and I know they have left with me a lesson. I know, too, they have played a greater part—many times greater—in my life than I ever dreamed of and the time spent has many times over been paid for. Seems that Longfellow was about right when he wrote, "Nothing useless is or low."

Have you ever thought of the fact that you are having public sale every day and hour of your life spent in any kind of activity at all? Did you ever think of the fact that you are selling something daily, continually, and that you yourself are auctioneer and salesman of your own products whatever they may be? Every one of us no matter who we are where we live or what we do—every one of us is offering for sale to the general public, to our business associates, to our employers and to our personal friends the products of this human factory of ours.

The success of your daily sale depends naturally upon the nature and character of the products for sale and secondly upon the quality of your salesmanship. In other words the entire success of the sale depends upon you, since you are the manufacturer and salesman both. Good products, good salesmanship means "good success!" Good products and poor salesmanship; poor products and good salesmanship, or poor products and poor salesmanship, all bring poor results respectively. What kind have you for sale?

And now what are these products? Again, generally speaking, they are more or less synonymous or rather entirely so in all persons only their variations may be so great with regards to characteristics in extremes that there may be no likeness whatever.

They are two products and two only—everything else can be classified under those; viz: personality and service. Personality? Yes, personality, you are always selling that. "Selling my personality?" I hear you say. Of course that is just what I mean and furthermore with it you are

selling your influence or personal atmosphere you live in daily.

But what is the price? What is the remuneration? The answer is this: A greater influence, a stronger personal environment, a more powerful personality is your personal compensation besides the winning of friends. And the selling price is directly proportional to the demand of the kind of product you offer for sale. The better the goods the greater the demand and the higher price. And know this that the market is never oversupplied with the better kind of products.

And your services. Yes there is more demand for the proper goods here than the market can supply. Your services are purchased by your employer and upon the kind of goods you deliver will depend the salary you draw and the influence you sway with him. One characteristic element in the selling of your services is the personal confidence you have in your own product. You must believe in it before you can sell it and you must prove your belief to hold your position.

Don't forget to give par value—plus in all sales you make and you will never lack the privilege of selling your products. The old adage, "If you never do more than you are paid for you will never get paid for more than you do," holds true here. It is a good motto for success.

(Concluded on page 159)

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

H. FRANK REIST Editor
DEPARTMENT EDITORS
J. R. SHANK, Purvis, Mo., Y. P. M.
S. F. COFFMAN, Vineland, Ont., Bible Study

SUBSCRIPTION PRICES

New subscriptions, 75 cents.

Single renewals, \$1.00.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each
In clubs of ten or more to a single address, new or renewals, 50 cents each

Expired subscriptions discontinued upon notification from subscribers to do so.

Address all correspondence to Christian Monitor, Scottdale, Pa.

Entered at Post-Office, Scottdale, Pa., as Second-class matter

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XI

SCOTSDALE, PA., MAY, 1919

No. 5

SPIRITUAL VICTORIES IN LATIN AMERICA

The Autobiography of Francis G. Penzotti

V (2) In Peru

Eight Months in "The House That Kills"

A little later Dr. Porras, the judge, issued an order for my imprisonment, accusing me of having violated article 4 of the constitution, which says: "The State professes and protects the Apostolic Roman Catholic religion, excluding all other public worship."

The 26th of July, 1890, I was put in prison in "Casas Matas" of Callao. That is an old gun-powder deposit from the time of the Spaniards. Its name (the house that kills) indicates what it is. Someone who had occupied the cell where I was placed had written on the wall the following words:

"Cell of my sorrows,
Grave of living men;
More terrible than death,
Severer than fetters."

Naturally this was the cry of a man in his worldly condition. Fortunately I, converted to Christ, my carnal nature subject to the spiritual, was able to write below that expression of painful sorrow the feelings of my soul:

What matter if my head be bowed
By worldly care and woe;
What matter if I am in chains—
To a happy land I go.

Joyful, tranquil and resigned,
The light at dawn I see;
For Jesus dying on the cross
Has opened Heaven for me.

My family and my congregation were also persecuted. Notwithstanding, they were not annihilated, but went on with the work without missing a single service for worship during those eight months and two days that I remained in prison.

My family sent me food, hoping in this way to preserve my life, since what they gave me there, under the name of food, was nothing more than uncooked eatables.

My imprisonment produced great excitement in the country. Hardly a day passed without some of the different newspapers were occupied with the subject, some speaking for me and others against me. There was no lack of merchants who used the subject of my imprisonment as an advertisement for their business. In the periodicals you would see announcements more or less in this form:

"The Penzotti Question"

"Rice and cocoa at prices without rivalry. For sale at ———"

Then again you would see written with chalk on the walls and pavements of the street remarks which read as follows: "Death to Penzotti! Out with all the Protestants!" Other signs said, "Hurrah for Penzotti! Down with the priests! We do not want men with skirts."

Meanwhile, the lawsuit proceeded very slowly. It went from the prosecutor to the judge, from the judge to the prosecutor of the Supreme Court, and from the prosecutor of the Supreme Court to the Supreme Court. Then it began another journey to "new business"; but always awakening a growing sympathy and interest for me in the country and among the foreigners.

The plan of my enemies in placing me in an insupportable cell was that I might die in it, or solicit liberty on condition of leaving the country. But God, who had sent me to announce the gospel there, did not allow the plan to be realized.

When I had been in prison forty days my wife went to Lima to talk things over with a representative of a foreign government to see if they could do anything. He, after listening to her, replied, "I believe I could do something at once to secure his liberty on condition that from the prison he would go directly on board a ship and leave the country." My wife replied to him, "Mr. Consul, we have come to remain in Peru, and it has not entered our minds to leave it." Then he became angry, and said that he could not do anything in my favor.

Meanwhile, I was trying to evangelize the prisoners. There were a great number who were interested, and a good number of them expressed a desire to the keeper of the prison that he should permit me to preach the gospel to them. The keeper, in place of giving the permission desired, delivered a request to the judge, who, in turn, placed the case before the criminal

court. The months passed without the agitation which my imprisonment had produced diminishing, and many were those who said, "It is no longer Penzotti, a prisoner before the whole world; it is Peru which is a prisoner in the hands of the clergy."

The daily battle in the newspapers, on the one hand, the strength of the liberals and other organizations, on the other, as well as the letters and telegrams from London and the United States, directed to the consuls, inciting them to make investigations about my situation and to help me, produced such an agitation that at last the government, tired of the subject, ordered Judge Porras to send the stupid fellow to the priest, and try to give him his liberty.

In spite of this, the lawsuit continued its march slowly, until it again reached the Supreme Court, which held a special session to treat of my case. Four opinions were manifested at this session. Some thought that Article 100 of the Penal Code ought to apply to me, which says, "He who holds a service, not being an apostolic Roman Catholic, shall have a year of the greatest seclusion. If he should backslide, he shall be banished from the country." Others thought that the Court ought to turn to "new business." The third asked for the absolution of the prosecution. Lastly, the fourth opinion was that they should grant me definite absolution. They had to bring the case to an end, and Dr. Arenas, President of the Supreme Court, decreed my liberty.

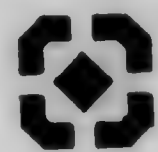
Three months after this I received a visit in prison from the excellent and active Christian, Mr. E. E. Olcott, a very well known mining engineer in New York, at the time occupied in visiting the mining regions in Peru. He had a picture taken of my prison, also one of the church. Then he wrote an article, accompanied with the said pictures, and had it published in the New York Herald and other periodicals of the United States. Naturally, this publication awakened a great interest in that country, and there were many influential people, who were interested in me and my cause, due to whose intervention the end of the subject and my exit from prison were facilitated.

The food which they gave me at Casas

(Concluded on page 159)



EDITORIALS



BUILDING FOR THE FUTURE:—The architect who has drawn the plans for a building will, before he begins the erection of the superstructure, make sure that the foundation has been well laid. The foundation is all important for, unless it is safe and strong, the building cannot stand and serve its original purpose. Hidden though it is from the eye of man, painstaking labor is expended on the foundation in order that the completed structure may endure.

This is an illustration of the character of the work the Church is called upon to do in every generation. Today we are laying the foundation for tomorrow. The character of the foundation the Church is laying today will determine whether the superstructure erected thereupon tomorrow shall endure and meet the approval of the Master builder. The foundation of the Church of tomorrow, humanly speaking, are the boys and girls of today. What the Church implants into their lives today will be a vital factor in determining her character tomorrow. If we now take the time and pains necessary to train our boys and girls right we have the best guarantee obtainable that the Church of the future will be safe. Those who are fearful that the Church will tear loose from her moorings when they are dead and gone could spend their time more profitably by expending their energy in helping to make the future safe by training aright the rising generation, who will be the future custodians of the affairs of the Church.

In this age of world-wide movements when men dream of great achievements we are prone to despise that which seems small and insignificant. The accomplishment of great tasks thru efficient organization appeals to the imagination and provokes enthusiasm. Men forget that the great achievement is the product of innumerable apparently insignificant achievements. It is the quiet personal touch, the little deed of kindness, the cheering word of encouragement and the winning smile that are accomplishing the really great and worthwhile things in the world. The Moodys, Livingstones, Judsons, Careys, and a host of others whom God used so effectually in His service, were discovered and influenced in their life decisions by just such little insignificant (?) things. A study of their lives reveals the fact that it was the faithful performance of the little duties and tasks that came to them daily that wrought the great achievements for which they are known. One of the acid tests of our consecration is found in the attitude we take towards the little tasks that come our way. If we are dreaming of great things to do—tasks that are commensurate with our ability—the small task will be passed by, and, when it is too late, we will awake to the fact that the great task we expected to accomplish has eluded us.

That Church is blessed who has Christian statesmen who can look into the distant future, and with a knowledge of present conditions, lay a foundation wide and deep so that future generations can build thereon. He who can anticipate the needs of the next generation and help to prepare the way for that generation to do its largest work for the Master renders a large service. To the degree that the Church fails to provide for the future she fails in the accomplishment of her God-given task.

The lines of activity and methods employed by the Church for the accomplishment of her task are many and varied. Each legitimate activity has its place and relative importance. When these activities are properly coordinated and each given its proper emphasis by a Spirit-led Church the largest contribution to the cause of Christ is possible.

Every activity of the Church should make a contribution to the preaching of the Gospel. Some, it is true, have a more direct bearing, such as the public ministry and direct mission work, while others, such as the Sunday school and our educational institutions, have a more indirect bearing, because they deal primarily with the training of the future Christian worker. In the perpetuation of the Church the training of our youth is fundamental.

In the work committed to the Church by the Master there are two things to be kept in mind. To emphasize the one at the neglect of the other retards progress. The one is the cause to be helped, and the other, the child to be trained. Have we as a Church in recent years been emphasizing the cause to be helped and neglected the child to be trained to labor in that cause? Is our dearth in workers for the needy fields attributable to a lack of the right kind of training given our young people in the recent past?

We believe that as a Church we must place a new emphasis upon the necessity of training the child. Unless the home and the Church, thru her organized activities, give special attention to the proper training of the present generation for Christian service we have no grounds to expect much advancement along missionary lines in the future.

The quiet, painstaking, persistent labors in the home, the Sunday school, Young People's Meeting, etc., may not be so spectacular and inspirational as that of some forms of public service, and hence may not make so strong an appeal to many. The world is constantly on the look out for new things to amuse and entertain, and this same spirit is creeping into the Church and is blinding many to the tasks that are really worthwhile. The permanent building for the future in the Church is done not with the blare of the trumpet or with much noise, but in quietness and with much prayer.

The great need of today is men and women who appreciate the value of the child and who are willing to stay by and help train the child for what it may be in the future; men and women who recognize diamonds in the rough and who have the patience and ability to help cut and polish these diamonds for the Master's use. To week after week, month after month, and year after year stay by the boys and girls in order to implant in their lives noble ideals of Christian living and service is the highest and most fruitful kind of service for the Master. Can there be a greater joy for the Christian in his declining years than the consciousness that there are scores of young and middleaged people busy in the Master's vineyard, in whose training he had a part! To thus multiply our life in the lives of others is real Christian service. May there dawn upon the Church a new consciousness of the importance of training the child for service, and the realization that in the Sunday school and Young People's Meetings and other kindred activities, still lie vast possibilities undeveloped for the training of effectual workers for the Master. The future Church is safe only if we today grow the right kind of boys and girls.

THE PEACE-MAKERS:—Since the first of the year the eyes of the world have been centered on Paris where the Peace Conference is in session. The peace-makers have a perilous course to navigate and more than once their frail bark has been in imminent danger of capsizing, and they are not yet past all the dangerous shoals. It is a foregone conclusion that it is impossible to satisfy the conflicting claims and ambitions of more than a score of nations, small and great. Without concessions peace is an impossibility.

Some of the altruistic expressions so common during the war are less frequently heard. National jealousies, suspicions, and ambitions are coming more and more in evidence. Each nation is seeking to make its own safety and progress secure and gain every advantage possible. The selfish nature of man and nations has been unchanged by a world war. Because of this fact men are no longer as optimistic as they were in the heat of the struggle that universal peace will soon be a reality. As the days and weeks brings reports of the progress made by the peace-makers men seem to become less certain that the abolition of war is at hand. In the perplexing problems confronting the peace-makers, the attitudes taken by the nations, the fears and suspicions manifested, are seen the seeds of future wars.

It is a vain hope to expect universal peace thru man-made treaties or covenants. The great world war has demonstrated how easily such covenants are violated. So long as men and nations are at enmity with God there can be no permanent peace between men and nations, and future wars are a foregone conclusion. There can be no universal peace on earth without the Prince of Peace.

INDIA:—"War, famine and pestilence are combining to make the present season in India the most serious and distressing for a hundred years," says Dr. R. A. Hume, missionary to India. India is passing thru a time of severe testing and needs our sympathy, prayers and support. The needs of this land should appeal to us with a peculiar

force because of our work in the Central Provinces. The needs of our own work are pressing and urgent. Before the war the work was heavy and the Mission undermanned. Now with these added burdens of famine and pestilence we find the force of workers reduced to nine missionaries who are supposed to direct and carry on the work planned for more than double that number. The present shortage of workers is due to factors beyond the control of those in charge of our missionary interests. War has closed the door of entrance to our missionaries. If the door would have remained open at least eight missionaries would now be on the field instead of being in America, four of whom would be experienced workers and the rest new missionaries. With this situation confronting us may we intercede in behalf of India that the way may be speedily opened for workers to enter.

The material in the Mission Department of this number has been gathered by Dr. C. D. Esch, who is now in America on furlough, and who is anxiously awaiting the moment when he can again return to his chosen field of labor. We are grateful for the services of Bro. Esch in bringing to our readers these interesting articles full of information. It should enable us to enter more intimately and effectively into the labors of our missionaries in benighted India. We trust that these articles will furnish helpful material for discussion in the Young People's Meeting when India is under consideration. May the study of this field with its present needs move some young men and women to dedicate their lives for service in India.

COMPLETING ANOTHER YEAR:—We beg the indulgence of our readers for again calling attention to the fact that there are a number of delinquent subscriptions on our mailing list. Many of our subscribers have renewed their subscriptions for which we are grateful. In view of the fact that the fiscal year of the Mennonite Publishing House closes April 30, 1919, we are desirous that in these few remaining days all subscriptions now due be paid up and renewed one year in advance, thus giving us a clean subscription list. This can be done if every delinquent subscriber promptly attends to this matter and sends us a remittance. It is so easy to neglect the prompt renewal of our periodicals. They usually keep on coming even tho the subscription has expired. It is our policy to continue a subscription until notified to discontinue. We have confidence in our subscribers that they will do the right thing by us, that if they no longer desire the periodical they will inform us and remit all arrearages due. Since it is so easy to neglect the matter of renewing your subscription we suggest that you look at your label at ONCE, and if your subscription has expired that you send your remittance IMMEDIATELY for a renewal. Do it NOW while you think of it and relieve your mind. If your label reads "dec18" it signifies that your subscription expired with the December, 1918, number. The remittance of \$1.00 will change it to "dec19." To thus change the label will give us a lot of pleasure and increase your satisfaction when you receive your next number. May we have a flood of renewals before May 1, 1919. New subscriptions, 75 cents. For club rates see bottom of inside front cover.

CHRISTIAN LIFE

THE TEMPERATE LIFE—HOW CONDUCTED

Estie Miller

The first requisite to the temperate life is regeneration. It is impossible for an unconverted person to live a temperate life because the temperate life is a life ruled according to the plan of God, and salvation is the first and most important thing in life. But, this foundation having been laid, we need not expect to be free from temptations to intemperance. They are for our profit and the Bible pronounces a blessing upon those who endure temptations. The only way to overcome is to be continually watching in patience and humility lest Satan find us off our guard and ensnare us with some form of intemperance that we scarcely recognize as such. The way to watch is to keep continually looking, not at ourselves, but unto Jesus; to keep our conscience keen by hiding God's Word in the heart; and by yielding implicit obedience to the Holy Spirit. Then if we are overcome and led into some intemperance, we must not yield to discouragement or despair but must take it to the Lord at once, confess and trust in His willingness to forgive, taking hold of the promise in I Jno. 1:9, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

In order to conduct a temperate life along all lines the four natures of man must be considered,—the physical, mental, moral, and spiritual. It depends upon which of these predominates as to where the greatest tendency to intemperance lies.

We will first consider the temptations to intemperance along the line of the physical nature. Any wilful neglect of the body or any use made of the body which is injurious to the health is intemperance. There are many ways in which we may do this if we do not take good heed. One of these is by being intemperate in labor, overtaxing the body thru overwork and lack of proper rest. Sometimes this is unavoidable but often comes unnecessarily from giving too much attention to temporal affairs which have their place but should not have first place. We ought to regard this world as only a temporary abiding place and seek rather to lay up treasures in heaven than to be too much occupied in making our circumstances pleasant and agreeable and in laying up for ourselves transitory treasures upon earth.

The appetites, which we usually con-

sider one of the greatest sources of intemperance, must be properly controlled. To the one seeking the Christ life, the life must be more than meat and drink,—the soul must be satisfied with spiritual food rather than the body overfed with natural food.

Intemperance in the mental phase of life reveals itself in selfishness, in pride, in speech, etc. Perhaps to most of us our greatest difficulties come along this line. It is because we have not yet attained to the mind of Christ that we seek to please ourselves rather than others and cannot bear to have others more highly esteemed than ourselves. The tongue is the outlet of much intemperance of thought. It is because we have not been looking diligently enough lest we "fail of the grace of God" and lest "any root of bitterness" spring up in our hearts toward others that we allow our tongues to speak ill of one another and to quickly find fault. A frequent reading of Eph. 4:31, 32 will help to win the victory over temptation along this line. "Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The temptations to a morally intemperate life are along the line of dishonesty, untruthfulness or impurity of thought and life. These are things that usually creep in unawares and little by little grow into greater evils. The way to avoid them is to keep always a conscience void of the least offense, remembering that God knows about our least deflection from the path of rectitude even tho it may be hidden from the eyes of all men. The grace of God can give to one that degree of moral courage spoken of by J. R. Miller, even "to be true when others are false, to be honest when all others are dishonest, to keep one's life pure and clean, when everybody else is drifting into impurity, to be alone in our faithfulness."

We do not usually think of spiritual intemperance but there may be intemperance in at least the seemingly spiritual life. It is easy to overemphasize one side of the Christian life and neglect the other. One may place too much stress on works and in being active in outward

and public service while another may place all the emphasis on faith and neglect to do. Therefore we need to be everywhere watching, having on the whole Gospel armor, remembering the words of Christ, "If any man will come after me, let him deny himself and take up his cross daily and follow me."

Scottdale, Pa.

DREADING UNPLEASANT TASKS

One of the tasks that fell to our lot in our boyhood on the farm was that of picking up stones on the meadows in the spring, that they might not be in the way of the mowing machine when the time would come to do the haying.

Sometimes it was one boy alone in a field containing ten or fifteen acres, and sometimes there were two of us. Each boy would take a "land," or a strip, across the field, picking up the stones and putting them in small heaps in a row along the center of the "land," to be gathered up by a man with a team hitched to a wagon or stone-boat.

It was not an especially attractive task for a boy in such a field alone to go here and there gathering up stones and putting them in small heaps, and much less so if the stones were many. The question came again and again, "Where do so many stones come from?" The field had been picked over many times, yet each season the task must be repeated. The answer was that the frost had heaved out of the ground stones that were near the surface, and if the ground had been plowed the year before, many stones would be turned out to be picked up and drawn away. The smaller stones could be pressed into the ground by a "roller," but the large ones must be taken out of the way first.

As the spring opened, father would tell us boys that we had some work before us as soon as the ground had dried out a little more, for there were two or three fields of meadow to be cleared of stones. We had worked during our time out of school at the chores and at splitting and piling our summer's wood, and we were happy in our work; but the task of picking up stones did not appeal favorably to us, and we were inclined to dread it.

Our difficulty lay in the fact that we did not look upon our task in the best way, or even in that way that a hired man father once had did. When asked how he liked to do a certain kind of work that was generally regarded as hard and unpleasant, he said, "When I am doing this, I am not doing anything else." He

was doing one thing at a time, but he was doing all his work in the service he was rendering for wages. We gave too much attention to the unpleasant features of the task, and too little to its importance. We dreaded it beforehand, but when we were actually engaged in it, we found many encouraging and enjoyable things about it. We were doing necessary work, and the long rows of heaps of stones through the center of the "lands" looked good to us. It was a pleasure to look over the "lands" we had cleared. There was satisfaction in being able to tell father how many "lands" we had picked over, and to tell him that we had done it well, too.

We might have saved ourselves the annoyance of this dread if we had used more reason in the matter. There was no use in letting it bother us beforehand. We might have done the work that was immediately before us and not allowed ourselves to dread the tasks of days to come. It robs one of his energy and zeal for present tasks when he is dreading future ones. He can not be at his best while he is in this state of mind. Life is robbed of a certain amount of its pleasure and profit when one dreads the tasks that await him.

Let none of us say with reference to the task that lies before us, "I hate this kind of work." It makes matters worse to admit to ourselves that we dread our work, and still worse by telling others so. It is a source of satisfaction and even of pleasure that we have the ability to perform tasks and have the tasks to perform.

Let us not lose the advantages that attend tasks willingly and well performed by letting a foolish dread take possession of our minds.—Sel.

HEAVENLY BANK ACCOUNT

"Yes," said the deacon, "there's many a man that calls himself honest that's never so much as inquired what amount of debt heaven's books are going to show against him. I've learned that. There were years in my life when I hardly gave a cent to the Lord without grudging it.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of His due. Once in a long time I paid a little to our church, but I didn't give a cent to anything else.

"We wanted me to take a religious paper once, but I couldn't hear of it. Told her it was nonsense. I didn't believe any of the apostles ever took a religious paper. The Bible was enough for them, and it ought to be for us.

"And yet I never even thought I wasn't doing right. I'd come into it sort of gradually, and I didn't think much about giving, anyhow, except as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her, for she was a smart

little thing. One Sunday night we were sitting by the fire, and Nannie had been saying her catechism, and by and by she got kind of quiet and sober, and all of a sudden she turned to me, and says she, 'Father, will we have to pay rent in heaven?'

"What?" says I, looking down at her, kind of astonishedlike.

"Will we have to pay rent in heaven?" says she again.

"Why, no," says I. What made you think that?

"Well, I couldn't get out of her for a time what she did mean. Nannie did not know much about rent anyhow, for we never had to pay rent, living in our own house. But at last I found out that she's heard some men talking about me, and one of them said, 'Well, he's bound to be awfully poor in the next world, I reckon. There ain't much of his riches laid up in heaven.' And as the only really poor folk Nannie's ever known were some folk down at the village that had been turned out-of-doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"I was angry to think that Seth Brown dared to talk about me in that way—right before Nannie, too.

"I fixed up some pretty sharp things to say to Seth the next time I met him, and I wasn't very sorry to see him the next day in his cart. I began at him right off.

"He listened to everything I sputtered out, and then he said, 'Well, deacon, if you think the Bank of Heaven's got anything in it for you, I'm glad of it; but I've never seen you making any deposits,' and then he drove on.

"Well, I walked over to my blackberry patch and sat down and thought, and the more I thought the worse I felt. At last it just seemed to me I couldn't stand it any longer, and I knelt down there in the blackberry patch and said, 'O Lord, I've been a stingy man, if ever there was one, and if ever I do get to heaven I deserve to pay rent, sure enough. Help me to give myself, and whatever I've got, to Thee.'

"And He's helped me ever since; and I mean to keep on giving 'as unto the Lord.'—Selected.

STABILITY

"Ships are rocked and tossed and strained to the utmost by the swelling of the billows, but the iceberg, which floats upon the same sea, stands as stable as the everlasting hills. And why? Because the bulk of the ice-mountain lies far out of sight, deep down beneath the tumultuous surface. So the whole-hearted Christian, floating on the sea of life with other men, yet has his life 'hidden with Christ in God,' and, though waves of trouble break over him, and though the wicked plot his overthrow, yet he is held firm by the eternal God."

LOOKING BACK TO CHILDHOOD DAYS

S. P. Yoder

In measured rimes now mem'ry's chimes
Bring pleasing scenes of former days
Fresh to my view in rosy hue,—
I seem to live gain anew
Life's carefree hours in childhood's ways.

It is, I ween, a homely scene,—
That narrow vale and sloping hill
With shady nooks and tinkling brooks;
A lazy stream with bends and crooks,
A farmhouse and a rumbling mill.

Yet there's no place to which I trace
So many scenes of merriment;
For it was here with comrades dear,
Whose names resound as words of cheer,
I lived a life of sweet content.

I fancy now I'm on the brow
Of yonder tree-crowned chestnut hill;
Across the plain I see again
The waving wheat and other grain
That years ago those fields did fill.

And next I find my roving mind
Has led me to the stream hard by;
I sit and think upon its brink,
And watch the kine that come to drink,
While chattering blackbirds 'round me fly.

As in a dream I see that stream,
Where froggies leap and fishes play,
Flow onward still towards the mill
Its ponderous water-wheel to fill—
That mill, alas! has passed away!

Methinks I see the apple tree
That dropped its fruit the first of all;
My sisters three assisting me
To glean the mellow fruit we see
Half hidden in the clover tall.

In heat or snow we tripping go
Across the fields and thru the woods,
With books and slates to meet our mates
Where teacher playtime regulates
That she may give us mental food.

The sugar camp still leaves its stamp
Or shows the impress first it made;
Glad shouts of glee recall each tree
As they appear across the lea,
Where oft in innocence we played.

That maple grove stands interwove
With sweetness time cannot erase:
Where nature meets Life's springtime
sweets.

There highest-flavored mem'ry greets
The ecstasies of former days.

Where'er I roam my childhood home
Looms up the fairest of the fair;
My care-worn mind being inclined
To backward glance where it can find
A time when life was free from care.

You cannot name a scene so tame
Among all the old familiar spots
But it will bring a tuneful ring
And start a train of pleasant thoughts,
Across fond mem'ry's tender string.

Soul! wouldst thou rest from hours oppressed,
At once escape corroding care?
Then lose all trace of Time and Space
And stand with childhood face to face
And let God's love your burdens bear.

Denbigh, Va.

• MISSIONS •

PLACE OF THE BIBLE IN INDIA MISSION WORK

Geo. J. Lapp

It is generally conceded that foreign Mission work is primarily evangelistic. However it has been found necessary even in India to at times remind ourselves that we are messengers of the Living Word lest we allow secondary activities and interests to be emphasized out of their due proportion.

Some years ago a number of us became interested in providing more systematized Bible study for our India Christian workers. We wrote a number of letters to those whom we knew had experience in helping to develop such courses of study. A letter received from the then Secretary of the British and Foreign Bible Society impressed us very much. He gave us a number of helpful suggestions in addition to which he in substance wrote, "Whatever you do in developing systematized Bible study, whether it be in a Bible training school or for home study, provide for the study of the Bible itself and **not merely about it.**" He further stated that when he was a student of an American theological seminary he was taught so much more about the Bible than the Bible itself that after he arrived on the Mission field he found himself very poorly equipped to give the messages of the Gospel to the benighted people.

We could also cite to others who have told us that a few years of Mission work in India actually revolutionized their ideas of missionary preparation.

One Bible School in western India under another denomination has chosen for it heads those who have not been specially trained in theological seminaries, "For," say the administrators, "we have found that those who during their student years studied their Bibles and who had not become biased from prejudiced teachers of one or another of the schools of theology were better able to bring the Book as a Book to the institution and help legislate as to the courses to be pursued. So much for the realization of the missionaries themselves.

The need for a thoro knowledge of the Word on the part of both native Christian workers and missionaries is evident from the non-Christian agents who are very familiar with their own sacred writings. We one time met a wandering Hindu mendicant whose long hair was done up in spiral form on top of his head, whose scantily clothed body was covered with ashes, dust, and other unnameable ingredients, and who was seated

by the river side under a tree on a deer skin. He was seated tailor fashion and in this position either taught or pronounced a blessing on the heathen devotees who came to him. Tho illiterate he had been a disciple of a religious teacher for years and had committed to memory whole divisions of the Vedas, the Ramayana, and the Bhagavat Gita, all religious writings sacred to the Hindu. In philosophical thought he excelled; and it was useless to attempt to argue with him for his superior knowledge of his own philosophy enabled him to readily combat any of our efforts at reasoning with him. He represented thousands of his kind who have little respect for any religionists who do not know their own sacred writings of whatever faith they may be. Hindus know their Shastras, Mohammedans know their Koran, Parsees know their Zenda Vesta, Sikhs know their Granth. They hold in highest esteem their sacred volumes. It is therefore highly essential that we familiarize ourselves with our Bible and that our devotion to its teachings be fraught with earnest, conscientious, sanctified submission to God's will and that we in our messages to the darkened souls present its content and let **IT** bring conviction to the benighted people with whom we deal.

A criticism oftentimes heard from non-Christians is that we Christians do not love our Bible sufficiently to take the proper care of it. The Koran of the Mohammedans is generally carried about in a carefully made silk or plush cover. Hindus take great pride in showing us sacred books which have been handed down to them from generations past. They say we care so little for our holy Book that we wear it out in such a short time and have to buy a new one which in turn soon becomes soiled and finger marked. They also claim that our translating the Bible into so many languages has cheapened it. Their reasoning is superficial of course, but it remains for the believers in Christ to prove the priceless worth of the Living Word and establish in the minds of the unbelievers a realization that the printed page is only a material record of God's divine Word that endureth forever. Moreover they must come to realize the value of hiding the Word in their hearts. Unless we have **IT** there we cannot lead them to understand its import.

The Bible School curriculum and outlined courses for home study of the native Christian workers contain little else than

the study of the Bible itself, thus giving them the opportunity of mastering its content and meaning. The Bible is already much more of an open Book to the Orient than to the Occident.

The Mission village schools have daily Bible study for the pupils according to their classes and examinations on their work are given regularly. Regular Bible study is required in the Boarding schools. The English School management have provided Bible study for each respective class. Great eagerness is shown by most of the non-Christian students to successfully pass the examinations and receive certificates of merit. Our Sunday school boys and girls have the privilege of taking examinations on the Sunday School Lessons according to the questions sent out by the India Sunday School Union. Many of them, both Christian and non-Christian, have availed themselves of the opportunity and take pleasure in showing us the certificates they have won by successfully passing the examinations.

These are a few among the many means of impressing Gospel truth upon the heathen. It is commendable. It is therefore all the more necessary that the Bible training of our prospective missionaries before entering their great fields of labor be as thoro as possible in that they know the content of the Word. It is possible to inspire volunteering for Mission work for humanitarian reasons or to bring to the world standards of reform along lines of mere changes in living, industrial improvement, physical redemption and civic righteousness without impressing upon the would-be missionary the importance of bringing the message of salvation to lost souls, or himself having in his own life those deep spiritual experiences which keep the soul in close touch with God.

In this we do not minimize training for Mission work, nor the acquisition of academic or collegiate education (but rather we would see it more definitely hallowed by an intense study of the Bible from the standpoint of a knowledge of the content and also from the standpoint of one's own spiritual life. Recognizing the need of giving it first place in the Mission field only emphasizes the fact that we need to give it the same place in our home land whether in the home, the Church or the institutions representing the Church.

"His word shall not return unto Him void but shall accomplish that whereunto it is sent," and there must be correspondingly as much effort to make it the foundation of our lives and teachings in one part of the world as another. First place in India: first place in America. Goshen, Ind.

THE INDIA MISSIONARIES' HOME LIFE

Mina B. Esch

To some this may seem a rather unimportant subject, but I am sure if you could hear how often and how much we are asked about it and find out how little many people really do know of it you would think after all that it is rather important.

After having spent nearly two years here "at home" in America I feel as I never did before the difference between living in America and in India. We will take up this subject under three heads, First, the houses and surroundings where we live; second, the family life; third, the relation to or what the Missionaries' home should and does mean to the Indian.

When the Mission was started it was thought necessary to a certain extent, because of lack of houses and means, for the Missionaries to live together and have one common table, but in later years it was seen that that was an unnatural condition and that the Missionaries could not do their best, neither could they stand the strain, so that now the aim is that in as far as possible each family have their own home and surroundings, and usually have a couple of the unmarried women workers have their home together.

Our houses are large but do not have so many rooms. They are large because of the intense heat when we must close our doors and windows at 10:00 A. M. and not open them until 4:00 or 5:00 P. M. The floors are all cement which we cover with a coarse bamboo matting. The ceilings are mostly of cloth which, as you may imagine, is hard to keep in repair. The windows swing on hinges and open into the rooms. The woodwork is often gotten ready by unskilled labor and from poor material so that it would be quite a contrast to the fine hardwood finish found in this country. For sanitary reasons, as well as others, the houses are all white-washed every year which, too, might seem very strange to people in this country of fine paints and papers.

On the outside we have wide verandahs or porches, this because of helping to keep the inside cooler and also for a place to sleep when the rains are on and we can't sleep out in the open. Except for a month or so during the coolest weather we never sleep inside our buildings. Now I have not described these things to be complaining for we are thankful to have as good as we have, even tho making a just comparison with things in this country we could say, "Our houses are more like barns."

Each missionary family has its garden plot where are raised most kinds of vegetables that we have in this country, altho most of our gardening must be by irrigation. Most stations have a few fruit trees too and since we try to have things as home-like as possible, plants and flowers are also cared for, and I can testify to the benefit of the latter for a tired and nerv-

ous missionary. Usually each family has its buffalo cow or cows which furnish enough milk for family use. Some have a few chickens and ducks, but they do not prove to be a paying business because of the long fingers ever around.

Now for the second and by far the more important part of our subject, the missionary family life:

For most missionaries there are no relatives on that side of the great deep, so dare we say that they must be just a little more to each other than at home where there are perhaps fathers, mothers, brothers, sisters, and many others? It is only natural that they feel the separation and that often the longing comes for a visit "Home." I especially think of how it will be when we return again (if the Lord wills) after being located as we now are. But I think the hardest time is when you sit by the bedside of a sick companion or a suffering child not knowing how soon they may pass away. Some have gone with not a white face near. The father has helped to make the little casket and the mother prepared her own for burial. Native brethren, sisters, and friends do all they can, but they can not take the place of your own.

In the home the parents cannot give all their time and thought to the family. The work of the Lord is our business and the needs in a heathen land are indescribable. The father is so loaded with work and responsibility that he is away for days and weeks, and the wife and mother must not only care for the family and her own work, but also for much of his. The wife and mother has her work assigned by the Mission, she has perhaps a half dozen Bible women, a widow's home or an orphanage or the leper women, etc., to care for. Then comes the babe. What shall she leave undone that she may give at least a part of her time to the babe? A native woman must be taken in to care for the child. The mother must leave it and go out with her message to other mothers. Other little ones come to bless the home and as they grow older the harder it is to leave them with servants for tho they may be trustworthy to a certain extent we can never fully trust them.

Every normal child wants playmates outside its own family, and there again is a big problem for so few of the Indian children are fit to be trusted as playmates. With servants around us all the time it makes it hard for us to have in charge the full training of our children. We dare not allow the servant to discipline the child and we do not want the child to discipline the servant. We are there to help the Indian Christians establish good Christian homes and so we ought to have the best ourselves tho it must be done thru obstacles on every side.

At last we come to the child's school age. We can not keep them on the hot

plains during their growing season if we want them to develop strong physical bodies. We can't send them to school with the natives to learn only the Hindi language. So the only thing to do is to send them away 1000 miles to the high hills where there are schools established for European children only. Those who have gone thru the experience say it is the hardest thing they have ever been called to do, and we who are so near feel that it is more than human will or strength can consent to, but we praise the Lord that we have the assurance that if He has called us to that field and gives those precious little ones into our homes He is also able to care for them in every circumstance. For our encouragement we see many strong men and women who were born and raised in India now noble missionaries in the Church of their parents.

There is, however, one thing we must face and that is that they were usually schooled under teachers of their own faith, while we must send ours entirely away from our own Church influence. But we are praying and hoping that some time in the near future even this may be changed.

While this school problem and separation is hard yet there are things to be thankful for. The discipline in these schools is of the best and is good for any boy or girl. There is daily devotion in the school and Bible instruction after the child leaves Kindergarten. The children attend Church and Sunday school every Sunday and also have a weekly Prayer Meeting. The children being separated from us for nine months we should try to give them as much of our time as possible during the three months they are at home. The child in school sends a weekly message home. Saturday morning is the time set apart for their letter writing. The last and third point is the relation to, or what the Missionaries' home should and does mean to the Indian.

As I have said before it should be the best of homes, for it is to be a living example of a Christian home such as we desire our Indian Christians to establish. It ought, or rather must, be a place where every one young or old, rich or poor, may feel welcome. The busy missionary must often take time to sit when some one comes in even tho other things may be most urgent. It may be the saving of a soul in the end. The missionaries' home is rather like a store-house, especially to our Christians when in need. It may be only a little bread, milk, or tea for a sick one; it may be a little money till pay day, sometimes a warm cloth for a sick baby, etc., etc. How grateful they are to receive and we to give, but with so many needs and demands sometimes even the missionaries' supply is gone.

In conclusion we must say the missionaries' home and life and family must be dedicated to the Master or we had better be at home.

Hesston, Kans.

PRACTICE OF MEDICINE IN INDIA AND AMERICA COMPARED

Dr. C. D. Esch

We are often asked how the practice of medicine in this country compares with the work of the medical missionary in India.

I will in this short article try and give some points of comparison so that the reader can get an idea as to what a medical missionary has to face. I don't want to make things so dark, however, that it may discourage any one that is interested, but that the reader may get the idea that things are not as they are in this country. For if they were there would be no use in going to India.

In America we have one qualified physician for about every five hundred of the population. I am not able to give an average for the whole of India, but the district where our Mission is located has a population of near a million souls and has in it only one qualified physician at the present time. There are, however, some others who are doing medical work both under the Mission and the Government direction, but they altogether make only a very insignificant corps of workers to face the great and overwhelming task of taking care of the sick and suffering of that large district. The result is that the great majority of people have no medical or surgical treatment at all when they are in need, or only such as can be given by the heathen medicine man who is worse than nothing many times.

I was called to a village some ten miles west of Dhamtari to see a patient who was at the point of death. After great efforts we were able to save the patient, a young, robust woman the mother of three children. I asked her father what they would have done if I had not been there to help them. He said, "Then she would have just died." And that is the case with thousands upon thousands, they "just die" without anyone to help. In America with all our general knowledge of medicine and the care of the sick, we think it a great calamity if we are so located that we have no access to medical help when it is needed. Then think of the awful condition of those people who have not the general knowledge and sanitary conditions as they are in this country.

Many of the worst diseases in the category are not generally found in this country, such as leprosy, cholera, plague, and malaria. In India they are as common as any other. In fact I can think of no disease that is common here that is not just as common over there, and in many cases more severe. Syphilis and other venereal diseases, on account of uncleanness in living and the low morals in general, are the cause of untold suffering and innumerable deaths. Very much of the blindness, deformity, idiocy and infant mortality are due to this form of disease. Malaria in some seasons especially is more common than a cold in this country, and tho it may not be fatal in many cases yet the

country is full of people who are suffering from anemia and enlarged spleens and livers and all kinds of other chronic ailments as the result of malaria. Cholera and plague usually come only in epidemics, but when they do come they take a heavy toll of victims. The Government Medical Department is doing much to ward off these epidemics. Their efforts would be much more effectual if they had more workers and means. The influenza epidemic swept over that land this year and left many thousands of dead in its tracks. Smallpox makes its rounds every few years and takes its victims in spite of the vaccination law, which compels all the people to have their children vaccinated when the Government vaccinator or Missionary appointed comes to do that work. Then, besides leprosy and its open sores and the awful ulcers caused by syphilis, there is what is called the Oriental sore and numerous other kinds of skin diseases that cause much suffering and misery. So we might continue, but I think this will suffice.

Sanitary conditions have a great effect upon both the work of the doctor as well as the number of diseases with which he has to meet. I need not waste time and space telling you of the sanitary condition of the average American home. Houses are well ventilated, lighted, and heated, with the particular housewives who allow no dust to accumulate even under the bed in the farthest unnoticed corner. Children receive their regular baths and change of clothing and as soon as there is a sign of disease good attention is given at once and along right lines. Please compare with this the family living in the average village home in India.

The house, about six by ten feet on the inside and about four or five feet high with no window or chimney, is made of four mud walls. In one corner of the house is the fireplace where the simple meals are cooked every evening (for they can afford only one warm meal a day). The smoke gets out of the door and thru the roof as best it can. In another corner of the room is often found the old hen who is a very important member of the family. She may be setting on a lot of eggs or may have a brood of small chicks. The floor of this house is of dirt and is scrubbed with a mixture of mud and cow manure well diluted with water every few days. This little hut frequently is the habitation of eight persons, more or less. During the hot season of the year they usually sleep outside in the yard or in front of the house as it may best suit. But during the rains and the cool season they all huddle together in this little room and close the door and every other opening as tight as possible. When they sleep (in the cold weather especially) they pull the cover over their heads as tight as possible. For you will remember they

don't have much cover and they must save the heat as much as possible, so they try to keep the warm breath in and are thus deprived of the fresh air, and do you wonder that the cold season of the year is the most unhealthy. The hot season when they sleep out in the open is the most healthy season of the year.

The doors of these houses usually face a courtyard possibly twenty to forty feet square. Into this courtyard open from two to five houses. Those that belong to one family usually live in one yard. Then there is the cow stable where there are a number of buffaloes and cows with the oxen and possibly a pen for the goats if there are any. This yard is the common meeting ground for all and everything. You may know that unless the people are pretty diligent about keeping the place clean (and many are not), it is at times a very filthy place and a very good place for the breeding of flies. During the rains the water pours into this yard and there is often little provision for drainage. At all seasons the sun beats down into it, and filth accumulates. This place is the playground for the little children. I have often seen in these yards little tots, too young to walk, sitting there in the filth without any clothing on, discharge running from their eyes and noses, and their faces literally covered with flies and the child too lifeless to notice them. For he has been fed opium to make him less irritable. The awful ravages made by the opium feeding habit is a story that would fill many sad pages and can only be mentioned here.

Many villages have only one well, and from this open well all except the low caste people (who must not come near it but get their water from the nearby tank or pond where all go to bathe and wash their clothes) get their water. Each woman brings her vessel and rope and throws it into the well and gets water no matter whether she has washed the vessel or not. So there is no such a thing as keeping pure drinking water. Practically all the cattle that die of disease or old age (and that is the way they really all die for they butcher no cattle) are eaten by the low class of people. All these unsanitary conditions tend to increase disease and make it hard for the medical missionary to properly treat those that are sick.

Sick children, especially girls, are often very slightly cared for, only fed opium to quiet and deaden pain till they dwindle away. The value of a human life is often not placed very high. I have often heard the expression made by a man about his wife who is a good housekeeper, "I hope you can save her for if I should lose her I don't see where I could get another that is as good as she." From such expressions one can easily deduct that the woman is only cared for because it would mean much trouble and difficulty if she were taken away and not because she is loved as God intended she should be.

When an Indian gets sick they think he should by all means drink no water while he has fever for it will cause him to take cold inwardly and that will kill him. The air is excluded as much as possible from the sick room and blankets are hung on the outside and inside of the doors so that those coming in and going out may not let in any fresh air. Many friends come and sit in the room with the sick person and if the disease will not kill of itself they will deprive him of oxygen so that he is sure to die.

Ignorance and poverty go hand in hand to make things hard for the doctor. They have neither spoon nor clock in most of the homes. So to say to a patient, "Take a teaspoonful of this medicine every two hours," would mean little to the average man. Some that live in town can hear the hours struck by the court house bell. Because of the superstitions of the Hindus courses in the schools are kept free from teaching physiology and anatomy, so that often those who have a little knowledge are harder to deal with than those that are real ignorant. For it is often noticed that those who can speak a little English and have gotten a thermometer and read a little about the doses of certain medicines think they know it all and want to know all about what a dose of medicine is going to do and if it will not do a lot of harm. Often such a person will not give the medicine, but it must be given by the doctor himself or it will be of no avail. Many high school and even college graduates believe that the human skull is filled with angleworms.

Thus we might continue, but I think this will suffice to show what it means for the person who goes out to help those people. The picture is no bright one but our efforts are not in vain and in spite of many of these difficulties God often blesses the efforts of His servants in a remarkable way. Some may say, "What is the use of going where conditions are such?" But it is just because of such conditions that we go to that country. If they were not there there would be no need of going. The healthy condition of the children of the Christians and others, who are under the direct care of the Missionary, is a witness to all who observe it what can be done. So that even tho the task is overwhelming and unlimited in extent yet there are better days ahead for poor suffering India if the Church will heed the call and send relief.

Hesston, Kans.

THE VILLAGE OF BALODGAHAN, AS AN EVANGELISTIC AGENCY BENEFICIAL IN ACCOMPLISH- ING THE MISSION AIMS

M. C. Lapp

As to whether the village of Balodgahan, which is controlled and managed by the American Mennonite Mission, is accomplishing its aims and purposes, we shall let that to the good judgment of

the readers of this article, and future developments in connection with the operation of the village.

The Importance of the Village in Connection with the Mission

All the villages in the district where the Mennonite Mission is located, are owned and controlled by native landlords. In many cases the landlords deal very unjustly with the residents of their villages, by managing to keep them greatly involved financially and exacting an enormous high rate of interest from them, which naturally is most humiliating, and usually the tenants submit to the cruel treatment from their landlord even tho they can see no way of being released. In our experience we have often noticed that the villagers whose landlord is cruel and a hard master, are very hard to reach with the Gospel. Their hearts are hardened and they are very shy. But when we enter a village where the landlord is a kind, reasonable man, and one who is loved by his residents, we have no difficulty in being able to get an interesting audience.

Thru the kind treatment the residents of Balodgahan have enjoyed since the Mission purchased the village, and the instructions they have received along moral and financial lines, they have not only become more prosperous but they realize, at least to some extent, the wrong of vices practiced in villages where there are practically no restrictions.

The inhabitants of Balodgahan do not have the fear and disrespect for the English officials who inspect villages and are the Magistrates of the District as they once had. They were taught by their former landlord, who was a native Hindu and a very hard master, that the English officials are a terror and should be feared because they are many times as tyrannical as any landlord would dare to be. We have taught them the advantages of having English officers, and that they are the friends of the villagers and not their enemies, and as a result they do not run away and hide in their houses when English officers come into the village, not even the children fear them but seem to have great respect.

To a great extent the village people follow the example set by their landlord, and they are not slow in publishing to their neighbors and friends the advantages and disadvantages of having missionaries as their landlords.

The majority of the people of our village have become more prosperous, and they attribute their present condition to the favors bestowed upon them by the God we worship. They visit their friends in neighboring villages, and even exaggerate the favorable condition brought about thru the management by the missionaries. As a result many visitors come to the village of Balodgahan, and they become dissatisfied with their home surroundings in many cases, and try to introduce some of the methods of management into their villages.

When the village was purchased there was no school. At present there is a Primary School for boys and one for girls.

There were very few children, as most of the infants died because the mothers fed them opium and did not know how to care for their babies. At present there are many children, and many of the mothers have stopped giving their children opium.

During these twelve years 34 village people have been received into Christian fellowship. The above number does not include a number of the girls in the Orphanage who became Christians. Bro. Kaufman writes that there are at present a number who are weighing the matter of becoming Christians.

I might consume a great deal more of your time in bringing before you facts concerning the change brought about in the village of Balodgahan since the Mission has assumed the ownership to show you its importance as an evangelistic agency in connection with the Mission, but you can draw your conclusion from what we have stated.

In conclusion I wish to state that I believe the village of Balodgahan, as well as any other department of the Mission, to be an IMPORTANT factor in the American Mennonite Mission in India, helping to accomplish the aims and purposes for which the Mission stands; viz., "To make Christ known among the non-Christians of India, and to establish a Church which shall be an effective evangelistic agency and conservator of the faith of the Mennonite Church, also to develop a Christian community that will have the highest respect for the Government under whose protection they live. In order to accomplish this we will put forth every effort to make every institution in the Mission contribute to these aims."

RESCUING THE WIDOWS

Sarah Lapp

The heaviest curse of Hinduism falls on the widow of India; because she is supposed, in most cases, to be the cause of the death of her husband.

From among the 154,000,000 women in India every sixth one is a widow, or in other words there are 26,000,000 widows in India. They would outnumber three times the population of Canada.

A widow is forbidden to re-marry according to Hindu custom. But a few fathers have re-married their daughters whose husbands died in childhood, but they are generally rich people and looked down upon by society for doing so. Only Christianity will help these poor widows.

Widows as a whole are despised and ill treated, and have a hard time to maintain themselves and family. They are often taken advantage of by wicked men, and in this way lose their self-respect.

Thousands of these poor unfortunate ones would gladly enter some Home where they would be sheltered and provided for, but places of refuge for these unfortunate women are few. There are, however, a few Homes which have been opened in different parts of India for widows, but they are far too few.

Rama Bai, a converted Brahman widow, has done a great deal to relieve the sufferings of many young widows by opening a Home where they can be sheltered and protected, educated and trained to work, and are directed to Jesus our Savior who loves even the poor despised widow of India. Pandita Rama Bai has accommodations for over 1500 women.

We also have a Home in the American Mennonite Mission for these unfortunate ones. We are glad to say that kind friends in Pennsylvania and Nebraska and other localities have contributed to this needy cause, and the money is on hand so that more comfortable houses can be constructed, where a greater number can be housed.

During the six years this Home has been open I think 30 or more have been admitted. Eight have been re-married after becoming Christians, one died, several left the Home, and many are desirous of being admitted. We will give you the experience of a few of these unfortunate women.

Dulaurin is a young widow with four children who came to the Home sick and weak bringing her children. Her husband had died about a year before. She had no one to help her but a poor, old, widowed mother. They surely were pitiful to look at. They only had rags on their bodies, and had walked about 14 miles thru the rain to come here. The oldest was about ten years and the youngest about one year. The two oldest boys were taken to Dhamtari and placed in the Boys' Orphanage, and the mother, and the two youngest children are in the Home. Her health is very good now, and she has become a Christian, and is contented and happy. On one occasion I accompanied her to her former village, and we visited a number of homes of her old friends and relatives. All were surprised at the change in her. She told them how she had found Christ and was very happy and satisfied.

Jheriyarin is a poor widow who with her little girl came here for treatment from a neighboring village. She had a swollen foot of enormous size, and was full of deep sores. As she could not come from her village every day she stayed here and found some work sifting sand for mortar and in that way she earned enough to keep herself and child. But instead of her foot getting better it became worse, so finally she consented to have it amputated. Dr. Esch performed the operation. When it was healed she became a Christian and was admitted into the Home, her health is much better since the operation.

Are not such women worth saving?

What can you do for these widows of India, 26,000,000 of them!

Contrast your life with all its fullness of blessings, its knowledge of God and Christ, and the joys of your Christian home, with the needy lives of your dark Indian sisters.

You can reach them by prayers, you can reach them with your gifts. For \$20.00 a year you can support a widow in our Home.

What sacrifice are you willing to make for them?

Am I willing to place myself at the Savior's disposal that He may use me to help these women?

GARJAN BAI'S LIFE

Anna Stalter

Garjan Bai was born and lived until eleven or twelve years of age in a village seven or eight miles northeast of Dhamtari, India. She was of the oil maker's caste, but her father was a farmer in good circumstances. He and his younger brother lived and worked together. Garjan had better training than most Hindu children had. She was not allowed to roam about the streets of the village playing as other children at night and was taught to be truthful and honest. Unlike most other Hindu girls, she was sent to the village school. She was bright and learned rapidly. She also was betrothed in marriage in childhood, but her husband never claimed his bride because she became a Christian.

All went well in the home until the great famine in 1899 when they were reduced to want and starvation. Work was difficult to obtain. Garjan's parents, with her and her only brother younger than she, started out in search of work and food. They had heard that relief work could be obtained at Balod, about thirty-five miles away. They walked from village to village on their way, finally arriving in that vicinity but did not obtain the help they had hoped to, so started on their return journey. The vitality of the father was much reduced by starvation and he fell an easy victim to cholera. He died by the roadside. The mother also died the same day, and Garjan and her brother were left orphans away from home where they knew no one. At the time they were near where a bazaar meets on Tuesday of each week. A Mohammedan merchant with his team and cart was camping there for the night and told the children they could stay with him.

The next day some one helped them to find their way to Ramtra, a village four or five miles away where their mother's brother lived. After a short time their uncle took them back to their former home, as according to their custom it was the duty of their father's brother to care for them.

Their uncle heard about that time that relief work had been opened at Dhamtari, so he took Garjan and her brother with

him to that place. The Orphanage had been opened only a short time. He heard of it, left the children there and went away. They never heard from him afterwards. The little brother died some time later.

Garjan was much reduced by starvation and disease, but with great care she after a long time regained ordinary good health, altho she was never perfectly well. From the beginning she was recognized to possess unusual ability. She finished her Primary education in the Mission school. Later she took two years training in a Normal school in Jubalpur. She then returned to the Mission and taught in the girls' school until 1913 when she quit teaching to become matron of the girls' Orphanage, the position she held until her death.

She was one of the first of the orphans to accept Christ as her personal Savior. She was always active in the religious life of the Orphanage, school and Sunday school. She was a very devoted Christian character, having great faith in God. She never began or closed the day's work without much time spent in prayer.

In the fall of 1918 she fell a victim to influenza. She was not seriously sick but died of heart failure. She passed peacefully away without a struggle, her life work finished when she was little more than thirty years old.

She had endeared herself to the girls of the Orphanage. She was mother to the motherless little ones. She had the greatest respect of the Christian community. She was a great help to the missionaries in many difficult problems and her early death is deeply mourned by all who knew her.

Goshen, Ind.

INDIA'S APPEAL TO OUR YOUNG PEOPLE

Alta Mae Erb

India with all its needs and a field opened by our Church according to God's command and love must appeal to us as Christian young people. If you are a volunteer for Christ's vineyard, India will appeal to you even tho you cannot enter the field. What is India's appeal to us?

India is a developing country. Many fields of labor would take us into settled and established communities where any further development would be very slow. The India field offers all kinds of opportunities for the constructive instinct. The missionaries are the leaders of the community in almost every way. The village Balodgahan is managed by a brother. The schools are in charge of the missionaries. Does not this opportunity for constructive labor appeal to you? God has given us as young people the desire to build up; therefore it is but right we use it where it counts for Him.

God has given us talents, wonderful talents. Because our opportunities of

youth have been far above those of many young people. our talents are noticeably great and no one doubts but that they are given for a God-given purpose. What power God has granted to us! Some surpass intellectually; others are fitted to agricultural work; others to evangelize and still others to the many other fields of legitimate work.

Why should we not recognize these talents as from God and render service to Him? India will give opportunity for exercising and developing all the talents we may possess. None are too big for labor in India. I believe India needs our best. Are our talents consecrated for God? Are they consecrated for India if God should want us there?

When we consecrate our talents for India we consecrate for a life time. We promise God to give our lives to that service. Does this not appeal to us who are entering upon our life work? We need not enter a position fearing our term of service may be shortened or doubting our liking for the work and thinking we may change our vocation later, but we can enter wholeheartedly and joyfully and with no fears. God has called us. He has fitted us for the task and only He can take us from the service. To enter thus upon a life work does appeal to a volunteer for Christ.

God has built us strong. India needs vigor of life to teach and lead her people. We cannot ask brethren and sisters who have already labored long in the vineyard and almost spent their vitality to enter this big, hard field. God must have vigorous bodies and minds. In India He must have only those who are in good health as you know climatic conditions make it impossible or difficult for the weak body to work there. We that are in good health must volunteer for the work. And does not such a call appeal to the heroic in us? Then why not be heroes for God? Dear Christian in God-given vitality and robust health, perhaps God is calling you, not to waste away your life or lose your health, but to go spend it for Him. If we go in perfect body God can use us.

Our deliverance from sin is not far removed in time. As we meditate upon our wonderful deliverance and the great mercy and love of our Savior can we help being inspired to take this message to others? We are alive in Christ Jesus: most of the people in India are dead in sin. Don't we care? Yes, the love of God shed abroad in our hearts constrains us to go tell the message of redemption. If only they knew that they could be delivered, God would there find hearts to accept His sacrifice. How precious are all these souls in His sight and as watchmen of the night and soldiers of Jesus Christ we too must care for them. They are our burden and when delivered may become our joy and crown. May we all greatly desire to bring honor to our God, our Maker, our Deliverer and our Keeper.

Hesston, Kans.

INDIA'S APPEAL TO AMERICA

Paul Erb

India. The voice is from afar—so far we scarce can hear it. It is a voice weak with suffering, and disease, and starvation. And our ears are so dulled, so accustomed to the frequent cry of need that we almost turn away. But let us listen awhile. The voice is not loud and insistent—desperate need never is—but it is wondrously pleading. It hints to us of dread diseases stalking thru the land; of influenza slaying so many thousands that a decent burial for them is out of the question. It tells us of stations deserted because of war conditions. Gaunt famine has left millions crying for that which they must have to keep soul in body. Missionaries are worn out with too strenuous toils, and are coming home, or going Home. And we know that all we hear is far from the worst; each suggestion is pregnant with ugly details for those who think.—India is undone, dependent upon us. Left to herself, she remains unfed, untaught, unloved, and **unsaved**.

The Church. Let us thank God that the Church has begun her work in India. She has invested her thousands of dollars, her dozens of workers, and her earnest prayers. Lines of communication have been laid out, an organization effected, stations established, schools, hospitals, and homes built, the Gospel preached, and souls saved. We have gone too far to back out on account of towering difficulties. It is now a matter of faith enough to go thru to a glorious victory with Jesus Christ. If there were no other reason for abundantly supporting our work in India, it is evident that we are morally responsible to maintain in every possible way the workers who are on the field in this critical and difficult time. And it is only a matter of recognizing the strength of their work thus far that we determine that so far as in us lies, there shall be no backward step or retrenchment. When the way once opens, we must be ready to supply whatever may be needed in workers or means to adequately extend the work. And until it does, we will not cease to lift up thru prevailing prayer the hands of those who are toiling against such odds.

God. Thru India, God calls us. Thru God's power, we are abundantly able to heed India's call. And so, after all, it comes back to the prime necessity on our part of a real personal relationship with God. When once the Church, in its individual membership, has personal daily knowledge of God's power, its missionary senses will be so sharpened that every call of need will bring an overflowing response. So India's call, properly translated, is a summons to definite Christian experience, a "know-so" and "say-so" salvation. India's crying need today is the Bible salvation which has always saved people from sin, and so, in this day when people say new world conditions are calling for a new statement of theology, and

a new basis of religion, it behooves us more than ever to acquaint ourselves with God's once-for-all-time-revealed plan of redemption, and send India that, and only that.

The Future. India's every look and gesture and word tells us that she will need our help a long time yet. And so her call tells us to plan far ahead. None of us know how long the present hindrances will keep our workers out of India. But those of us who are praying have decided, haven't we, that when the doors do open, nothing that lies in our power to do will remain undone to meet that need fully. More than ever before volunteers should be placing themselves in God's hands that He might prepare them for India's service. India, we hear you; we're coming soon. Hesston, Kans.

BOARDING SCHOOLS IN THE INDIA MISSION

Anna Stalter

In India we do not have public schools as we have here in America. There are many village schools. The government furnishes teachers and equipment. The village or villages interested must help keep up the school buildings and grounds.

There is an insufficient number of schools to give every child an opportunity for an education. Besides this some of our Christian people live in communities where there is no opportunity of sending their children to school, because there are no schools in reach.

The people live so near each other in the villages that the children of every caste and religion are constantly thrown together in their play. They can scarcely get outside the door of their own home without getting into their neighbor's yard. Parents usually are away from home at their work, leaving the children to get along as best they can with the other children of their neighborhood. The Christian people are anxious to have their children educated. There is no better place to realize this than by taking them into a boarding school. The Mission must provide such institutions. Our Orphanages are gradually merging into boarding schools. Many of the Christian people are very poor and can afford to pay little toward helping to board their children while away from home.

The training of the children of a Christian community is of the utmost importance. In them lies the future hope of the Indian Church. If the Mission fails to provide for their training, mentally and spiritually, much of the work which has already been done will be lost.

Workers and funds are constantly needed for this department of the work. Will the Church respond to the need? Will you also pray that the young people of India may develop strong Christian characters and be a great factor in the evangelization of their own country?

Goshen, Ind.

THE MISSION STUDY CLASS

Paul and Alta Erb

Recent experience and thinking has developed in us a conviction of the importance of "The Denominational Bias in Mission Study." All are familiar with the recent movements toward church confederation. "Get together" is the cry of the age. And inasmuch as this stands for Christian unity on Bible principles all Christian people welcome it. But it is also a well known fact that Bible principles are not the basis of the present get-together movement. On the contrary, any plainly-taught Bible doctrine which stands in the way is readily sacrificed for the sake of agreement. It is for this reason that we as a people have been keeping aloof from any organic connection with the great world movements. We have reasons to feel that we have much to lose by affiliating with concerted religious action, even for avowedly justifiable purposes. And certainly mission study propaganda is no exception. Various organizations in this field have done good work, but there is a certain liberalism in their approach which makes it impossible for our conservative people to go very far in their company.

In addition to all this, it is to be questioned whether the obliteration of denominational lines makes for missionary efficiency. So far, the immensity of the field and the allotment of territory has avoided any serious trouble from competition. And as far as acquainting the laity with the needs and conditions on the field goes, there seems to be an obvious advantage in the narrowing of issues and interests which the denominational system affords. It stands to reason that the diffusion of missionary obligations among all the missions of all mission lands would detract appreciably from the directness of the appeal. At any rate, it is the denominational system which we have, and as a Church we may best promote missionary work from the distinctive angle of our own Church views. This is the basis of our appeal for a denominational bias in the conduct of mission study.

For to be unbiased is impossible, however much some may boast their freedom from such despicable narrowness. With regard to Christ, men must be either for Him or against Him. So surely, without regard to your particular denomination, your influence will count either for it or against it. Not that you should condone its weaknesses, or boast of its strength. But whatever criticism you have will be constructive and the general effect of your discussions will be to increase the respect for the Church in those who hear you. Your confidence or lack of confidence in the Church is easily evident and will prove contagious. Your bias, then will be a matter of view-point, an all-important consideration.

The first expression of this attitude which we discuss is that of Board control

and direction of mission study. This work is already of several years' growth. It was long a crying need. Some of our young people had been studying missions, but how or what, no one knew. The fact that our Board saw the need of taking up this work proves the necessity and existence of a bias. For were there not other agencies thru which text-books and suggestions could be secured? Many. But this is the point. The Mission Board knows as no other organization can know the problems of missions in the Mennonite Church. It knows the strength and the weaknesses of the missionaries now on the field. It knows the fatal deficiencies of those who are volunteering for the service of the Lord under the Church. So they alone were in a position to select the particular time. The method is justified and will succeed if we give it our prayerful support. Each year's experience will aid in adapting and enriching the courses and teachers' suggestions. Every minister and Sunday school superintendent owes it to his charge to assist the Mission Committee in extending this work for the missionary instruction of our congregations.

The second phase of this subject concerns text-books. Because of the wide prevalence of unorthodoxy among religious writers, because of the rare acceptance of the full Gospel of the Bible, and because our methods of administration and support are somewhat peculiar to ourselves, the committee has had much difficulty in securing texts that are acceptable and adapted to our conditions. It is true that the teacher is far more influential than the text-book, but it is also true that an inexperienced teacher has a hard time using a book whose view-point is different than his own. There is only one way out of this difficulty: we must write our own books. We have no special dearth of men qualified for authorship; perhaps we are using all such too hard in other capacities. There is a great field of opportunity here which will certainly be entered within the next few years. The books we must have. They should be readable, pertinent, orthodox, and well adapted to class use.

In the third place, our bias must be evident in our class methods. Remember, I do not refer to a selfish, unnecessary exclusiveness. I do mean that Mennonite young people should look at the mission field and mission work thru the eyes of the Mennonite Church. If they do not, only one of two things can happen: Their study will be merely bookish knowledge, all out of touch with their own experience, and hence without interest or appeal, or else they will come from the course with the idea that their own Church is utterly lacking in missionary enthusiasm, sadly inefficient in what little work it is trying to do, and largely unworthy of the support of vigorous young people who are am-

bitious to do great things for God's kingdom. The chief responsibility, of course, falls upon the teacher or leader. He it is who can constantly present the view-point of the Church, its needs and desires, the work it is doing, and its solution of the numerous missionary problems. When once we have our own texts this will be very much simplified, but much can be done even now. Keeping a calendar of missionary events in the Church is one little plan that has worked admirably. This serves a two-fold purpose: it secures interest in and knowledge of the details of our various missions, and it encourages the reading of our Church papers. Students have testified that before this was begun they seldom looked at the Gospel Herald and Christian Monitor; now they watch eagerly for their arrival. As various points come up on which we as a Church are at variance with Christendom in general, no better atmosphere for an intelligent and appealing explanation can be found than that of an interested and devoted mission study class.

From such an approach to mission study the Church may confidently expect:

1. An increased knowledge of the missionary work that has been done and is now being done by our own Church; with this knowledge will come an intelligent appreciation of the problems facing us, and a wealth of prayers and young talent consecrated to their solution.

2. Young people have confessed: "We were never taught that the viewpoint of the Church was important enough to consider seriously." Never again should that be said. And it never will if we get all who are interested in the cause into the mission study classes, and make clear in each of these classes just what the Church is doing and why. Then volunteers should be available who are not only willing to conform to the Church in life and doctrine, but are firm and consistent advocates of that life and doctrine.

3. "So this is the Ewing school house. We talked about your work here in our mission study class. I have always been anxious to visit you since." So will our future young man remark, after we have given due recognition to our own work and workers, yes, even those in the rural fields of the Ozarks. Then truly can the new work build upon the old, for the old will be woven into the preparation of each worker, and will be a part of his essential working capital.

Hesston, Kans.

Augustine once said, "Wouldst thou flee from God—flee to Him." That is to say, if you want to get away from His righteous judgment because of your sin, then flee to His arms, and you will find He has provided a way of escape. "God so loved the world, that he gave his only begotten Son" (John 3:16). "Come unto Me."—Sel.



BIBLE STUDY



PAUL'S APOLOGY

II Corinthians

XIII

In the ninth chapter of II Corinthians Paul emphasizes the place which Christian giving has in the Christian life. The manner in which he explained this matter has some bearing on his relation to the Church at Corinth, in that he referred to their former purposes and the plans which had been made for the contribution of their gifts to the suffering brethren. The messenger from Corinth was to return with the delicate task of perfecting a reconciliation between the Church and the Apostle, and the Apostle's mind must be known by the Church. What other spirit could he show to them than that which had existed constantly between them? He would exact nothing more than that which they had previously undertaken,—that is, the ministry to the needy. He would ask no gift for himself; no sympathy for his own suffering; no apology for their forgetfulness of their obligation to their spiritual teacher. His only desire is that they should be provoked to the good works which were upon their hearts and which had been inspired thru their faith in Christ and encouraged by their spiritual leader. In this spirit Paul enlarged upon the grace of Christian giving. It may be a worthy example to follow, in restoring many disheartened and offended believers to the right spirit of their faith, to encourage them to continue in the good work of showing sympathy and love to others who are in greater troubles, and of making sacrifices for their sakes. Such conduct will result in the increase of spiritual life and blessings.

The first suggestion which the Apostle made concerning the grace of Christian giving was, that it should not be found lacking in the lives of any believers.—II Cor. 9:1-5. In the case of the Corinthian church the need of mentioning their obligation of giving was superfluous on account of their having such purposes in their hearts previous to this time. It would be rather superfluous to urge such manifestation of love and sympathy upon any who have partaken of the nature of Christ. It is one of the natural fruits of the Christian faith—Cf. 8:1-8. It is one of the proofs of the sincerity of the Christian's love.

It was one of the marks of the faith of the Corinthian church that they were ready to make a gift to the Church at Jerusalem. It was such a remarkable dem-

onstration of their faith that the Apostle often made use of it to encourage others to give, even as he had made use of the bounty of the Macedonian churches to encourage the Corinthians to give. The churches in Macedonia had been giving of their poverty, and we may imagine that the more wealthy church in Corinth was ready, and had in prospect, to give bountifully of their wealth to the cause of the Lord. It seems to have been a rather pleasant prospect of the Apostle's to be the bearer of this Corinthian gift to the appreciative suffering poor in the mother church of the Christian faith. It was also a matter of consolation to him now that he had the prospect of the companionship of other trusty brethren to accompany him in the discharge of this important mission.

We may wonder why Paul should make use of the means that he did in encouraging these people to be prepared with their gift. Was there not a possibility that their lack of faith in himself might be the cause of their withholding some of their gifts? There is nothing that so soon affects the size of one's gifts of money as the entering into the heart of a spirit of ill-will toward a brother, or the going out of the heart of some of the spirit of brotherly love. If Paul should have unwittingly been the means of such a shrinking of the gifts of the brethren, would it not also have affected to that degree the relief of the suffering in Jerusalem, and thus Paul be the indirect cause of more suffering there? It is evident, then, that he would use the strongest possible arguments, and the most effective plea to keep the liberality of the church to the same standard which he knew to have existed in the hearts of his spiritual children.

The Corinthians were to be provoked to their usual ministration of their gifts by the example of the brethren who had been encouraged to give by the earlier example of the Corinthians. Paul had boasted of their generosity and many had been influenced to benevolence by the forwardness of this church.—vv. 1, 2. They were to be encouraged by the presence of special messengers whose exalted opinions of their Christian conduct they would endeavor to sustain.—vv. 3, 5. For the sake of avoiding the shame of failure to live up to the reputation which they had among the churches in general, and in order to fully meet the expectations of the Apostle.

they were urged to continue their liberality.—v. 5. They were to be encouraged to give in the spirit of love and willingly. Gifts which are given in the spirit of necessity, or by a sense of compulsion without the opportunity of consideration and spiritual meditation, are not apt to be blessed with the grace of Christian love and accompanied by the ardent prayers and blessing of souls that gave them. This is the difference between a gift of bounty and a gift of covetousness. Every motive which the apostle urged to incite the brethren at Corinth to give to the worthy cause of assistance to the needy believers was such as would lead to the joy and blessing of the church.

Another consideration which the apostle presented to the church, in order to encourage their ministry to the saints, was that the promise of God rested upon the liberality of the believers. The Apostle made use of the spirit as well as the letter of the Old Testament in proving the truthfulness of his assertions. He quoted from the law as readily as do we from the New Testament. The offerings made unto God upon His altars were to be free-will offerings. The gifts made to the sanctuary and to the tabernacle were freely given. The gifts which the believer offers to God are those that proceed from the love which has been implanted in the heart by the indwelling of the Spirit of the Son, our Savior. We may at times hesitate to claim the material blessings which God had promised to His people, the Jews, but there was no hesitation on the part of the Apostle to offer the blessings of the Old Testament, even the material blessings, to the Jews and Gentiles who believed and who were members of the Church at Corinth. God's blessings to His people are not all of a spiritual nature. Part of the blessings of the Christian life are to be enjoyed while we are sojourners in this world. There are those gifts of God to His children which are called the earnest of the Spirit, and are foretastes of the good things of the Spirit which are to come. But it is understood that the richest of God's blessings to the believer, even in this life, are those of the Spirit.

The first promise which Paul mentioned to the church was that of reaping in proportion to the sowing. Jesus also said, "With what measure ye mete, it shall be measured to you again." This truth is substantiated by both the Law and the Gospel. It is a promise made to the children of God in all ages. There may be more poverty in the land on account of

the lack of Christian charity than on account of the lack of frugality on the part of the people.—v. 6.

The motive and measure of the gift of the heart is suggested in verse 7. One may infer from this declaration that the gifts which men purpose in their hearts are larger than those which are given grudgingly or of necessity. That individual who claims a large blessing because he has given a small gift cheerfully, instead of a possible large gift which would have been given grudgingly, may well consider that he will reap sparingly. The gift of the widow cannot be compared with the small gift given willingly from the purse of the well-to-do man. Let the heart that is filled with the Spirit be the dictator of the gift and the giver of it also, and the gift will be large and the blessing proportionately larger. The promises by which the Lord will bless the giver are mentioned in verses 9 and 10.

The new promises which are mentioned by the Apostle, altho based upon the old, set forth inducements to Christian giving. The first part of the promise is, that God is able to make all grace abound toward the believer who out of his heart bestows largely the gifts of life that are so necessary for the happiness and wellbeing of the poor.—v. 8. He is able to bestow sufficient of this world's good upon His children that they may be able to abound unto every good work. God asks us to so engage in good works that we may show forth His praise, and He will make us able to do those good works. He will give us the spirit of the good deeds and supply the things with which we may minister to others. There is never a calamity or a distress or an affliction that comes upon the world but that God in some way is able to minister to the needs of the distressed out of the bounty which He has placed in the hands of His people.

Continuing with the same thought—of God's bounty making it possible to minister to the needy—the Apostle states that such ministry causes thanksgiving to God. Men need not thank the Church for the gifts. From whatever source the gift may come, it makes the soul who receives it give thanks to God. The bounty of the Christian thus brings thanks to God from many hearts. Why should any one desire to retain the bounties of God in his own possession and let the thanks return to God from his own heart when a distribution of those bounties would bring thanksgiving to God from many hearts? We should be the agents thru which God receives ample praise for even the gifts of nature with which He has blessed the world.—v. 11.

Again, the service of ministering to the needy has a three-fold effect. It supplies the needs of the body; causes many thanksgivings to return to God who is thus glorified by the spirit manifested in the saints; returns in blessing to the giver thru the prayers of the recipient of the gift.—vv. 12, 13. It is noteworthy that the manifestation of such a spirit of giving is

a manifestation of the believer's acceptance of, and submission to, the gospel of Christ. The Gospel is the advocate of Christian giving. It is a treatise on ministering to the needy in the Church and out of it. It advocates the kind of charity that was exemplified in the life of the Author of the Word. But there is no greater testimony to the grace of Christian giving than that expressed in the last verse of the chapter. "Thanks be unto God for His unspeakable gift." Any gift or ministry that may increase the grace of God in the hearts of the believer is a great gift. That which will cause men to pray for such riches of grace in the heart of others is indeed a great gift.—v. 14. That which will cause men to glorify God for the Gospel is worthy of honor.—v. 13. That which will make men happy is to be desired.—v. 12. That which will bring to men a greater power and means of serving Him should be desired and possessed by all men.—v. 11. And this is the gift of giving which it is the privilege, the duty, and the opportunity of every child of God. Let us thank God for this gift, and for the gift of His Son thru whom we are made to be like Him and live for Him.

THE RAG-PEDDLER

"Any rags, rubbers, old iron?"

"I don't know,—wait a moment and I will see. Yes, there are a few rags and a couple of old rubbers. How much do you pay?"

"Two and a half cents for the rags, and four cents for the rubbers."

"Aren't they worth more than that per pound?"

"Not now; the market is at a stand-still, and I cannot afford to pay more."

Of course the bargain was closed and the sale, or purchase, was made and the rags and rubbers duly deposited in the bags of the rag-man and the few cents paid for the goods.

During this procedure the inquiries for more rubbers and any old iron were made and the negative replies given. There were a few inquiries in the mind of the seller which were, no doubt, matters of deep interest to the purchaser, and the following conversation took place.

"You are a Hebrew?"

With a look of surprise, and rising to his full stature, and with an attitude of pride and a spirit of boldness he replied, "Yes sir, I am."

"What do you think of the present condition of things in the Holy Land?"

"In Palestina?"

"Yes. In Jerusalem. Do you think of going back to that place?"

"No, I will stay where I am, but I will send my children back there."

"Are you a Zionist, and believe that your people will return to that land and establish a nation there again?"

"Yes sir. I am a Zionist, and believe that my people will go back, and I will send my children there."

"Why do you think of sending your

children and not desire to also go there?"

"I will stay here; this country is good enough for me; but my children will return and begin their life there."

"You believe that your Messiah will come to Jerusalem?"

"Yes sir."

"I am a Christian and I believe in your Messiah, and that He will come to Jerusalem. He is the same Messiah in whom we trust. We are looking for Him to come again."

To these assertions the Hebrew made no reply, but had gathered his bundles ready to depart.

"Good-Bye. Get ready to meet your Messiah."

"Yes, Yes; Good-bye." And the son of Jacob left, with a feeling such as many in Israel and many in Christendom have regarding the hope of which the Word of God desires to give all a certainty. It is true that a Messiah will come; that it is desirable to be ready for Him; and to be where He is; but they will leave it for their children and desire that they shall enjoy those blessings, while they themselves are satisfied to stay as they are. "Get ready to meet your Messiah."

The Workers' Column

THE COST OF A WEDGE AND A COAT.—Joshua 7.

Junior.—May 11.

I. The Small Things.

1. They were accursed of God.—v. 1.
2. The things were forbidden of God.—Josh. 6:18, 19.
 - a. The garments to be destroyed.
 - b. The gold and silver consecrated to the Lord.

II. The Sin of Achan.—

1. He took what was unholy—the Garment.
2. He took what was holy to God—the silver and the gold.

III. The Smallness of the Things Taken

1. It was carried from Jericho and no one saw it.
2. It was hidden in the tent of Achan.
3. It could be buried in the tent.
4. The things were very small.

IV. The Cost of These Small Things.

1. It cost Achan a good conscience, for he hid the things from his brethren.
2. It cost the loss of the city of Ai.—v. 5.
3. It cost the lives of thirty-six men.—v. 5.
4. It cost Joshua a great deal of sorrow.—vv. 6, 7.
5. It cost the people their courage to stand before their enemies.—vv. 5, 6.
6. It cost all Israel the blessing and presence of God.—vv. 10-12.
7. It cost the trial of all Israel.—vv. 13-18.
8. It cost the life of Achan and his family.—vv. 24-26.

(Concluded on page 151)

EDUCATIONAL

EDUCATION IN JAPAN

III

Sadie Byler Miller

III. General Report for Educational Conditions in the Villages

1. Full provision is made for giving all the children in rural Japan at least six years of primary education, with additional work for two or more years for those desiring it in higher primary or advanced courses.

2. Two-thirds of the teachers in the primary schools are duly certified, and of the whole number 25 per cent are women and 75 per cent men.

3. Fairly adequate provision is made both in regard to buildings and equipment for primary school work.

4. Practically all the nation is at school from six to twelve years of age, boys and girls alike.

5. While in the primary department the number of boys and girls is almost equal, in the higher primary department there is a very much larger number of boys as compared with girls, in some sections the ratio being, at least 4 to 1.

6. About 50 per cent of the adult village population has had the equivalent of a six years primary school course.

7. Christian literature may be distributed among the village people with confidence that a large proportion of it will be read.

IV. Achievements Thru Education

The leaders of modern Japan have been fully aware of the importance of national progress thru a thoro system of education. Government institutions, patterned largely after those under missionary auspices, have become both numerous and strong. The main difference has been the matter of religious instruction and religious atmosphere. This difference manifests itself in the output of the two classes of institutions. Japanese officials have become alarmed at the irreligious attitude of the national educational system and the consequent result in the character of the student graduated from the national school. The Imperial Minister of Education and the Vice Minister of Home affairs concluded that religion has a direct relation to the moral problem of the people and that there is nothing inherently dangerous in recognizing religion as a factor in education. Under the impulse of that conviction a conference of representatives of Shintoism, Buddhism and Christianity was held in Tokyo in

1912. These seventy-two representatives unanimously expressed the hope that the Government will respect religion, will promote harmonious relations of the state religion and education and utilize them for the development of the nation. Count Inoaye declared publicly that the morals of the Government students were inferior to those of students in Christian schools. It is generally understood that this conference constitutes a recognition on the part of the Japanese Government that religion should have a place in the educational system of the Empire in order to promote the moral development of the nation. The significant and far reaching nature of this recognition is easy to comprehend and is a most gratifying manifestation of the influence of the spirit and method of missionary educational institutions.

V. Changing Ideals in Education.

The war had a liberalizing effect upon the thought life of Japan which is shown in the effect it is having on educational ideals. At a recent conference of principals of Girls' High Schools in Tokyo a great deal of interest was manifested in matters of necessary reforms. It was resolved that the four years course for Girls High Schools should be extended to five as soon as possible. The subject of science should have a larger place in the curriculum of such schools and the scientific spirit should be fostered in one way and another. Physical culture is also to receive more attention in the future, for the Japanese woman is to be prepared to do the "work of the world in an increasing way." Still more significant than these reforms are the recommendations for higher education. It was voted to recommend the establishment of universities for young women and also that the doors of the Imperial Universities be opened to them. It was recognized that grave dangers are accompanying these greater liberties for women. Emphasis was placed on the need of a more effective moral education by which the good qualities of the old woman might be blended harmoniously with those of the new. It was suggested that good teachers should be appointed who are themselves the embodiment of this new womanhood. To get such teachers is a real problem. This recognized need in the educational system of Japan

becomes the great opportunity for the Christian educator.

Chief interests in the field of education at present are the building of a Woman's College and Christian University. Preparations for beginning the work of the Woman's College are developing satisfactorily. The standard of admission to the preparatory class has been fixed and it is to be graduation from the accredited five years High School course or the equivalent. Those who have finished the one year Preparatory course and others of equal attainment, may then enter any one of the under graduate departments in which the course extends for three years.

1. Literary Department.
2. Household Science Department.
3. Business Department.
4. Liberal Art Departments.

The College authorities are also planning to open a graduate department as soon as there are students who have finished the under-graduate work. The course in this department is to be two years in length, so that the entire course for those students who desire to take this advanced work will be six years above the present Girls High School or two years higher than any existing College for women. Religious instruction is to be a regular part of the curriculum in all departments and besides this it will be the constant aim of those who have the responsibility to permeate so far as possible the entire student life with a wholesome religious atmosphere.

An important meeting of the Christian University committee was held at Karuizawa in August, 1917. The question of affiliation between the union Christian University and denominational or other separate Christian University projects was one of the important questions discussed. So far two of the Christian schools in Japan have practically withdrawn from the Union Movement in order to be free to establish university work of their own. The following statement was ordered sent to the joint Commission of the Boards:

1. We reaffirm our unchanged conviction of the necessity of the immediate establishment of a Central Union Christian University in Japan of Imperial University Grade.

2. We emphasize the purpose of the Christian University movement to establish a Christian University which will be from the beginning in vital and helpful relationship with the present Christian

schools in Japan.

3. From the beginning the Japanese should share largely in the administration of the Christian University and increasingly so as the Christian Church in Japan grows in strength and resources.

LIFE ON THE UNITED STATES TRANSPORT, "PENSACOLA"

The following are extracts from the diary of Bro. Orie O. Miller, a member of the first party of nine that sailed for the Near East to engage in Relief Work. He has kindly consented to their publication for the benefit of the readers of the Christian Monitor, for which we are very grateful. The other members of the party are, William Derstine and Aaron Loucks, who expect to return to America in a few months, David Zimmerman, Silas Hertzler, Ezra Deter, Christian Graber, Frank and William Stoltzfus. These extracts give us a glimpse of what life is like on a U. S. transport and the experiences of the "Boys" during the first two weeks of their journey. The party is now on the field engaged in the missions for which they volunteered their services and were sent forth.—Editor.

Jan. 25, 1919.—Our group left New York on the U. S. S. Pensacola from pier No. 62 at 10:50 this morning. Including our group of nine there are 42 relief workers sailing on this ship. Most of the first day on board was spent in finding and fixing up our bunk and in becoming adjusted to our new environment. The boys now appear in their working togs. No women on board the ship. The doctor has started in to give all the necessary vaccinations and inoculations. My turn will come tomorrow. Our accommodations are the same as the soldiers had when being transported to France. We all take turns washing dishes. The boys are all happy and glad to enter the work to which we seem to have been called.

Sunday, Jan. 26.—Everyone up about 7:00 A. M. Bros. Loucks and Derstine did not pass a very pleasant night. The inoculations for typhoid plus a touch of seasickness accounted for only Zimmerman and myself reporting for breakfast.

Life boat drill was held at 1:30 P. M. and all of our places assigned, and life belts issued. At two services were held in the messhall of the crew. Mr. Wert, a Y. M. worker with large traveling experience preached. Another service is announced for this evening when Dr. Ussher, a missionary of 20 years' experience in Turkey, will preach. Our food is cooked by the navy cook but is served by ourselves. A galvanized two-gallon pail is all that is furnished in the way of bathroom and laundry for the ship. The longer I am on board, the better do I understand why there are no women on board.

Monday, Jan. 27.—All those who got up this morning did so at seven o'clock. My

Since the influence of Christianity has been keenly felt in the lives of Christian students, the Church should be about her business now more than any time before to aid, by the help of God, to establish the kingdom of God in Japan.

arm being very sore I stayed in bed until I had to take a trip to the edge of the ship. Graber had already preceded me and Deter came right afterwards. Deter says he is doubtful whether he cares to come back to the U. S. unless they build a bridge across the Atlantic. The sea is quite choppy tonight, regularly washing over the mid decks. We had our first language lesson today. It was finally thought best for all of us to put in our time with the Turkish language. The method of study is largely conversational.

Tuesday, Jan. 28.—Position at noon today 41 degrees north and 59 degrees west. Distance from New York about 800 miles. Our ship travels about 11 miles per hour. The sea is quite choppy today, about the same as last night. The opinion of a good many here is that the principal waves would measure from 20 to 25 feet in height. Deter, Graber, the Stoltzfus brothers, and Hertzler spent most of the day in bed. David and I attend all classes and lectures today, and seem to be making some progress with the Turkish words and sentences. During my spare time I read from Morgenthau's story of the war as it affected Turkey. We get a sheet of daily news by wireless each morning, but of course these are very fragmentary.

Wednesday, Jan. 29.—Every man in our group was up for breakfast, the first meal that this happened since we left New York. One of the boys said if it were not for the smell of our quarters, the kind of food we get, for the poor bathing and washing facilities, and for the lack of heat in our living and eating quarters, our life might be quite pleasant. Except in bed I always have both my sweaters, my corduroy coat, and my neck scarf on, and generally wear my overseas cap during all my waking hours. The food is substantial, but generally consists of only one or two articles. A person does not look forward with pleasure to the mealtime like at home. We eat because we feel we have to. Our eating and sleeping barracks were newly painted when we boarded the ship and have had one re-painting since. That is what I referred to when I mentioned the smell. The boys are all in good humor, confident that a great work is to be done on the other side.

Thursday, Jan. 30.—Last night we had the most severe storm experienced so far. A hurricane struck us head on. Such creaking, splashing, and roaring I never experienced. Several barrels of water came down our hatchway before

our boys got out of bed and reclosed the hole. By morning the storm had partly subsided, but the sea is still rolling quite heavily. Only eight out of 42 were up for breakfast, and about the same number for dinner. Of our group only David and I ventured out so far. We had bread toasted, and tomatoes prepared for those in bed, and then spent part of the day there ourselves. Had apple pie for dinner, the first pie since leaving New York. Many of the sailors are sick, so you can imagine that the storm amounted to something. I do hope the sea calms soon, and the weather becomes warmer. The trip becomes very monotonous this way, and it is difficult to keep one's spiritual life in trim.

Friday, Jan. 31.—The sea is rolling quite heavily today, but we are all so used to it that the rocking of the ship is not minded much. One language class today, and one lecture by Mr. Partridge on his experience at Sivas, Asia Minor, during the deportation of the spring of 1915. This was conducted much more humanely than at Van which was described to us before. This evening each man is to give a two-minute biography of himself. Just learned that another of the young men of our group is an African missionary home on furlough, who is taking up this work until he can take up his regular field. The large majority of the men in the group are returned or prospective missionaries, or pastors on a year's leave from their churches. It promises to be a very congenial company. I am just beginning to enjoy the trip immensely in spite of the poor accommodations. Was on duty to clean the sleeping quarters. We take turns in this.

Saturday, Feb. 1.—Position at noon today 40 degrees west and 41 degrees north. This means that we then were just half way between New York and the Strait of Gibraltar, and were a little south of our position yesterday. Since yesterday we have entered the gulf stream which accounts in part for the milder weather we are enjoying. Today it became my turn to be kitchen police, K. P. they call them. Three always constitute a crew. Our duty consists of going to the kitchen for the grub, setting it out for the men, and afterwards washing up the dishes and cleaning the dining room. It means about five hours work for the day, that is a little over an hour and a half for each meal. It brings a peculiar and unusual feeling to be one of a hundred and fifty young men living together day after day, and attending together these various exercises. As we visit and associate together, we hardly think of the fact that we are on top of several miles of water, and many hundreds of miles away from the closest land. Man certainly seems a helpless creature in comparison to God's power as manifested all about us. I appreciate

more and more that He gives me my life each day, and that we are what we are. Tomorrow I shall begin writing letters to be mailed at Gibraltar.

Sunday, Feb. 2.—At the rate we travel now, we will reach Gibraltar by next Sunday. At preaching services this forenoon, Dr. Count, a Bulgarian missionary, preached. This evening Mr. Partridge, a missionary returning to Armenia, preached the sermon. He also gave us experiences in doing relief work in Russia last year. The day was spent by most of the men in reading and writing letters. How I would have enjoyed to spend the day at home and in the Ephrata church. I am happy tho, and feel that God is protecting and leading us each day. May we as a group ever be in a position that He may do so.

Monday, Feb. 3.—Sea very rough all day. Waves higher than any day since we are out. The worst is over tho, and the sea is beginning to calm down. Loucks and Derstine remained in bed all day. There were no classes today, nor lectures on account of so many sick people. There will be a talk by Dr. Ussher tonight and then bed for all of us. I read today Zwemer's "The Moslem Attributes of God," and began reading "The Syrian Christ" by Ribhany. Meals today were just as poor or poorer than usual. If it were not for the poor eats I really would enjoy the trip very much. We often think of the Prodigal's expression when feeding upon husks when he remembered the good things that his father's servants had to eat.

Tuesday, Feb. 4.—The condition of the food is getting on the nerves of practically all of us. Our leaders expect to make some kind of a protest to the captain tomorrow. All of us supplement the little that we regularly eat with crackers, fish and other articles. Loucks, Deter, Graber, and Hertzler have noticeably lost in weight since sailing. The rest of us seem to be pretty tough. An hour this afternoon was spent in hearing each fellow give a three-minute biography of himself. We got over half the list. The thing that impressed me was the large number who consider the expedition a means of seeing a part of the world and who went into it because of not having any other definite plans made for the year. I surely hope and pray that to some of the rest of us who have made considerable sacrifice to take up the work a greater reward will be in store. Many of the men seem very devoted to the cause on which we are going. Saw no land for ten days.

Wednesday, Feb. 5.—Had regular language classes today. Tomorrow the class is to be divided into two parts. Some study harder and consequently are going ahead of the rest. Had no lectures today. Have arranged for prayer meeting tonight. Food was somewhat better today. Some cases of canned apricots, pears, and peaches, and also tomatoes have been brought up from the hold and

we use these to supplement our navy grub. Give me tomatoes, bread, and peaches and I can make a meal any time. The officers are trying to make our quarters as comfortable as possible. Neither should we complain as long as we receive as good consideration as do the regular navy men who live always under these conditions. A few of our men are working on articles for the Church papers.

Thursday, Feb. 6.—Saw sun today for the first time in four days. By the sun only can they make accurate observations. Sea was very calm today. Our group were all up and out. The only thing that made the day different from others was that our whole group was inoculated for cholera. This means nursing sore arms for the next several days. Mine is beginning to feel very sensitive. Food today was fair. Baked beans and toast for breakfast; noodles, meat soup and apple pie for dinner. For supper I ate nothing because of doctors advice. It is arranged so now that one can supplement each meal with canned tomatoes, peaches, pears or apricots and condensed milk. Two language lessons today. There will be a lecture tonight by Dr. Ussher on his experience in Van. Definite rules were made today ordering all lights to be out by ten thirty, and a rising bell to be rung at seven thirty in the morning.

Friday, Feb. 7.—Today's report shows 240 miles traveled in 24 hours. The sea has been very calm all day, and this, with the sun shining brightly for the first time in a few days, made the day delightful. Everyone spends all the time possible on deck. We are now within fifty miles of Cape St. Vincent. This point will be passed about midnight. By tomorrow evening or Sunday morning we expect the boat to be moored at Gib. Two language lessons today, and one lecture on our probable plans of working after we land made up the program for the day. This evening some more of the group will give short biographies of themselves. Meals today just ordinary. Some of the boys are making ice cream which will be a part of our supper. All of our own men are up and about again. No very sore arms from yesterday's inoculations. Gradually as we go along the needs and plans for the work are revealing themselves to us. This is as God wills it I am sure. We must trust Him for everything, or try to do that at least.

Saturday, Feb. 8.—We are at this moment only about 60 miles from the port of Gibraltar. The captain says we will pull in there at about midnight. We may dock and all be able to land tomorrow, or we may anchor in the harbor and only a few be sent ashore to buy supplies. Before sundown we were able to see the lowly hills of the coast of Spain. The sea today had scarcely a ripple. We hardly feel the movement of the ship. The sun was out

bright all day. Surely a delightful day, when one felt extremely thankful just to be alive. Most of the men are busy on the last letters that are to be mailed tomorrow. David used our new haircutting outfit on Graber, Loucks and myself this afternoon and did not leave a bad initial impression. We count on him to be the official barber of the group. At my suggestion last evening at a public meeting a vote was taken which showed that out of our group of 42 men, fifteen are ministers' sons. This would seem to contradict the old theory of the bad sons of preachers. A vote also showed that eleven men out of the group are married and left wives and families in America. All our men are in splendid spirits, and only wish this were Beirut instead of Gibraltar.

RECONSTRUCTION IN THE VERDUN AREA

Jacob C. Meyer

Since the fateful September of 1914 many of the people who had lived in this part of France have not seen their homes. They have been wandering about from place to place as refugees, their homes being in the hands of the German invaders. When the German army took the towns in 1914 there was little opposition and most of the towns were captured without much destruction of property. For four years the opposing armies faced each other in this region. The French hoped to recapture the villages without destroying them, but when the Americans came they drove out the Boches at any cost. Village after village was destroyed by the heavy artillery fire. Practically every town was destroyed so that few if any houses were habitable. Vanquois, about three miles from here, was blown out of existence. The place where it stood is now marked by craters caused by the mines. Not a sign of a town remains and even the hill on which it stood is ten feet lower than it was before the destruction.

Neuvilly, the town in which we are located, had a population of over five hundred in 1914. When we came here on about the twentieth of February there was but one house which was habitable and that had been repaired by the workers who came some time in December, 1918. The only people that were here were American soldiers who were destroying German ammunition. They expect to finish their work very soon and then they leave for other parts of France or return to America. The ammunition comes in on the cars and is taken to a place about two miles from Neuvilly where it is arranged systematically for wholesale destruction. The explosions are terrific. Yesterday the soldiers all left town or went into dugouts when the fuses were lighted. Several of us were in the Argonne Forest about two miles away. Others were here in

our new houses. In fact they were about the only people in town when the explosions came. A piece of a shell weighing about twelve pounds fell in our yard. Today the explosions were not so severe.

There are about fifteen Reconstruction workers here now. Among them are four Mennonites, J. Roy Allgyer, Atlee Hostetler, Robert Stemen, and myself. James Hostetler may be sent here soon. He is now located at Dombarle about five miles from Neuville. We are building houses for the people who are very anxious to come back in time to plant the spring crops. During the last two weeks we have built seven three-room houses; one of these was for the mayor of the town. According to present plans we are to build sixty houses here. Some of these houses are to be built on public property belonging to the municipality, others are built on the land owned by the people.

The weather is not very favorable. In the two weeks that I have been here it has rained every day but two. The people are beginning to come back and we are trying to accommodate them, so we do not always stop for rain. Recently I asked one of the villagers when the people would come back. "Plutot possible" (as soon as possible) was his reply.

It is interesting to study the problems of these people. Many of them spend the first day in town in the cemetery looking for the grave of some loved one. Both American and French soldiers are buried in this town. There are seven graves in the yard of the house where we first lived.

At present we are living in houses which we built. Yesterday we had Sunday school and an evening meeting in our room. Allgyer, Hostetler, Stemen and I are in one room. There is a fine spirit among the men here. Health has been good.

The Reconstruction work will be concentrated in this region in the near future. Those who are scattered thruout the northern part of France will be sent here soon. It is hoped that the Verdun area will soon be populated by the people who formerly lived here and thus the refugee work will not be so necessary.

Grange C, Courte par. Raricourt,
Meuse, France, March 10, 1919.

STRICKEN ARMENIA

Note.—Books Concerning Armenia reviewed by some member of first party to sail for the Near East.

The Tragedy of Armenia, by Bertha S. Papazian.—The story of, "The greatest tragedy in all human history," as given in this book is a brief but comprehensive account of the past twenty-five hundred years of a small but industrious Christian people whose whole history has been one

of almost perpetual war, persecution and massacre. Armenia lies in a strategic geographical position in the Near East and her history has been of considerable significance in European politics. The part which Armenia has played in various movements including her position in the Great World War are clearly brought out in this volume. Thru all the long tragic career of this courageous people they have retained their original purity of language, religion and national soul. Their hope of a national existence free from the rule of Moslem tyranny now lies in the hands of America and the great powers of Europe. The book is particularly valuable in having been written by a native Armenian as it gives their own side of the story. The appeal which it makes is not for pity toward a down-trodden people but rather an admiration for their indomitable courage and unyielding devotion to principles even in the face of threatened annihilation. Any one desiring a brief outline of the Armenian people will find this work very satisfactory.

"Ambassador Morgenthau's Story," is largely a product taken from the notes of a diary which the author, an unprejudiced Jewish statesman, kept while he was a United States official in Constantinople. The purpose of the production is found in its historical importance and also in its effort to enlist the attention of generous hearts to the condition of a sorely-stricken people.

The facts related are almost startling in frankness as well as in their comprehensiveness. The ambassador's intimate acquaintance with the political heads of Turkey and also with the official representatives of others of the warring countries affords an opportunity for unusual insight into the motives that prompted and the meanings that accompanied the course of events during the war. A few of these officials he depicts as "wolves in sheep's clothing" who eventually throw off the mask and strut about unashamed, the champions of the most "diabolical cunning" but yet nothing more than puppets acting in an awful tragedy: a tragedy compared to which "the great massacres and persecutions of the past—the slaughter of the Albigenses, The Saint Bartholomew massacre, or The Spanish Inquisition—seem almost insignificant." In some respects, these administrators of justice could discuss the fate of a million souls with no more regard for the innocent than they would talk over the results of a hunting expedition.

And the race which was to be exterminated is an industrious folk whose home for 2500 years has occupied a position of strategical importance in the sphere of world politics and religion. What a sickening spectacle this mass of humanity must have presented as it moved along prodded by Turkish gendarmes and exposed to robbery and every conceivable outrage.

THE REFINING POWER OF SUFFERING

When Mrs. Pitkin went to Denver the one thing that she dreaded was going to see her old friend, Evelyn Gilmore, who had been confined to her bed for two years. She remembered her as a very capable woman, intolerant of the weaknesses of others—one who had been cut down quickly and without warning from a life of activity. She expected tears and remarks on the hardness and unkindness of fate in general, but the meeting was quite different from that.

Evelyn held out her hands with a sunny smile, and then motioned her visitor to a comfortable chair by the bedside. "How glad I am to see you!" she cried. "Isn't it a blessing we have our friends. Now tell me everything about yourself—what you did not tell in your letters."

The little clock on the dressing table ticked away an hour before Mrs. Pitkin realized that she had not been able to ask a question concerning her friends' illness. After several ineffectual attempts, she finally managed to say, constrainedly:

"I was so sorry to hear of your affliction, Evelyn. You were always so capable. I cannot understand why such a thing should be put upon you."

Mrs. Gilmore turned quickly and smiled in a way that her visitor never forgot. "Do you know I felt that way at first," she said, "but now I know the reason."

Mrs. Pitkin looked startled.

"You see, it was like this: In those first dark days I rebelled. I could see no reason for my affliction. I had always tried to do the right thing. Why should a just God afflict me in this way. When my friends called I talked about myself and my troubles and railed at fate in general. A year passed, and still the little god Self held sway. One by one my friends ceased to come. I sat alone and stared at the four walls of my bedroom. Oh, the emptiness of those dreary days!

"Then one day, in my reading, I came across these words: 'Suffering always has a meaning; those who find it gain more than they suffer.' At first I laughed in mockery, but the words remained to haunt me, and, lying one night in the intimate darkness, I turned the searchlight on my soul. 'Suffering always has a meaning.' What did it hold for me?

"I did not know then, but now I have found out. Suffering has taught me patience, tolerance, forgetfulness of self, a proper sense of values. It has made me a different woman. I have learned all those things, and now the strange part about this is that my doctor tells me I am to get well. Some day I shall look back upon the two years spent in bed as years not wasted, for they have taught me lessons I might never have learned in any other way. 'Suffering always has a meaning; those who find it gain more than they suffer.'"—Sel.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

We are having a great privilege as we meditate from week to week on the topics prepared for our study in the Young People's Meeting. The light which may thus dawn upon the pathway of life will do much toward making our life a success if we apply it to ourself. But if we fail in this there will be condemnation resting upon us in the end, which we cannot shake off. Oh we are living in a real time of opportunity! I wonder whether we can fully realize how much depends upon us. Not that we are so great of ourselves, but that the great God has passed wonderful grace alongside of us, asking us to mount that we may ride to great and glorious privileges. So the greatness of the opportunity makes much depend upon us because we must seize it if we would accomplish the great things that must be done.

While the weeks are passing we again ask you, How are you progressing in the work of the Lord? In what spirit is the work done? How faithfully do the leaders and those on duty perform their tasks? What advancement has been made over former years in knowledge and in real spirituality? Are we among those who say and do not? Are we among the self-satisfied? May God really lead us by the Spirit. May we have real salvation. May our service be real and full of profit. God bless you all.

LITTLE THINGS THAT MAKE OR MAR—(Junior).—Cant. 2:15; I Cor. 5:6; Zech. 4:9, 10.

Topic for May 11

MOTTO

"God hath chosen the weak things of the world to confound the things which are mighty."

THE STUDY HOUR

I. Little Things.—

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beauteous land.

Little deeds of kindness,
Little words of love,
Make this earth a heaven,
Like to that above."

This morning a little girl was busy doing her morning chores about the house, and seemed very contented. After she was thru she was lonesome and did not know what to do. Her Mamma and Papa were away and she usually went to school. But school was out, and, what could she do? "Can't I go to play with Dorthy awhile," she asked me. "Oh I think you had better stay at home

today. Try to find something to do here. Go out and play or find something to work at," I said. She put on her jacket and went out. Down toward the pasture she went to play with the lambs. She dearly loved the innocent lambs. But this morning they all ran away. She ran after one bunch and another but could not catch any. But now she saw a poor little fellow lying in a puddle of mud and water. Its mamma had left it to die. Quickly she pitied it and picked it up in her bosom and came home as fast as she could. She wrapped it in a sack and laid it by the warm stove to dry. She fed it milk from a bottle. She petted it and caressed it. She had forgotten her loneliness in the new found joy of serving a helpless lamb. Could we finish the story of the future, there would be more to tell. Lambs grow to be large sheep. From the large sheep come new lambs and so on till there is a great flock. From the backs of the sheep each year wool is clipped to be spun into yarn and woven into cloth. The cloth is made into clothing and covering to keep people warm. Many are made glad because one little sheep had its life saved. It did not take much to make a little girl lose her loneliness and it made a little lamb comfortable and happy and began the way for greater things.

A little deed of kindness will go on increasing on every side and fill the world with joy. How glad we should be to do some little deed, however small it may seem, when we know that God says, "Your labor is not in vain, in the Lord." Now I have written the story of this little deed with the hope that it may stir up your mind to think of other deeds of kindness and love to do that may bear much fruit and go on increasing. And we could say, it all started from the deed to the little lamb found by the little girl.

II. In Songs of Solomon, chapter 2, verse 15 we have words like this: "Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes." There are not only little things that bring much good, but there are little things that cause much harm if we do not stop them. Little foxes creep thru the little cracks, but they soon eat lots of grapes. Little words of unkindness and naughtiness soon spoil much good and cause trouble and sorrow.

In I Corinthians, Chapter 5, verse 6, it speaks of how a little leaven put in a lump of dough will leaven the whole. So a little malice and wickedness in the heart will go on making mischief till it spoils the whole life and makes other lives bad also.

In Zechariah, chapter 4, verse 9 and 10 the Lord told the people not to despise the day of small things. Zerubbabel had laid the foundation of the temple. It looked small to begin, but God would bless the work and see that it was finished.

III. Outline Study.—

1. Little Things that Make or Mar

- a. A little seed.—Matt. 13:31, 32; Gal. 6:7-10.

- b. A little Child.—Luke 1:76; 2:10-14.
- c. A little word.—Matt. 12:34-37; Jas. 3:1-13.
- d. A little flock.—Luke 12:32.
- e. Little creatures.—Prov. 30:24-28.

PERSONAL THOUGHT

However small and weak I may be, I can do some little thing which will be of worth to some one and will count greatly with God.

SUGGESTIVE ASSIGNMENTS

1. Text Word, **Little**.
2. Little Things that Help Others.
3. Little Things that Injure Others.
4. Great Ends from Little Beginnings.
5. Little Thoughts Bringing Great Harvests.
6. Little Things I May Do Which Will Count Greatly.

OUR SOCIAL ACTIVITIES.—I Thes. 5.

Topic for May 18.

MOTTO

"Let us who are of the day be sober."

THE STUDY HOUR

I. **Work Among People.**—We are living in a busy world. Almost every thing we touch has something to do with our fellowmen. The Christian is also here to live the social life among fellowmen. But the Christian has a different point of view than the world. Ours is the office of light-bearer. The light-bearer is one who reflects light on the various paths of life and make it possible for those in darkness to see the way. The world is pressing on and on in the way of darkness and supposed safety. They even have ends in view that seem noble as they catch the idea from the Christian light which has been shining along their way. But as the man who follows a delusion where the light is not clear, so with those who will not yield themselves to receive the full light of the Gospel and its ends and aims.

We are to keep clearly in our view what God will do with this world and its works. We are to labor among our fellowmen in the full light of the fact that we are only pilgrims and strangers, journeying thru this world, but with a heavenly country in view. Jesus is coming to claim His own from this world and to bring the judgment upon the ungodly. Our activities should all emphasize this great truth. Whenever we are so absorbed in the social reforms and activities, as the world engages in them, that we do not emphasize the fact that here we have no continuing city, we are missing our mission as God's children. Whether we minister to the sick or hungry, or oppressed, or seek to relieve the people of wrongs heaped upon them by the ungodly and selfish world, we should labor in the Spirit of Him who went about doing good and who healed all that were oppressed of the devil, having an uppermost thought for the spiritual and the bringing of the message of life to men

CITY MISSIONS—FIGHTING ENEMY AGENTS

(Junior Missionary Topic)
THEME—Channels For Service.

Date: May 25th.

DAILY MEMORY VERSES

(To be memorized during the week and repeated in the meeting)

Monday.—Eph. 6:11.
Tuesday.—Phil. 4:13; Rom. 12:21.
Wednesday.—Josh. 1:9; Psa. 119:105.
Thursday.—II Tim. 1:15.
Friday.—Phil. 1:27; Phil. 4:8.
Saturday.—I Corinthians 13.
Sunday.—I Corinthians 13.

PROGRAM FOR THE MEETING

- 1.—Opening songs.
- 2.—Repeating of Scripture verses (Everybody repeat the Sunday reference)
- 3.—Prayer.
- 4.—Essays and talks assigned in advance.
- 5.—Reading of Message secured from a city mission.
- 6.—Offering for city missions.
- 7.—Prayer in which special mention is made of those who are trying to combat the enemy agents working among our boys and girls.
- 8.—Closing.

SUGGESTIVE SUBJECTS

Some Common Enemy Agents at Work in the City.
The Source of Power to Withstand Things An Individual Must Himself Do.
Bearing Other People's Burdens.
Some Organizations aside from the Church That Help Juniors in Their Struggle.
What Can I Do For the City Junior?

SUGGESTIONS ON THE SUBJECTS

There are a number of obstacles that city young people meet with continually which make it exceedingly difficult for them to continue in the Christian life after they have once accepted Christ as their Savior. It is these various obstacles that I wish might be discussed under the first subject. None who has not spent a number of years in the city, both as an observer and having personal experiences with these obstacles, can fully appreciate how powerful they are. It is only proper that our young people be reminded how gambling (following marbles and crap-shooting), the movies and theater, cigarettes, dancing, wrong associates, etc., are making their constant appeals to our young city Christians. The second discussion will very naturally emphasize the fact that our strength to resist lies in God.

Every city has a large number of organizations which give themselves to the protection of the young men and women. While not nearly all of them are strictly Christian organizations, they must be given credit for doing good work. Many individual members in these organizations make large sacrifices in order that the youth might be protected. You can, by writing to any mission in the Church, secure a list of the organizations which in the estimation of the workers are proving helpful to their young people, and also secure from them a statement of just how the organization works.

There are a number of such organizations in Chicago but one whose work we

especially appreciate is the Juvenile Protective Association. This organization is always on the watch for conditions that are destructive to the morals of children and young people. They watch the saloons, dance halls and theaters and have been the means of securing legislation and enforcement of laws, both of which have been very helpful. If young people go wrong and are reported to this organization, they make investigations of the delinquent's home conditions, companions and habits, and very often are the means of correcting wrongs and sparing them the disgrace of being placed into institutions of correction. A postal card to the office of the Juvenile Protective Association at 816 S. Halsted St., Chicago, will bring you a copy of the report of their work.

It might be well to state here that it is an easier task to bring people to know Christ in our city missions than it is to hold them. One honest question that often arises in the minds of the city missionaries is whether or not they ought to spend more time in safeguarding young Christians and developing them in their Christian experiences than they are doing at present. This is perhaps equally true of young Christians in the country.

WORKERS' COLUMN

(Continued from page 144)

THE FELLOWSHIP OF THE RIGHTEOUS.—Isa. 2.

May 18.

- I. The Place of Fellowship—the Mountain of the Lord's House.—v. 2.
- II. The Worshipers of the Lord's House.—All Nations.—v. 2.
 1. They shall be from all nations.
 2. Many people shall go.
 3. Many people shall be invited to go.
- III. The Blessings of the Fellowship.
 1. Men are taught the ways of God.—v. 3.
 2. They walk in the ways of the Lord.—v. 3.
 3. They are taught the Word and Law of God.
 4. Wickedness is rebuked.—v. 4.
 5. Warfare is caused to cease.—v. 4.
 6. The blessings of peace are established.—v. 4.
 7. Men do not learn war in the house of God.—v. 4.
- IV. The Contrast with the Wicked.—vv. 6-9.
 1. The wicked fellowship with the ungodly.
 2. They serve worldly treasures and worship idols.—vv. 7-9.

GOD'S REIGN OVER THE WORLD.—

Psa. 47.

Missionary

May 25.

- I. There Will be a Day of Universal Triumph.
 1. It will be a day of gladness among all people.—v. 1.
 2. It will be a day of universal praise to God.—v. 1.
 3. The Most High—the Lord—will be King over the earth.—v. 2.

II. The Manner of His Triumph.

1. He will subdue and subjugate all the nations.—v. 3.
2. He will exalt and bless as His heirs the people whom He loves.—v. 4.

III. The Glory of His Reign.

1. His triumph will be proclaimed.—v. 5.
2. His people will sing praise to Him as the God and King of all the earth.—vv. 6, 7.

IV. All the Heathen Will Know and Honor God.

1. He will reign over them.—v. 8.
2. They will know His holiness.—v. 8.
3. They will gather together with His people to do Him homage.—v. 9.
4. They will look to Him for protection and preservation.—
"The shields of the earth belong unto God."—v. 9.

INDECISION.—Eccl. 11.

June 1.

I. Discouraged by the Law of Recompense.

1. Bread cast upon the waters will return.—v. 1.
2. The one who gives much, even to seven or eight, may be assured of reward when in need.—v. 2.
3. Full clouds do not withhold rain.—v. 3.
4. Fallen trees remain felled.—v. 3.

II. Hesitation Means Loss.

1. The ceaseless wind will cause the sowing to cease and prevent the harvest.—v. 4.
2. The uncertain clouds will be apt to make a certain failure of the harvesting.—v. 4.

III. Ignorance Does not Warrant Faithlessness.

1. Man does not know all about the spirit, but must deal with it.—v. 5.
2. Tho ignorant of man and God, man is required to deal with God.—v. 5.

IV. Things Which Require Decision.

1. The sowing of seed for a harvest.—v. 6.
2. Preparation in life for the time of death.—vv. 7, 8.
3. The denial of youth's pleasures to meet the day of judgment in confidence and peace.—vv. 9, 10.

TIME WELL SPENT

Do not live a single hour of your life without doing exactly what is to be done in it and going straight through it from the beginning to the end. Work, play, study, rest, whatever it is, take hold of it at once and finish it up evenly, then to the next thing, without letting any moment drop between. It is wonderful to see how many hours prompt people contrive to make of a day; it is as if they picked up the moments that the drawlers lost. And if you find yourself where you have so many things pressing upon you, that you hardly know how to begin, take hold of the first one that comes to hand, and you will find the rest all fall in line and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.—Sel.

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

XX The Seniors

Vernon J. Smucker

Following the Intermediate or early adolescent age in the Sunday school comes what is usually known as the Senior or later adolescent period, including the ages from sixteen or seventeen to twenty. In the last few years there has been a movement to revise our present system of classification somewhat and make it correspond more nearly with that of our high schools, but for present purposes we shall speak of it as has been customary up to this time.

Roughly speaking, these years may be said to cover the period of intellectual adjustment and determination. The youth is beginning to look forward to his work in life, his dominant interests assert themselves, and his individuality begins to take form. A marked characteristic is his interest in the opposite sex. His whole emotional being is aroused and is manifested in an appreciation of music, poetry, art, and nature. The wise teacher will cultivate these interests and strive to relate them to the spiritual development of the individual. He is idealistic almost to a fault, yet this very idealism will often lead him to become interested and enthusiastic in lines of Christian effort which shape his whole life career.

Close departmental organization is not so essential for the Senior age as for those just preceding. The class is generally considered the unit of organization and separate class rooms are highly desirable. In this way the teacher is better able to secure the undivided attention of the class and the young men or women themselves feel much freer to express opinions and ask questions. Indeed, no one who has seen the advantages to be gained by using separate rooms, not only for the seniors but for all the departments, can remain fully satisfied with all of the classes, or most of them, meeting in one room.

In the recitation the pupil should feel free to ask questions and discuss the lesson. The skillful teacher will carefully avoid doing all, or even most of the talking but will endeavor to secure an expression of the pupil's own thought on the subject of study. They should be trained to start and lead a discussion which can then be guided to a successful conclusion. This is often difficult to do, but ability to accomplish it is one of the indications of a good teacher. The lecture may be good for adult classes, and telling the lesson

story in your own words may be excellent for some of the primary and junior classes, but the adolescent is not appealed to in this way.

The senior age is the logical time for the pupil to become interested in Teacher Training and Mission Study classes, and all should be given an opportunity to take up work of this nature. Not all will want to be teachers of course, but to some the idea of preparing and fitting themselves for that important work will appeal very strongly.

This period is a very critical one for the boy especially. It is the age which is sometimes called the "wild oats" period. It is the period when some begin to doubt the truths of religion. The idealism of his earlier years coming for the first time in

contact with the realities of life suffers a sudden shock. The world is not nearly so responsive as he had dreamed, and making a living seems a cold and sordid business. Home ties are necessarily often broken at this time and the freedom, the new temptations, the loneliness of being among strangers without close friends, all make it an especially critical period in the young man's life.

The close of this period has been called the "Danger line in Religion." According to statistics less than onesixth of the conversions studied took place after twenty. One-half of these were before twenty-five, and the chances are a thousand to one against conversion after the age of thirty. Perhaps when we wake up to the significance of some of these facts we will see more clearly the great opportunity and responsibility resting upon the Sunday school and its teachers.

Orrville, Ohio.

INFLUENCE OF THE SUNDAY SCHOOL

Geo. J. Lapp

One evening a number of years ago an old man drove into our yard riding in an old rickety Democrat spring wagon to which was hitched a lean, poorly fed pair of bay ponies. He asked for the privilege of staying all night. After we told him he might he alighted from the spring wagon and we proceeded to help him unhitch. We noticed that with the coming twilight his vision was growing dimmer. Altho it had not grown dark, yet after we had put the horses in the stable and had fed them we had to lead him to the house. He was past ninety years of age. He was on a journey to somewhere in Missouri where he hoped to find his sister whom he had not seen for years.

As we sat at the supper table he told us the story of his life. When but a mere lad he attended Sunday school which was held in a little country church in an eastern State. When he grew to manhood he married and moved to California to hunt gold. On account of illness his wife and children died and he was left a lonely wanderer and took to a life of roving. He came eastward as far as the Rocky Mountains and there fell in with a party of freighters. He bought a prairie schooner and a couple of teams of mules and hauled produce between western points. While on one of these journeys he and his party were overtaken by a band of Indians and

all but he and one companion were massacred and the spoils were taken away. He and his companion who barely escaped with their lives sought for a number of years to recover the value of their lost possessions either from the Indians upon whom they sought to wreak out their vengeance or from the Government to whom they laid their claim.

When he had grown to be nearly eighty years of age and was still a wanderer, one evening he arrived at the Platte river valley and had tethered his horses. While his frugal meal was cooking over the camp-fire he was walking up and down the path that led thru the tall Blue-grass. As he took a retrospect of his life it came to him that he was nearing the grave and that his past life had been worse than useless. He wondered of the future and what the life beyond the grave might have in store for him. He remembered that he had been taught from the Bible and had a vague notion of its message to the world, but he could remember very little of it. Then he wondered if God could have mercy on such a one as he and whether there might be a possibility of his having the assurance of eternal life. Then there flashed into his mind the words of Scripture, "God is love." He took it to himself and decided that he would ask Him to be merciful to him.

As he reached this juncture in his story his voice broke and with difficulty he told us how he knelt in the path and in a simple way asked God to forgive him if it were possible and give him the assurance that he would be saved after he had passed the time of his sojourn in this world. As he knelt and fervently prayed this simple prayer God came to him and he felt His presence near.

We shall never forget what radiance lit up his face as he told us that God had forgiven him and that he knew of a surety that he would go home to glory after this life would be over. He took out an old worn New Testament and said that for the last ten years he had found it a solace to him as he would read it with the strong glasses he had been able to procure from an oculist. He tried to show us how he was able to read but he had to hold the book almost against his eyes to make out the words but in the laborious fashion he had read considerable.

The next morning he expressed his desire to go on toward Missouri. We helped him to hitch his team and as he sat in the old buggy and took the lines he straightened himself up and said, "I don't know if I will ever see my sister in this world or not. I may die before I reach her, but if I do and my old body falls out of this buggy I know that my soul will be safe home with God who has forgiven me." He had one regret as he expressed himself the evening before. He said that when he comes to the Judgment he will have no stars in his crown and will have to come before the Great Judge empty-handed. He had reason for regret but his short visit to us meant much to our home.

The visit took place twenty-one years ago and we deem it a privilege God gave us of entertaining an angel unawares. The impressions made upon his childish mind in the little country Sunday school led him to Christ in his latter day. No one knows what the result of faithful teaching in the Sunday school will be. God always honors His Word.

Goshen, Ind.

WORLD WIDE SUNDAY SCHOOL NEWS

New Graded Sunday School Lessons in Japanese

The Japanese Sunday School Association has just announced that the new graded Sunday school lessons are coming from the press. These lessons are not merely a translation of the graded lessons now used so generally throughout the United States and Canada. The truths have been oriented so they will convey the right impression to the Japanese mind. One of the larger difficulties was to obtain illustrations for each lesson. Copyright laws prevented the use of some very suitable pictures. The endeavor is to have at least one illustration for each Sunday for the first five years. These pictures will be in colors for class use by the teacher.

Many pictures will also be used for illustrating the students' class book for the upper six years.

Some Sunday School Activities in Korea

In the province where Seoul is located the Presbyterian church has a native Sunday school worker who is giving his full time to work among the churches of that province. In the city of Seoul a Sunday school institute is being held which requires ten three hour evenings, one each week for ten weeks. In addition to the church Sunday school in each of the churches of the province there are more than forty children's Sunday schools.

Sunday School Lessons in Simplified Chinese Writing

That the Chinese Church may become a Bible Reading Church special attention has been given by the Sunday school leaders in China to a system of phonetic writing. By means of thirty-nine signs a complete alphabet can be produced. Different typewriting companies are preparing to introduce machines with this special type. The writing will not need to be backward: the characters as they appear to one writing on the typewriter will be reclining on their left hand sides, so when the paper is taken out of the typewriter and turned round the columns will read from right to left in regular Chinese style. There will be two styles of type—one heavy face and one light face, which latter may be used for emphasis.

Only a very small proportion of the population, and perhaps not more than 25% of the church members can read fluently even the simplest Scripture portion written in Mandarin Chinese character. The phonetic system can be learned by the ordinary person in a very little time. The first class making use of this system was at an Evangelistic Conference held in Kaifengfu last fall. The first issue of Christian literature in this new system was the lesson helps for the present quarter prepared by the China Sunday School Union. A special effort was made to teach this system to all the church members before February 2, which is the Chinese New Year. Then during the week of Evangelism, the first week of the Chinese New Year, those who have learned the system in the Christian community may teach it to their relatives and friends. At the Chinese New Year there is much visiting and passing around of red cards. The suggestion to the Chinese Christians is that a special folder, printed on red paper, be prepared written in the phonetic script, which the Chinese may use as a visiting card as he calls on his friends at the New Year. An opening will thus be made in teaching the phonetic; and in as much as the message on the visiting card will be from Scripture, personal work and the formation of Bible-study groups will result.

We need more of Christ in us, more love for sinners. The mission of the Church is to save the lost.—Sel.

THINK

Mr. Dooley issued some time ago a delicious parody on the old saw, "You can lead a horse to water, but you can't make him drink," by saying, "You can lead a boy to college, but you can't make him think."

But it is not much use for a boy to go to college or high school if he doesn't learn to think. To learn Latin, physiology, or mathematics by rote, from the book, or by heart does not amount to much. But if you learn to think by means of algebra or Virgil or physics, you have gotten the chief end of an education.

The writer specialized or "majored" in mathematics while in college, and then went to divinity school. He felt that he had had a pretty poor preparation for his theological studies, and said so. But those who knew said that it was better than more Greek and languages, because a student could not do good work in mathematics without learning to reason well and think logically.

This recalls two adventures in the college classroom. One day a freshman was called on for a problem in trigonometry. He was not prepared, for he had recited the day before and had not expected to be called on. However, he went to the blackboard, drew the figure, taking lots of time, trying to work out a demonstration. To his own surprise, he found and gave a correct solution to the problem. He was just about to sit down in triumph when the professor asked him to give the solution in the text-book. The boy was staggered and acknowledged that he could not. The professor admitted the proof was excellent, but gave the student only fifty per cent on that day's recitation!

In his senior year the same student was in the recitation room of a teacher whose name is known the world over. The boy rose and with evident satisfaction reeled off a page of the text-book which the professor himself had written. To make it more effective, the complacent senior even recited two lines of poetry which were quoted in the book. The great teacher smiled at the voluble recitation. "Yes," said Mark Hopkins, "that is what I have said about it, but what I want to know, and what is of more importance, is what you think about it."

That is the reason that President Garfield said that a log with Mark Hopkins on one end of it and himself on the other was college enough for him.

The trouble with most young men and young women who graduate from the high schools and go to college is they have not learned to think. Your teachers cannot do it for you. As you go back to school this fall, learn to think. It is not a question of marks, of glib recitations, of cramming for examinations—it is not putting so much time into preparation of a lesson. It is think, think, think, until it becomes both a habit and an accomplishment.—Classmate.

"To mourn a mischief when 'tis past and gone
Is the next day to bring new mischief on."

CURRENT EVENTS

The Peace Conference.—Reports coming from Paris in the past several weeks have been conflicting. The same newspaper published accounts from correspondents in Paris that were diametrically opposed. Some spoke of the rapid progress made while others reported that the Conference was blocked and failure was almost certain. If the reporters in Paris vary so widely in their understanding of what is transpiring it is evident that very little of the actual proceedings are given out for publication. From statements coming from Paris we may surmise that the Peace Conference is not having smooth sailing. Early in April a crisis was passed which for the time being threatened to the break up the Conference. President Wilson cabled of the George Washington to be dispatched to France at the earliest possible moment. This was considered by some as a threat that the United States would leave the Conference if the other nations refused to comply with the wishes of the Americans. The difficulties apparently have been adjusted and more rapid progress is now reported. French claims for greater security and protection against Germany are said to be satisfied. One of the problems to be solved is the adjustment of the Italian claims for the possession of Fiume, which the Jugo-Slovaks also desire. Italy has threatened to withdraw from the Conference unless her demands are met. The damages assessed against Germany approximate \$25,000,000,000. The real difficulty of the peace-makers is stated thus by The New Republic:

"Between what the people have been promised and what they can actually secure there is a vast gap. How to bridge it is the problem which harasses the European statesmen. They are confronted with the costs of a terrible disappointment in their populations, and they are struggling not with Mr. Wilson's idealism but with the stern facts of Europe. It is they who have made unreal promises, stirred up extravagant hopes, used words loosely, and ignored the truth. They have told their people things which the data refuted, and they are fearfully embarrassed in the knowledge that the reckoning is at hand. This has made them not a little panicky and men in a panic grasp at shadows. Already overburdened with administrative and financial difficulties, they do what men so often do when they feel desperate. They try to gamble more furiously in order to recoup somewhere. Hence a series of wild and adventurous policies in Eastern Europe, Turkey, the

Mediterranean and western Germany; hence the officially stimulated propaganda for Fiume, the Palatinate, for anything which can be combined as a substantial token of promises fulfilled."

The German government has been notified to have its representatives at Versailles on April 25 to meet the representatives of the other nations to receive the terms of peace. The details of procedure for this meeting are being worked out. It is thought that the treaty of peace may be signed sometime in May.

Hunger in Europe.—It is said that millions are starving in Germany, Austria and Russia while statesmen in Paris are spending weeks in the discussion of peace terms. Men who have studied conditions in the three countries named are of the opinion that food supplied by the Allies would be more effective in checking the spread of Bolshevism and the hastening of peace than any other means that could be employed. A gnawing stomach always causes discontent and dissatisfaction and unless satisfied will lead to rioting and lawlessness. An official report issued by British officers states that conditions in Germany are such that the mass of the people are living on rations which, while maintaining life, are insufficient to nourish the body sufficiently. Lack of food has increased the death-rate and diminished the birth-rate. Undernourishment is giving rise to new diseases and aggravating those previously known. The report of these British officers has led the Allies to permit Germany to import 370,000 tons of foodstuffs per month, in return for which she is to surrender shipping estimated at 3,500,000 tons. It is claimed that the German deficit in grain for 1919 is 2,000,000 tons. Conditions in Austria are no better. Children are underweight. Fifteen year old boys whose average weight before the war was 99 pounds now have an average weight of only 65 pounds. In Russia people are said to be dying like flies either from starvation or disease. Resentment against the Allies is growing because food is withheld, and because of this resentment Bolshevism flourishes. In some quarters President Wilson and Premier Lloyd George are held responsible for the shortage of food in Russia. It is charged that soon after the armistice was signed shipping used in the European trade by the governments was withdrawn and turned over to their private owners for use where most profitable and Europe lost the service of these ships when most needed to feed the starving millions.

China Victim of Drug Traffic.—Reports coming from China show that a large traffic in morphine and opium is now carried on. Several years ago the world was thrilled by the manner in which China dealt with the opium traffic. She succeeded in stopping the importation of opium from India and the gradual reduction in the cultivation of the poppy. Since Japan has been forcing her attentions upon China and forced her at the point of the bayonet to make concessions advantageous to Japan, the traffic in drugs is being revived. Morphine can no longer be purchased in Europe, according to the North China Daily News, and the seat of the industry has been transferred to Japan. Japan annually receives tens of millions of yen from China for morphine, which finds its way into China thru the Japanese postoffices. Parcel post packages in these Japanese postoffices dare not be inspected by Chinese officials, thus making the importation of morphine and opium an easy matter. A conservative estimate places the amount of morphine imported by Japan into China in one year at eighteen tons. Chinese peddlers, carrying passports certifying that they are natives of Formosa and thus entitling them to Japanese protection, sell morphine. Wherever Japanese are predominant there it is said the trade flourishes. Large profits are made in this traffic, and it is claimed the Japanese government is giving every encouragement to the traffic because it is so lucrative. It is alleged that the Chinese customs officials are under the control of the Japanese and according to an agreement Japanese goods landed at certain Chinese ports "under certificates of government" shall be free from customs examination. China appears to be unable to protect herself against the cursed traffic.

A School for Air Pilots.—Recently it became known that plans are on foot for the establishment of the largest school in the world for the training of airpilots and aeroplane mechanics. The school is to be located in Chicago where a big plant of a motion picture company was leased for ten years by the promoters of the school. Several men of national reputation will be at the head of the institution. The institution is to be known as the Academy of Applied Aeronautics. The plant covers an entire block, and includes a four-story building that provides 55,000 square feet of floor space under glass. Formal announcements of the date of the opening of the school are to be made public soon.

Unrest in Korea.—Ever since Korea passed under the control of Japan there has been evident a desire among the Koreans for independence. With the present state of unrest thruout the world and while the Peace Conference is in session the Koreans evidently saw an opportunity to possibly realize their desires for independence. Efforts were made to throw off the Japanese yoke, but without success. Considerable rioting was done resulting in the destruction of property and the loss of life. Missionaries in Korea were endangered, but they are remaining at their post and are refusing to take any part in the internal troubles. Several are under arrest. A Japanese authority has requested the missionaries to use their influence with the Koreans to discontinue their independence movement. They declined to do this because it would be ineffective, would impair the success of their religious work among the Koreans, and it would constitute interference with internal politics, which is expressly forbidden by the American Government. Reports from the interior indicate the prevalence of the belief there that Korea is already independent and has a provisional government at Seoul. This will tend to keep alive the spirit of resurrection. The general opinion in Seoul is that the independence movement among the Koreans is deep-rooted and determined and has extended to all classes of people. Japan is experiencing the difficulties in the way of assimilating an alien people. Future events in Korea will be watched with interest. Later reports indicate that the independence movement is spreading and serious riots are taking place. Japan is sending additional troops into Korea to crush the movement.

The Japanese in Mexico.—Disquieting reports are afloat to the effect that Japan has secured possession of an 800,000 acre tract of land in lower California close to Magdalena Bay. For several years it has been rumored that Japan is attempting to get Mexico to give her land in lower California. The United States government is investigating the matter and has instructed her representative in Mexico to secure information regarding the matter and report. Six years ago a similar report reached Washington, and Congress at that time considered the matter, since it would be considered a violation of the Monroe doctrine to have Japan secure territory in Mexico and thus jeopardize our peace and safety. Lower California contains one of the largest harbors in the world, and for Japan to get control here would enable her to bombard our western coast and seize the Panama Canal in twenty-four hours, according to the statement of a U. S. Senator. Japanese officials profess ignorance of any transaction. The unfriendly attitude of Mexico towards the United States and her friendship for Japan furnish grounds for suspicion that the report is true, however, in view of these

tense times judgment should be suspended until definite facts are at hand.

Philippine Independence.—The question of granting the Philippine Islands independence is again up for discussion. When the United States took control of these islands it was with the understanding that they should be given their independence so soon as they demonstrate their ability to govern themselves. The question now hinges on the point whether the islanders are capable of self-government. The present movement for independence is a peaceful one. At present there is a Filipino delegation in America for the purpose of urging Congress to grant the islands self-government. President Wilson and Secretary of War Baker have expressed themselves as favorable to granting them independence. Governor-General Harrison, who is at present at the head of affairs in the Philippines, is also in America at present and is urging the freedom of these islands. He will urge Congress to promptly recognize a Filipino Republic. His experience with the Filipinos convinces him that they are capable of self government and that they show a degree of efficiency in managing their affairs that is admirable. He does not fear any aggression on the part of Japan to secure control of the islands if independence is granted.

The Cost of Living.—The statistician of the National City Bank of New York sees little prospect of a material reduction in the cost of living. He attributes the rapid increase in price to three causes: The urgent demand created by the war for food and raw materials for the huge armies in the field; the advance in wages due to the increase cost of living; and the enormous inflation in the world's currency, caused by the vast quantities of paper money put into circulation by the leading countries. He said that the warring countries have issued paper money with a face value of \$36,000,000,000, or more than the value of all the gold and silver mined in the world since the discovery of America. This does not include \$80,000,000,000 issued by the Russian Bolsheviks. During the four years of war the debts of the world have increased from \$40,000,000,000 to \$220,000,000,000. Furthermore the 1919-20 financial budgets of the leading nations of the world call for four times as much money as those of the year preceding the war. In the light of these facts he sees little prospects for reduced prices soon.

Mexican Bandit Slain.—General Emiliano Zapata, rebel leader in Southern Mexico, has been killed by Government troops according to an official Mexican announcement. Since the downfall of President Diaz, Zapata and Villa have been sources of unending trouble in Mexico. At the height of his power several years ago Gen. Zapata figured as the possible head of the Mexican government. For ten years he has ravaged

southern Mexico and laid in ruins the once prosperous state of Morelos. His cruelties made the people fearful and thus increased his power. He was ruthless against those who opposed him. For a season he and Villa cooperated, but soon disagreed and each pursued his own course. Villa, who was reported slain a number of times, is still reported at large and causing the Government no little trouble in northern Mexico.

Bird Sanctuaries.—“Because of the threatened extinction of many species of wild birds now inhabiting certain cliffs and rocks in the gulf of St. Lawrence, as well as having in mind the recently ratified convention between the United States and Canada for the protection of migratory birds, the Quebec government has introduced a bill in the legislative assembly to set aside certain areas in the province as bird sanctuaries. The areas set aside are almost the last resorts of certain vanishing species of wild birds, notably gannets, kittiwakes, razor-billed auks, puffins, and guillemots.”

American Forests.—There are 147 national forests in the United States, consisting of 155,166,619 acres. We have used about half of the forests we originally possessed, and trees are being used up faster than they are grown. When a tree is cut less than one-half of it reaches the consumer. The sawmill wastes amount to 40 per cent of the tree. Forest fires cause an annual loss of from \$25,000,000 to \$50,000,000.

The Cigarette and the Soldier.—Dr. Clarence True Wilson, reports that 92 out of every 100 returning soldiers have been made cigarette fiends by the tobacco trust. Many of these boys had never smoked before, and could not help being made cigarette fiends when cigarettes were actually thrust upon them by the various organizations.

Hotel Built in Eight Days.—The salvage section of the American Red Cross recently built a hotel in Paris, which will house 1200 and feed 1600 enlisted men, in eight days. The erection of this structure in so short a time is considered marvelous by the French who are not accustomed to the Yankee gait.

More than 20,000,000 bushels of wheat were saved as a result of improved methods of harvesting and threshing, according to a report issued by the U. S. Food Administration. By raking shock rows, the use of tight-bottomed bundle wagons, and careful machine operation this wheat was saved.

The Bureau of Mines reports that 2,575 men lost their lives in American coal mines during 1918. This is a marked decrease from the fatalities of previous years.

MISCELLANEOUS

WHAT WILL THE BREWERIES DO?

Several viewpoints are held and various policies followed by the brewers regarding the future. Some brewers have already made radical changes in their plants; others are preparing to go out of business absolutely; many believe post-war legislation will permit them to brew two-percent beer, and so are keeping their properties in condition at considerable expense; and a few think it wise to scrap old equipment while the metal market is high, awaiting developments before deciding whether to disband or to equip with modern apparatus when normal times return. One Colorado brewery, we read, has already been converted into a malted-milk factory and is doing flourishing business. Another is now devoted to the manufacture of porcelain; and H. E. Howe, an engineering expert who analyzes the situation in *Popular Science Monthly*, goes on to say that malt syrup is being made by six or eight concerns formerly in the brewing and malting industry—and thus far the demand exceeds the supply.

"One producer makes 12,000,000 pounds a year, and is sold to capacity four months ahead. Success in manufacturing malt syrup and maltose, which is malt sugar, depends on the purity of the carbohydrate raw material, as well as care and control in filtering, clarifying, and concentrating operations. Much fine malt syrup is made from barley; corn-starch is the starting-point in other plants. To manufacture malt syrup, the brewer must master filtering with presses, the use of carbon as an absorbent for coloring agents, and the operation of multiple-effect evaporators at proper temperatures and at high efficiency. The product competes with corn syrup and table syrup made from cane. It is considered one-third sweeter than corn syrup, and has an advantage of not requiring the addition of cane syrup to make a high-grade product. It can be made of good color, has a distinctly pleasing taste, and is a valuable supplement to our sugar supply."

Again:

"Yeasts offer an attractive field for the brewer. There should be profit in growing special yeasts under exact conditions as a source of an extract for human food. Yeasts are known to contain proteid and fat, and a properly prepared extract should rival beef extract. Some research is required to find the right method, but the reward is large. . . . In dairy districts the brewery may become a factory for milk products, which are varied as well

as numerous. They include lactose, casein, butter, and cream. There is always an opportunity for a distinctly flavored cheese, while many believe this war will establish dry milk in our list of foods, just as the Civil War entrenched condensed milk. Specially fermented milk beverages improving on buttermilk should also be considered.

"Another food product is vegetable oil. We seldom have an excess of fat in the world, so that the perfection of hydrogenation of oils has been a basic advance. Unpleasant oils, like fish oils, are so changed as to make them useful in such industries as soap-making, while such high-grade oils as peanut, coconut, and cottonseed enter the lard and butter class. The refining of oils is another kindred industry. Dehydrated fruits and vegetables offer possibilities to many a brewery and malt-house having kiln equipment. We are just learning the economic advantages of properly dehydrated fruits and vegetables. There are hundreds of

dehydrating plants in Europe, especially in Germany. One of the largest breweries in the South is about to be converted into such a plant, with which will be combined the manufacture of yeast.

"In fruit-belts sweet fruit-juices may be put up, as loganberry juice is bottled in the far West and clear apple cider in Indiana. The process involves the pasteurizing, bottling, and labeling machinery, the refrigeration plant, storage, and some of the vats. One brewery is reported to have gone into the canning business, putting up clams in addition to the usual fruits and delicacies. Soft drinks have appealed to many. Brewery refrigeration plants form the nucleus of other industries."

An idea as to the amount of capital involved in the brewing industry in this country may be obtained from the statement that a few years ago a single concern was offered \$10,000,000 for its plant and good-will, while an English syndicate is said to have \$160,000,000 invested in American breweries.—Sel.

CASE OF A HEALTHY MAN DEVOID OF SENSATION

From the earliest period of the acceptance of evolutionary theory it has been assumed by biologists that physical sensation is essential to an organism. Physical sensation is consciousness. Not only animals but plants are endowed with consciousness, which, in a rudimentary stage, is physical sensation. The dominant school in biology has been formed upon this theory, as all recent studies of the behavior of the lower organisms sufficiently demonstrate. A feeble minority has dissented, but it seems to have lost the battle because of the absence of well authenticated cases in support of its view. Instances in apparent contradiction of the assumptions built upon the necessity of physical sensation in an organism have been alleged, but never until now have the facts in such a case been clearly established. Now, it seems, from evidence presented in the *London Lancet*, the scientific world is favored with an instance of the absence of all sensation in a human organism. Names and dates are given, the individual being described by Doctor E. D. Roberts as a well-developed, powerful man, of a very cheerful, even temperament, good-natured, not at all neurotic or hysterical and seemingly above the level of intelligence.

To begin with the sense of touch. There is complete absence of both superficial and deep tactile sense over the whole skin surface and also over the mucous membrane wherever it can be explored. There is no consciousness of deep vibration. A poker, the end of which was allowed to fall from the height of about a foot on to the tibia, the ribs or the skull, produced no sensation of any kind. The patient did not know he had been struck. He does not feel his feet on the ground. There is complete inability to recognize objects placed in the hand when the eyes are shut. (All precautions to insure the accuracy of these and other tests were taken by the medical men investigating this extraordinary case.)

There is a total absence of the sense of pain. This patient underwent the radical cure of double inguinal hernia without anesthetics of any kind and without consciousness of being touched or pained. His body is marked by scars from wounds inflicted upon himself to astonish the onlookers. He will hold a burning match against the palm of his hand and then unconcernedly pick off the charred epidermis. This person has no perception of temperature in food and

drink. There is insensibility to weather changes. The muscular sense appears to be completely absent. With the eyes closed, if asked to make any movement with his arms, the choice of movement being left to him, he is incapable of doing so, saying he cannot tell if his arms are moving or not.

"The sense of position is equally absent. With eyes closed he is unable to bring the tips of the index fingers into contact, to touch the tip of his nose with a finger, or to locate his hand when placed by the observer in any given position. If asked to raise his hand from its position resting on his knee and to touch his head, his eyes being closed, he appears completely non-plused, and, as noted above, responds only by slight jerkings of the hand. With visual control all his movements are perfectly coordinated and in every way normal.

"He exhibits the phenomenon of the fixation of the limbs in the positions in which they are placed. Thus, the patient is placed on his back with arms stretched out by the sides, and legs extended. The eyes are closed. If now the observer takes the patient's limbs and places them in any position (for example, both arms raised in the air above the head, and one leg raised with the thigh flexed and the knee bent), he is totally unaware of having been touched or of any change of position in his limbs, and the arms and legs remain fixed where they have been placed without conscious muscular effort on the part of the patient. On opening his eyes he manifests genuine surprise at his attitude."

The sense of taste is completely absent:

"The patient's eyes being closed, about half a drachm of such substances as sugar, salt, pepper, mustard, also a drop or two of an essential oil (oil of cloves) were in turn placed upon his tongue, and each in turn thoroughly insalivated, and finally swallowed, but all failed to produce any sensation of taste, the patient being unconscious of any substance in the mouth. It may be remarked that he eats anything, as the fancy takes him. On one occasion he was found to have consumed a lump of Bath brick about the size of a hen's egg that a hospital orderly had inadvertently left in his way. He states that he is in the habit of eating uncooked—when he can get hold of them—such animals as rats, mice, dog, or serpent.

"It appears that he is never conscious of hunger or thirst. It was not practicable under the circumstances to put this statement to the test, but he relates that for a bet he once refrained from food and drink for eight days and nights. He felt no inconvenience beyond, toward the end of the period, an abnormal tendency to sleep. At the completion of the fast he asserts that he returned to work in no way harmfully affected, and not conscious of any special craving for food or drink."

—Selected.

BEATING SWORDS INTO PLOW-SHARES IS A VAST AND COSTLY UNDERTAKING

Beating swords into plowshares is not as simple as it sounds. In fact, the business of salvaging the giant war-machine, once it goes to the scrap-head, is no less intricate than interesting. The main value of war material at the present time, says Hudson Maxim in *Popular Science Monthly*, lies in guns, ammunition and ships, and yet a few months hence, if peace is firmly established, vast quantities of guns and projectiles will have no value except as old metal. The same is true of shoulder rifles. A shoulder gun that cost, say, \$50 to make, might bring fifty cents on the dollar. Big cannon costing \$50,000 to build might be worth from \$100 to \$200.

"The cost of transportation and breaking up of the big guns must be taken into account. The same holds true of the big shells. They would bring as old metal only a very small fraction of their original cost. Therefore, if one per cent of the guns and ammunition could be sold for what it is worth for war uses to the smaller nations, it would be a better bargain than it would be to attempt to recon-vert or utilize for other purposes all the material there is.

"The airplane engine, of which the Liberty motor is a very good example, is a very highly specialized product, made for the purpose of generating the maximum power for a given period. Every part of it is just as strong as every other part, and it has been so tested and timed and tuned that when it goes to pieces it practically goes to pieces after the manner of the one-horse shay. Such a motor is not intended for continuous use. It is intended only for a brief and strenuous use, and the life of the Liberty motor under full load or running at a speed where it is doing its best, I believe, is only about eighty hours. Some of the airplanes, especially the bomb-carrying airplanes, may have a use as mail-carriers or for similar purposes; but such use is at the present time largely problematical.

"There is one war measure that will have the very largest kind of peace use. I refer to the establishment of plants for the fixation of atmospheric nitrogen. Had the war continued a little longer, we should have had some very large and well-equipped plants which could in time of peace be utilized for making fertilizer; but most of the work on these plants has now been arrested. There is no one thing more needed in this country, as an industrial development, than plants for the fixation of atmospheric nitrogen, particularly for the manufacture of fertilizers for agricultural use. The government ban should be taken off water-power throughout the country, so that individual enterprise may utilize that power for the synthetic manufacture of fertilizers."

Enormous quantities of trinitrotoluene, or T. N. T., and nitrate of ammonia that

have been made for high explosives can be employed as explosives for industrial use. Nitrate of ammonia also is a splendid fertilizer, and, we read, would be worth for farm use all that it cost to produce it. In conclusion, we are reminded that the most important use to which war material can be adapted in peace-times is the machinery formerly employed in the manufacture of war materials. We read:

"There are vast quantities of such materials, and large buildings have been erected for the manufacture of war implements. Nearly all of this machinery is very readily adaptable to the manufacture of implements of peace. For example, the buildings that have been erected and the machinery that has been installed in them for the manufacture of war-tanks can very well and profitably be employed for making farm-tractors and automobiles and heavy trucks for industrial use. The vast equipment for the production of airplane engines can very readily be utilized in major part of automobile and farm-tractor engines. One of the largest manufacturers of munitions of war in the vicinity of New York is already planning to launch out in a large way in the production of harvester machinery."—Selected.

HE KNEW AND TALKED WITH ABRAHAM LINCOLN

One of the decreasing number of men who knew Abraham Lincoln with some degree of intimacy is Col. Clinton H. Meneely, of Troy, New York, who was on the staff of General Wadsworth at Washington during the Civil War. He is quoted in the *Troy Times*:

"I met Mr. Lincoln under all conditions, day and night, and on one eventful occasion I spent a whole night in his presence. At this meeting were all of the members of the Cabinet and a large number of Senators and Congressmen, the main subject under consideration being the ability and character of some of the prominent generals at the front. These officers were freely discussed, but in all of this animated talk the President was in no sense excited, and was persistent in respect to honest judgment, rebuking every word of bitterness. Each person present was taught the extreme power which can be exerted by simple, honest, and intelligent action. There was no letting down of discipline in this case, but the man who controlled had a big heart and could not be swayed by prejudice.

"When it became necessary to relieve an officer of very high rank in one of our armies, because of this officer's inability to command troops, Mr. Lincoln, through a sense of duty, issued the order of removal, but in such a kind and beautiful form as to cause the deposed officer to publish a statement that the President, in his tender sympathy, had made him nearly as happy in his removal from office as he would have been by notice of his promotion in rank. Did any other man

ever possess such a heart as Mr. Lincoln had?

"Mr. Lincoln made many calls upon General Wadsworth, who was the Military Governor of the Department of Washington and, since I was associated with this officer, I had frequent interviews with the President. Whenever Mr. Lincoln found that General Wadsworth was engaged with visitors he would not force an interview, by reason of his personality, but would say, 'I will wait my turn.' In all of these waitings by Mr. Lincoln I had him all to myself.

"You can imagine what inspiration and satisfaction came to me, only twenty-two years of age, by reason of my familiar meetings with this most noble man, but even then I could not picture the person who was destined to become one of the grandest men the world had ever produced. Do you not think that this association leads to most pleasant reflections?

"One incident I recall: During the Civil war word reached the mother of a soldier boy that this son had been tried by court-martial on the charge of sleeping on post and had been sentenced to death. This poor woman, a widow, rushed to Washington, had quick audience with the President and was promptly told that the sentence in this case would be suspended. 'But,' said the mother, 'you do not say that the sentence has been dropt. My boy may be executed at any time.' Mr. Lincoln cheerfully replied, 'My dear woman, have no anxiety, for I shall be much older than Methusaleh was before your boy is harmed.'"

Mr. Meneely said that he meets many men who have seen Mr. Lincoln or shaken hands with him, but to have conversed with him is a rarer recollection.—Sel.

FIRE-PROOF BALLOONS

One of the chief objections to any form of air-ship depending on a gas-bag or gas-container to keep it afloat is the fact that all gases hitherto used for this purpose are highly inflammable. Descent to earth like a flaming meteor was the fate of Zeppelin after Zeppelin until the Germans ceased to pin their faith to this type of balloon. One of the lightest gases known, helium, is quite non-inflammable, but no means of securing it in quantity were known until recently. Now, however, as announced by Maj.-Gen. George O. Squier before the American Institute of Electrical Engineers, a method of obtaining this gas on a large scale has been discovered and is in commercial operation, assuring a new future for the large dirigible balloon of the Zeppelin type. Said General Squier, as quoted in *The Electrical Review* (Chicago, January 25):

"One of the greatest scientific achievements of the present war from a technical standpoint is the production of helium in balloon quantities. This gas is non-inflammable and has about 92 per cent of the buoyant effect of hydrogen. Its

name is due to its having been discovered in the sun's atmosphere through a characteristic line in the solar spectrum, before its presence on the earth, or any of its properties were known. It first was obtained in minute quantities by Ramsay in England some twenty years ago by heating certain radioactive minerals, in which it occurs because it is a disintegration product of radium. Its prewar scarcity may be appreciated from the fact that, up to two years ago, not more than 100 cubic feet ever had been obtained, and the usual selling price was about \$1,700 a cubic foot.

"Notwithstanding so discouraging an outlook, some one in the British Admiralty had imagination enough to propose the large scale separation of helium from certain natural gases in Canada that contain about one-third of one per cent of it, and experiments were undertaken at the University of Toronto. Soon after the entry of the United States into the war, the Bureau of Mines, learning of the problem from a British confidential memorandum, persuaded the Signal Corps and the Bureau of Steam Engineering of the Navy to approve and finance jointly an experimental program on a large scale. Thanks partly to the unusually rich sources of supply in this country, and partly to the skill of the two commercial companies whose services were enlisted, and to the enthusiasm of the Bureau of Mines Staff and of Mr. Carter, of the Navy, who for a time represented the Army as well in the project, such success was achieved that at the cessation of hostilities there was compressed and on the dock ready for floating 147,000 cubic feet of nearly pure helium, and plants were under construction to give at least 50,000 cubic feet a day at an estimated cost of not more than 10 cents a cubic foot.

"The production of a balloon gas that assures safety from fire opens up a new era for the dirigible balloon. In November, 1917, a Zeppelin made the trip from Bulgaria to German East Africa with twenty-five tons of medicines and munitions, only to find that the German forces had been dispersed, and returned safely to its base without landing. With a non-inflammable gas, not only comfortable and expeditious but also safe transcontinental and transatlantic travel in dirigibles will, it is believed, soon be commonplace."—Sel.

If your hearts are full of Christ, can you help talking about Christ to those with whom you constantly live? And to take the question the other way, if you never speak about Christ day after day, can your hearts be full of Christ?—T. K. Arnold.

According to an official report the censorship during the war cost Uncle Sam \$2,280,068.

INTERESTING FACTS AND NEWS ITEMS

Nearly 3,000,000 acres of public lands in the West have been thrown open to homesteaders. These include mineral, dry-farming and grazing lands.

Secretary of War Baker announced that during the war there were 370,000 court-martial trials of American soldiers. Of this number 22,000 were major cases.

Hugh C. Wallace, Seattle, Wash., has been appointed by President Wilson ambassador to France to fill the vacancy caused by the resignation of William G. Sharp.

During last year there was a gain of nearly 1,000,000 automobiles in the U. S., the total number of motor vehicles in the country is around 6,000,000. South Dakota ranks first in the number of cars per capita, having an automobile for every six and a fraction persons in the state.

In an exhibit to demonstrate the value of American dyes their superiority over German dyes was shown in every case.

Dr. Horace Fletcher, the originator of "Fletcherism," a system calling for the thoro mastication of food, died recently, a victim of bronchitis at the age of seventy years.

A small Baptist church with 30 members, in Ranger, Texas, refused an offer of \$1,000,000 for the privilege of sinking oil wells in their graveyard. The church is receiving an income of \$200,000 a year from oilwells sunk in its churchyard. All this income is used for religious purposes.

Hundreds of American soldiers who secured their discharge from the army while in France by waiving their claims to transportation home, are stranded in Europe with no way to come home and their money spent.

Returns received by the Bureau of Internal Revenue indicate that 5,000,000 Americans will pay income taxes this year, this being nearly 2,000,000 more than those who paid last year. More than 10,000,000 will pay Federal taxes of all kinds.

The United States will have 3,000 special revenue agents scattered thruout the country to enforce prohibition after July 1 next. These agents will be distributed in those districts where law violations are most likely to occur. They will devote most of their time to the commercial traffic and leave the enforcement of the law against personal manufacture to local police.

Mount Lassen, California, after lying dormant for about a year, again resumed volcanic eruptions early in April.

F. W. Woolworth, head of the Woolworth Company operating five and ten cent stores thruout the country, died early in April.

Since the armistice has been signed 115 conscientious objectors in England have been recourtmartialed, and sentenced to two years hard labor. Fifty-seven have died from various causes during the war; forty have gone insane.

IN PERU

(Continued from page 131)

Matas consisted of peas and rice par-boiled; the same for lunch as for supper, rice and peas parboiled. But, as I have already said, one of my children daily brought me a little food, which my wife was able to send me. One day my son came to the prison, very sad, and said, "Mamma sent me to tell you that she cannot send you anything to eat today, because there is no more money."

A cloud covered my eyes. Those words, repeated with all the innocence and frankness of the child, showed to me vividly the misery which, as I had already imagined, was weighing heavily upon my home. It wasn't simply that I did not have anything to eat; it was something much worse. I could stand to be fed with the ration of miserable raw peas and rice which they gave me, although I would have died slowly with a stomach deceived and destroyed by such alimentation. But the words of my child indicated to me that my children and my dear wife, the companion of my troubles, who had left all the comforts of Rosario to follow me in my journey of evangelization—they, the beloved of my soul, did not have even a piece of bread to satisfy their hunger. Because, acquainted with my wife, I knew that before taking the last bite of food in the house for herself, she would have sent it to me.

For the first time during those long, sad days my heart failed. The voice of the tempter said, "Well! You are a prisoner here, and have no hope of liberty. Your children are without bread. Where now is your God? Are you going to continue trusting in him and perish here, leaving all your loved ones to perish, too? Have you the right to do this? What a famous religion and a famous God is yours!" But immediately the Spirit of God came to my aid and gave me the victory. I looked calmly at my son and said, "Go and tell mamma that God is not dead, and while he lives we will trust in him and he will not leave us."

It was not long before the child returned, bringing some letters which arrived while he was at the prison visiting me. In one of them was a check for a certain sum of money. Someone in the United States, whose name I had never seen or heard of before, neither have I heard of or seen it since, had sent me this. I endorsed the check, and, handing it to the child, said, "My son, take this to mamma, and buy bread for both you and me."

The Resurrection Day

At last March 28, 1891, came. It was the Sabbath of the Resurrection. On this day, in which you heard on all sides fire crackers, sky rockets and bombs, with which the people, led astray by the papal religion, commemorate the Resurrection of our Savior, I left the prison at five o'clock in the afternoon, accompanied by

two good friends, lawyers, Dr. Vivanco and Dr. Quimper, and a great number of other people, who surrounded me and congratulated me. They soon formed a great procession, accompanying me to the house, where my family and many members of the congregation waited to welcome me with branches and crowns of flowers.

On the road from the prison to my house many were those who stopped me and congratulated me. As I marched between the two lawyers someone shouted, "There goes Christ between the two—" Dr. Vivanco very quickly turned around and added, "between the two Marys."

On the following Sunday the church was packed with people until there wasn't even room for a pin. From that time the work continued to grow without many persecutions or difficulties. Now, on going to Peru, all doors are open to me, except the prison doors, thanks to God.

There are some 100,000 Asiatic people in Peru, and we have placed the Word of God in their hands in their own language.

A little later Dr. Thomas B. Wood, who was put at the head of the church work, went to Peru with his family. You could not expect anything else but prosperity when the work was in the hands of a man of such talent.

Then the Lord had another work prepared for me. Naturally, my health was very much broken down, both physically, mentally and morally, from the sufferings in prison. I took a steamer, and went to Valparaiso, and from there to Santiago, Chili, where I had my two children, Adela and Cecilia, in school, in order to free them from the dangers of the fanatics, to which they would have been exposed had they been at my side in Peru. Adela was engaged to Mr. R. Williams of Buenos Ayres. I took her from Santiago to Buenos Ayres to be married. The journey thru the Cordilleras was very dangerous, since we had to travel several days on mule-back in the midst of snow. My daughter fell some thirty times, which caused me to say that in order to go on a honeymoon you must pass by a moon of bitterness.

After the wedding I returned to Peru, but not without being the object of much attention on the part of my good brethren on both sides of the Andes.

(To be continued)

The War Department announces that during the five months from Nov. 11, 1918, to April 11, 1919, there was purchased for shipment to the overseas forces 39,094,375 pounds of candy: 2,350,000 packages of salted almonds and peanuts, and 2,625,000 packages of popcorn confection. It would require 825 three ton trucks to carry this amount of candy.

On April 1 the aggregate strength of the American army was 2,055,718. This total shows a decrease of 44 per cent. from November 11, 1918.

COMFORT FOR THE CROSS-BEARER

By Sallie E. Moyer

The title of this book suggests the nature of its contents. The circumstances under which the book was published appeal to every lover of suffering humanity. For over twenty years the author has been a helpless invalid, depending upon the painstaking care of a devoted mother and the help of sympathizing friends for support. Thru sheer force of will power and desire to make her contribution towards her own material support and the comfort of other sufferers she wrote the book bearing the above title. Those who purchase the book will not only be the possessors of a book that has brought comfort to many a cross-bearer but will also lend a helping hand to one who will appreciate the encouragement thus given. There are yet 500 of these books to be sold. Retail price, \$1.00. Postpaid. Send your orders to Menonite Publishing House, Scottdale, Pa., or to the author, Sallie E. Moyer, Perkaspie, Pa.

WHAT HAVE YOU FOR SALE?

(Continued from page 130)

There are too many people desiring big pay without delivering the quality of goods necessary for it. They offer an inferior product and expect to succeed. The man who sells that kind of goods will fall behind in the race of life. The person who gives little and expects much is sure to lose out in the end.

This law holds good universally. In the service for the Master it is just as true as in any other service if not more so. The Church today needs more young men and young women who are willing to sell their service to the Church thru her organized activities for the mere privilege of helping to evangelize the world for Christ. "Sell their service" probably may annoy some one's ears a bit, but remember that in this case the selling price has been paid before you were ever ready to offer your product to the Lord. And note, too, that it was the dearest price ever paid for any service under the sun, but as a bonus you receive the gift of God—eternal life—which in no wise can be purchased.

Friend, what products do you have for sale and to whom do you sell them? Note the nature of the products has lots to do with the nature of your customers. An answer to this question may reveal to you something concerning the relation of your life work and the eventual results of the same. Just pause a moment and think it over. What is your answer?

West Liberty, O.

Faithfulness is one of the sparkling jewels that may shine in the lives of all God's children.—B. E. Warren.

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BIBLE DOCTRINE

Edited by Daniel Kauffman

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is such that it should appeal to every believer, being of vital importance to the Christian's growth and faith because it points out clearly and definitely the great truths of the Bible which should have a place in every Christian life, throwing Gospel light on many questions concerning which the faithful seeker after truth appreciates help, and young and old will be greatly benefited by having such a book in their possession. In reviewing the work of our Bible conference teachers during the past years, we are confident that there is not a faithful member who has had the privilege of attending such meetings who is not ready to testify as to the blessings that have come from such work. In this book we have a similar work, and its value is equally great. Instead of having access to the work once a year, you now have the privilege of becoming the owner of a VOLUME that will be accessible every day of the year. The work covers a wide scope of Bible teaching, as is shown by the following

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- PART III:—Redemption, The Atonement, Faith, Repentance, Justification, Conversion, Regeneration, Sanctification, Adoption.
- PART IV:—The Church, The Ministry, The Congregation.
- PART V:—Baptism, The Communion, Feet Washing, Devotional Covering, The Christian Salutation, Anointing with Oil, Marriage.
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CHRISTIAN MONITOR

JUNE, 1919



A WAR DEVASTATED VILLAGE

(See page 180)

SELECT READING

ECHOES OF LIFE

"Free"

Clayton F. Yake

Some time ago while waiting at a certain railway station I noticed at the opposite side of the waiting room, above a small container or repository, the word, "Free." The human instinct of curiosity caused me to walk across the room to find out what was given away gratis and, to my surprise, found that the box contained nothing. Without apparent astonishment I returned to my seat and said to myself, "That box surely told the truth. Nothing is given away gratis; nothing is given away free, not even **nothing** itself." And settling down into a pensive attitude I mused something as follows:

How foolish we human beings are anyway, if not always, sometime or other we have been. Who is there anywhere that has not somewhere in the course of his little life's journey been fooled? Who I wonder? None, no not one anywhere! So that is a true adage that says, "You can fool all men sometime."

And who is there that has not done some foolish stunt that he didn't regret afterward? Who is there that some time or other has not seen the sign "Free" found so often in the general advertisement of all newspapers and had his curiosity aroused—aroused to such an extent but to have it satisfied by the fact that what was advertised as such cost something if only a postal card.

Many also are the ones who, attracted by some skillfully advertised gold-mine stock or get-rich-quick scheme, have found out during repentive leisure hours that things worthwhile cost something—even being fooled. How often have the get-easy and the big-pay-jobs allured some innocent, uninformed country chap to sad disappointment!

Many a fellow, too, has started out with high aspirations, but after the first lapse of his journey success came his way with a big paying job and he was satisfied with its kind, forgetting that the real thing lay years ahead and comes only to the fellow who pays the price in full. Many a chap never gets to the top rung of the ladder because he stopped climbing when things came his way and became satisfied.

Yes, you empty box have taught the lesson, "Nothing can be gotten free." This is the land of Hard Work. The fellow who wants to live where things are free must go to the Land of Ready-made. There they can be gotten free?—free from

effort, exertion or concentration, but the price paid is awful personal deterioration until all ability has vanished and disappeared and talent has been lost because of lack of exercise thereof.

Yes, nothing is free, not even nothing, for you recall that I received nothing by the personal effort of walking across the room. It requires a certain amount of effort—some kind—to even get nothing. But blessed is that fellow who benefits by his experiences.

Free, then! Everything is free to the person who is willing to take it by paying the price for the same. Many times however we expect large results for our own efforts but when the returns come they disappoint us because they do not reach our expectations. But usually the results are equivalent to the efforts put forth, to the energy exerted, or the price paid. There is a law that reads thus: "Every man gets what he deserves." To that law there may be exceptions but if you will take the time to examine the records of the successful and the unsuccessful you will notice that the law holds true in a true sense.

Take a few examples, Ludwig Beethoven, Hans Christian Andersen, Robert Louis Stevenson, Benjamin Franklin, Booker T. Washington, Luther Burbank, Thomas Edison and a host of others too numerous to mention. Did success come their way "free" or "easy?" No, every last one of them got there by the road of Hard Work. To make a success of anything requires drudgery, years of preparation and hard work. It means personal sacrifice of numerous pleasures, of hours of sleep and a rested body, and even associations of friends at times. It means **everlasting concentration** upon the one object in view until it has come your way. Such is the price of success. No, friend, nothing is free. Success comes to the fellow who **deserves** it and not to the quitter.

Even friends cost hours, days and years of countless friendly associations and kindly acts. If you want them you must pay the price of being a friend, be forbearing, forgiving, kind and affectionate and worthy the name Friend.

Nothing is free. Nature, so bountiful in her lavishness of pleasures upon man, so grateful in her marvelous gifts and so anxiously willing to bestow them to all,

does not throw her pearls before swine. She requires a certain remuneration for their acquisition and unless that price is paid they can not be had. The price of appreciation; the price of willingness to look and listen for her stories; to smell and taste her refreshments and to feel her exultations of joy throb thru the heart—these are the requirements for the possession of her treasures.

But who are they that are willing to pay the price in full and get a hundred fold compensation with a bonus of happiness besides? Who are they, I say? Very few indeed. It is too costly a price for mankind in general for the reasons Wordsworth mentions when he writes:

The world is too much with us; late and soon,

Getting and spending we lay waste our powers,

Little we set in Nature that is ours; We have given our hearts away, a sordid boon!

Yes, that's it! We have given our hearts away—"a sordid boon"—to such things that never once give us a true compensation. But they require a compensation, even our hearts themselves, until eventually we are unable to set our desires upon real things. "A sordid boon" indeed!

Free! What is free? "Salvation," I hear you say. O yes in so many words

(Concluded on page 164)

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

H. FRANK REIST

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Address all correspondence to Christian Monitor, Scottdale, Pa.

Entered at Post-Office, Scottdale, Pa., as Second-class matter

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XI

SCOTSDALE, PA., SCOTSDALE, PA., JUNE, 1919

No. 6

SPIRITUAL VICTORIES IN LATIN AMERICA

The Autobiography of Francis G. Penzotti

VI. Sixteen Years in Central America

A little after my return to Peru the Board of Managers of the American Bible Society invited me to make a journey for exploration thru Central America, which I consented to do. In 1892, after eight months' work in the five republics of Central America, fighting with many difficulties and persecutions, but at the same time enjoying many blessings, I went to New York to inform them of all I had seen and done. The result was they asked me to take charge of this field, naming me as the Agent for Central America and the Isthmus of Panama. The 10th of June, 1893, in New York, I was ordained a deacon and presbyter of the Methodist Episcopal Church. I returned to Peru for a short time, then to Central America, leaving my family in Peru, where they remained until January, 1896, when I took them to Central America. There we remained until January, 1908, when I was named to take our dear Brother Milne's place in the La Plata Agency when he had gone on to inspect the Triumphant Church. I have never pretended to be capable to take his place, but I know that his God and mine is the same.

I could say a great deal of the trials and blessings experienced during my stay of sixteen years in Central America. But already I am saying too much, and I do not feel capable of describing it in an attractive form. I will try to present in a concrete way some incidents and experiences.

The Isthmus of Panama, as all remember, was a state that belonged to Colombia, until at last it became free. Without losing time, they began to arrange with the United States to construct the Canal, granting them a belt of three and one-third leagues wide across the Isthmus, and almost sixteen leagues from the Atlantic to the Pacific. The Isthmus of Panama had never been more than a place of transit—a kind of bridge between the old and the new world. Before the United States took charge it was always a sepulcher for the poor people. It has been calculated that the construction of the railroad from Colon to Panama (almost sixteen leagues) cost as many lives for its

construction as there are girders on this line. The poor Asiatics especially were brought like sheep to the slaughter, and you can even find in one of the stations the name "butcher." The men who showed the greatest resistance for this laborious work were the colored people coming from the West Indies, especially Jamaica.

There are twenty-seven stations between Panama and Colon in forty-seven miles, and a number of them comprise fairly large populations, such as Carizal, El Paraiso, Culebra, Emperador, Las Cascadas, Gorgona, Tabernilla, Ahorca, Lagarto, Bugio, Gatun, and various others.

Before beginning the work of the Canal, or, better said, before the Americans began it, Panama was a town of some 30,000 inhabitants, the Asiatic element predominating. There is no need of telling how dirty it was, of the unhealthful climate, and the fabulous quantity of mosquitoes that terrified its inhabitants. In the streets of Colon, a town of some 12,000 inhabitants, largely negroes, you could continually hear a great orchestra of frogs and toads. Since the Stars and Stripes waved there that place has been so transformed that one can hardly believe that he is beholding the same places which he knew before.

One of the great factors of the transformation which was worked was the fire; and today it is so clean and healthful that if it were not a tropical country one could go and have a very agreeable vacation there. In those places you will now actually find from 10,000 to 12,000 men working without thinking of fevers or mosquitoes.

The city of Montevideo alone has as many inhabitants as the Republic of Panama—300,000. You can scarcely find a better place in the world than Panama for the circulation of the Bible. Since I first went there with the Bible, in 1886, we have placed tens of thousands of copies in that country, taking it to places where neither missionaries nor colporteurs had ever trod. We have various missions in Panama for the English-speaking people, but very few for the Spanish-speaking people. The Methodist Church has a very

pretty chapel in Panama town, and also a school, situated on the wall of the harbor of Panama.

Costa Rica—A Sad Beginning

Costa Rica has only 280,000 inhabitants, but it is the most congenial of the five republics of Central America. It is a mountainous country, full of rivers, lakes and volcanoes, as is the whole of this part of America. From the tropical coasts to the parts most populated there is a variety of climates, which makes it very agreeable, as you would expect, knowing that it varies from 3,000 to 5,000 feet in height. San Jose, its capital, with some 40,000 to 50,000 inhabitants, is clean and beautiful. It has harbors overlooking both oceans—Port Limon on the Atlantic, and Punta Arenas on the Pacific, the best port in Central America. Greek names, such as Carthage, Sparta, Greece, Athens and various others, prevail there.

I do not know of another country where the riches are so evenly divided. There are no poor in Costa Rica. Almost all the farmers are owners of their little farms, with their own houses and animals. They are given to raising coffee, sugar, rice, and cocoa; on the coast they prefer to raise bananas, which they export in great quantities to the United States and Europe. They have their railroads which unite the two oceans, being able to make the distance in thirteen or fourteen hours. There are very few Indians, and their type is very rare. The Baptist mission has some missionaries there for the English-speaking negroes, and has had for more than thirty years. There was no work for the natives until 1892, at which time I had the privilege of establishing the work there, along with an excellent missionary, W. W. McConnell, and his good wife, who had just come from the United States, in connection with a mission recently organized in Paris, Texas, under the name of the "Central American Mission." He was the first in this work, and has now gone to his reward. Other companions followed, until a good number of them were scattered over the five republics.

In 1894 two very young married couples came there full of the missionary spirit. We organized a campaign to visit the five republics, scattering the Bible and preaching. There were six of us—Mr. and Mrs. Dillon, Mr. Wulber, Mrs. Moore, Brother Odio, a Cuban, and I. We began the

march for Nicaragua, but we had hardly begun the work when one after another fell sick, I being the only one left to do things. Before being there a week Mr. Wulber, a young man, 26 years of age, recently married, who left his wife and little six months' old son in Costa Rica, died in my arms in Granada from an attack of yellow fever and black vomit. I shall never forget how nervous I was in writing the telegram which gave the sad news to that young widow. In view of the seriousness of the condition of the sick, we resolved that Mr. and Mrs. Dillon and Brother Odio should set sail from Port Corinth for Salvador. But it was too late. Mrs. Dillon was so sick that a little after she was aboard she passed away, and she had to be buried in the Pacific Ocean. Mr. Dillon returned to the United States with his two sons. Brother Odio, after staying a few days in Salvador, returned to Costa Rica, and later lost his reason. In the meantime I had to go on with the work in Nicaragua, at the same time taking care of Mrs. Moore, who was seriously sick and almost without hope of recovery. She became a little better, and I took her to the capital of Guatemala, where her husband was. There, thanks to a better climate, she recovered.

Nicaragua, and a Woman

Nicaragua has 400,000 inhabitants. There are no very high mountains. With the exception of Matagalpa and a few more cool places, the majority of the population dwell in the lowlands, and the climate is almost unbearable. Its capital is Managua, with some 30,000 inhabitants. It is situated beside a lake of the same name, which bathes the feet of the volcano Momotombo, which is in continual activity. There are various other volcanoes which keep the inhabitants of this region in constant danger. Strictly speaking, you could say that there were no Indians. The inhabitants, as a general rule, are of dark complexion and of slight bodies, due to the intensity of the heat. Leon is the largest city of Nicaragua; but it is very gloomy, and it has little commerce. It is a fanatical center, and the place where we have experienced the greatest sufferings. Chinandega is also quite large. Nicaragua has four harbors—San Juan del Sur and Corinth, on the Pacific, and San Juan del Norte and Bluefields on the Atlantic Coast. At Bluefields for more than a half-century has existed a Moravian mission, which is very localized; this mission and territory, until recently, has been under the English protection.

Coffee, cocoa, fine woods and wood for the dyer's shop are produced here. Lake Nicaragua is much larger than Lake Managua. It empties into the San Juan River, which, with the lake, forms the course where they were projecting the construction of the Canal. There are various towns about the lake, such as San Carlos, San Jorge and Granada. The last is the harbor of an important town called Rivas. In 1896 I went there after visiting

various towns situated like Potosi, Buenos Ayres and others.

I went from house to house in Rivas, reading the Bible, explaining it, and praying where I was permitted to. I had the custom, as soon as I reached a town, of hunting up a place where I could preach, and then I invited the families that I visited to the meetings. The owner of a small hotel consented to loan me the parlor, and I went out, inviting the people, during the day. By night a good number of people came, but there wasn't a woman among them, because they were afraid to come. The following day I took a little steamer which crosses the lake to go to Granada. I was hardly aboard when a woman of from fifty to seventy years of age drew near me. She was very nervous, and, after greeting me, we carried on the following conversation:

"Oh, mister! The end of the world will come!"

"Why? What is the matter, woman?"

"Don't you know what is going on?"

"I don't know of anything. Tell me, woman."

"Oh, mister! Think of it, a Protestant came to our town last night. Imagine it—a Protestant! And he preached. Oh, mister, the end of the world will come! And they say that he is coming aboard. Oh, mister, I am terrified. I know that the ship will sink. If we only arrive at Granada. Surely, the end of the world will come."

"But, woman, perhaps you are mistaken. Did you go to hear him?"

"I? No, mister. God deliver me! And you went?"

"Yes, madam, I was there."

"Oh, mister, they say that there were many there."

"Yes, there were quite a few."

"Oh, mister, the end of the world will come. But we women are ready with sticks and stones to kill him!"

Then a gentleman who was listening to us said to her, "But that is not what Christ commanded!" Turning to me, she said, "Yes, sir, we must kill the foxes with sticks. Isn't it so, mister?" I replied, "Evidently you are mistaken." "No, mister, I am very certain of what I say. Oh, mister, the end of the world will come!"

Then I took out of my pocket my New Testament, and began to read and explain some verses adequate to her. Little by little she became calm, and at last said to me, "Oh, mister, what book is that?" I replied that it was the New Testament of our Lord Jesus Christ. She then asked, "And what is the New Testament?" I told her that it was a book where the birth of our Lord, his preachings, his miracles, his passion, his death and resurrection; likewise the preaching of the apostles, are related. At once she exclaimed, "Ah! no wonder it is so nice. Read me a little more." I read and explained to her while she listened with the greatest interest. Finally, she said to me, "Oh, mister, you are certainly a good

Christian! Would to God that all men were as you are. But as for the heretic like the one last night, he ought to be burned alive." At last we came to the end of our journey, and, taking my valise and hat, I said to her, "Well, good-by, lady. Don't forget what I have taught you." Taking both my hands in hers, she said, "Oh, mister, come again soon, and talk to us on these subjects, for we never have heard such beautiful explications of religion before. Come again soon, mister, come again soon."

After I had disembarked that gentleman who had been listening to our conversation and had said, "That is not what Christ commanded," said to her, "Woman, how is it that you spoke in that manner, since that gentleman is the same as the one you call a heretic and a fox, and the same one who preached last night?" The poor woman looked as one who saw ghosts about her. As soon as she could reply a little she exclaimed, "This one? The same? Poor thing! And how educated he is!"

Today we have various congregations and other small groups of converted souls in these very places.

(To be continued)

ECHOES OF LIFE

(Continued from page 162)

it is but pity that man's religion who lives his life as if it were free. Free! It is not free at all.

In the first place it has cost the most exorbitant price that was ever paid under the sun, and do you think God would give it away "free?" No, friend, no! It is free only for the asking and to such as have a true heart's desire for it and see the need of it in their lives.

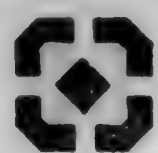
It requires a price and a worthwhile one, too. Do you think God would throw His most precious treasure to swine to be trampled under? No, He gives His gift only to such as long for it. Even a gift costs something you know. And this gift of love, the best in the world, costs the best efforts you can put forth. The effort of appreciation, devotion, consecration and obedience. It requires the sacrifice of all you have for the full possession of the best in the world. It even requires drudgery to allow Him to make it a success in you but that drudgery becomes a real pleasure.

Paul is our best human example. Can you say that his life wasn't a life of joyous drudgery in Christ? What Paul received free from Christ, he was willing to stake all for so that he might at least save some. Then, too, Paul paid the supreme price in the end for his gift from the Master but he was glad only to be counted worthy.

Free! Yes, everything is free after you have paid the price! But tell me what is "free?"

"Nothing—under the sun?"

West Liberty, O.



EDITORIALS



THE OTHER SIDE:—Several days ago we boarded a train bearing a number of boys in khaki who had just been discharged and were returning home. They were a happy and jolly set of fellows. They were free; they were going home. They had seen active service in the trenches in France and had gone "over the top." They were anxious and eager to see the faces of loved ones whom they had left behind.

As the train rolled into the stations along the way the boys gathered together their belongings and wistfully gazed out the car windows to catch the first glimpse of some loved one. As they stepped off the train some did not find a loved one to greet them and they, with hurried steps, left the depot and went home, perhaps to surprise the home folks. Others were met by loved ones and as soon as they recognized each other the mother, wife, or sweetheart quickly approached and with tears of joy embraced and kissed the returning soldier. Their joy was unbounded, for had they not spent lonely months in suspense not knowing what moment the dreaded message might come that their loved one is sick, or wounded, or possibly dead. Now he had returned to their tender care. Those who witnessed these greetings also rejoiced at the happiness of so many hearts and homes.

As the train moved on we pictured in our mind the happy scene that transpired in many a home that day. How that the family gathered around the supper table asking and answering questions. The family as eager to know the experiences of the soldier boy as he to be informed of any changes wrought in his circle of acquaintances during his absence. In the evening near friends gathered in the living room to hear the boy in khaki relate his experiences in camp and over seas. How his auditors sat spell-bound as he related some narrow escape or some thrilling scene he had witnessed! Joy and happiness reigned in that home.

But our thoughts turned to another home, possibly next door to the one that was rejoicing. Here, too, was a mother, a wife, or a sweet-heart who also gave a loved one to serve "over there." For months these two homes were knit together because they both made a great sacrifice, and their suffering was mutual. This home possibly hears the merry laughter and rejoicing in the home next door. This makes the pain the sharper, not because they are not glad that happiness reigns in that home, but because they become the more keenly conscious that such a reunion can never take place in their home. Over in France somewhere is a spot, marked by a rude cross, where lies the one dear to their heart, and who will never return to gladden their lives. Silently they weep and bear the pain of it all. Such are the fortunes of war.

While thousands are acclaiming the return of the boys how many are thinking of the thousands of homes that have been bereft of some loved one by the monster War!

These homes are left to weep in silence, forgotten only too soon by the fickle masses that so loudly idolize the boys in khaki. The sorrows and sufferings induced by war are so soon forgotten and the world moves on leaving the sufferers by the wayside to find solace where they can. Christianity has a message for such. It is our privilege to point those who suffer to the feet of the Master there to find that comfort which He alone can give.

EDUCATION—THE PROBLEM:—Progress means change. The degree of progress is determined by the nature of the change that has taken place. The normal Christian life is continually undergoing a change, if not, there is no growth or progress. The writer to the Hebrews voices this truth in Heb. 5:12-14, when he rebukes some because they have not advanced sufficiently so they can partake of "strong meat," but are still in "need of milk."

"Education means change." When we send our boys and girls to school we expect certain changes to take place. Innumerable influences help determine the character of the changes that will take place. Many of these are beyond the control of the parent or teacher. Not the least of these influences is the character of the influences that surrounded the child in infancy and early childhood. The seeds sown early in life come to fruition in high school and college. If in early life the individual becomes anchored in the fundamentals of the Christian faith it is difficult to permanently get away from this anchorage. But as they go on in life constantly new influences surround them so that no one knows what the ultimate result will be of their training.

Because of the dangers attending the acquisition of knowledge the educational problem becomes one of the most vital and perplexing the Church has to face. The fact that our children receive their educational foundation in the public school, often under teachers that are not Christian, and not infrequently anti-Christian, complicates the problem and make it the more difficult of proper solution. Some of the influences of this early training cannot always be overcome and the results are sometimes disappointing. Our educational institutions alone cannot meet the situation confronting the Church, but the co-operation of the entire body is necessary to successfully train our young people for service in the Church. Every congregation having young people attending high school faces the educational problem in a real way. The future of these young people depends in no small degree upon the way the leaders in that congregation deal with the problem. For a congregation or denomination to ignore the problem is suicidal. The only logical thing to do is to take hold of the problem and faithfully attempt to solve it to the best interests of the cause of Christ and the Church.

CHRISTIAN LIFE

EXCUSES

Raymond L. Hartzler

Luke 14:16-21

"The guests had evidently accepted the invitation to supper. But when it was ready, in accordance with Oriental custom, the host sent his servant to announce to those who had accepted that the supper was now served. Then they all began to explain that they really had intended to come, but unforeseen appointments of great importance made their participation in the fellowship of the supper quite impossible. How very natural this sounds. Excuses are easier than real reasons."

If this last statement is true, and we all know that it is, it must follow that there is a difference between excuses and reasons. The words are often used synonymously but it really makes a great difference whether a given explanation is one or the other. A reason is a circumstance existing or foreseen which makes the doing of a particular task impossible. An excuse is a plea by means of which one hopes to relieve himself of the responsibility of doing something which he should do or of having done something which he should not have done. The former is the result of circumstances over which one has but partial, if any, control, while the latter is the product of his ingenuity in shifting responsibility. If a person who is unable to carry a tune should unwittingly be asked to lead in singing a hymn and he stated his case, there would be a reason for his refusal. But should one who could do so reply by calling the attention of the solicitor to the fact that it was hard for him to rise before an audience, or that he did not like the book used, or that he had never done anything of the kind before, it would have to be said of him that he was making excuse.

We often hear it said that one person has a good excuse and another has a poor one. To my mind it would be more nearly correct to say that the former has a reason and the other is simply putting up a case, often hiding the real issue; for, as I think of it all, excuses come in the same class. The story is told of a certain man who was approached by a neighbor wishing to borrow his ax. "Well," was the answer, "you see we have company for supper and as we are to have soup I really can't spare it." When the neighbor had gone he was asked by one who overheard the conversation why he gave such an absurd answer, to which he replied, "One excuse was just as good as another when I didn't want to let him have it."

And was he not right? How often do we read Luke's account of the excuse-makers and pick out their short-comings and then make excuses ourselves which are no better than theirs. Again how often do we reason with ourselves until an excuse looks respectable and sufficient, but when we later look it over in the presence of the Master it appears utterly foolish and worthless.

The making of excuses is a certain indication of the lack of something vital in one's life and character. It may be, and I believe most often is, the lack of a willingness to do one's part in the Lord's work. The man referred to above "squeezed out" because as he himself said, he did not want to do the thing asked of him. How many professing Christians follow in his train. Unwillingness to do the thing requested has doubtless been back of more excuses given for not teaching a Sunday school class, leading in singing a hymn, acting as leader in Young People's Meeting, or discussing an assigned topic than anything else. The one who finds himself in this class should bear in mind that Jesus placed high valuation and great emphasis upon willingness. He prescribed it as the prerequisite for receiving God's healing for sin (Jno. 5:6), for realizing perfection of character (Matt. 19:21), for coming to a knowledge of the truth (Jno. 7:17), and finally He laid down willingness to give up all if need be for Him as the supreme test of discipleship (Matt. 10:37-39; Luke 14:26-27).

One's unwillingness may be the result of a lack of interest, another deficiency in character which the making of excuses indicates. The problems of the pastor, and superintendents of the Sunday school and Young People's Meeting are greatly increased by the number of those who seemingly have not become alive in the Lord's work. This lack of interest is often due to a perverted sense of values. People give their time, attention and energies to some line of endeavor, usually with some economic consideration involved, and eventually become so enveloped by it that nothing seems to be more important than that. The consequence of this erratic scale of values is indifference to the progress of the cause of the Kingdom. The men in the parable passed by the Lord's invitation, ignoring the opportunity of enjoying a rich blessing because they were more concerned about

other things which to them seemed more worth while. Those who today do the same are Legion.

Again, excuse-making is often due to an over-emphasis on the element of self-depreciation in humility. Professions of humility have been sufficient again and again to turn away those who were soliciting workers; for when one professes to feel himself too humble to do the thing asked of him it is difficult to know what to answer that will be effective. If one really feels thus, it is well; but it is far better if he feels that of himself he is insufficient but by the grace of God he is equal to the task. No one ever was as truly humble as was Jesus Himself and yet we do not find Him elaborating about his unworthiness. Paul did not apologize for his assuming leadership in Christianity above those who were called to be apostles before him and yet he was an example of true humility. The secret of true humility as we find it in Jesus and Paul is the consciousness that of ourselves we are nothing but by God's grace we endeavor to carry on His work. (Jno. 5:19, 30; I Cor. 15:10.) So often we emphasize our sense of insufficiency and draw the conclusion that we are not equal to a certain task just as if God did not figure in the consideration at all. The test of one's humility comes when he has tried and succeeded and is tempted to give self rather than God the credit. The one who realizes that his accomplishments are due to the working of the power of God in him will never be guilty of shifting responsibility or of undue self-confidence.

As a concluding suggestion for escaping or breaking the habit of making excuses, it will be found helpful when a call to service comes to you and you are tempted to evade it, to analyze the situation and find out just why you seek to do so. Do not be satisfied with a half-way investigation but go to the very heart of the matter. When you have found the reason call it by its right name whether it be unwillingness, indifference, or false modesty. Write out on paper the excuse you intended to give and look it over letting the eye of the Master scan the page with yours while the consciousness of His presence helps you to feel about it as He does and leads you to do about it what He says you should do.

Topeka, Ind.

"O joy that seekest me thru pain,
I can not close my heart to thee;
I trace the rainbow thru the rain,
And feel the promise is not vain
That morn shall tearless be!"

THE BLESSINGS OF OBEDIENCE

Allen B. Christophel

The first thought of obedience is usually that of a disagreeable submission; the real experience of an obedience prompted by a heart of love and devotion always results in joy and blessing.

The first requirement for the success of any endeavor is a regard for the laws controlling the same. In the great universe every planet and constellation must maintain its submission to insure the unity of the group. On entering army, the recruit's first instructions are to obey the last order given, and to obey his superior's orders, regardless of what is thought of the order, or how ridiculous it may seem. We do not justify the absolutism of such regulations, but if the success of such an organization as the army depends upon the absolute submission of all its members, the necessity of obedience for the success of the Christian life becomes evident.

It is disobedience to the laws of health that causes so many aches, pains, and diseases. Fits of anger are known to have caused death. Physicians claim that for every fit of anger, poison is deposited in the system, which materially shortens life. Disregard for the laws of health, much more for the laws of God, has been the curse of the ages.

It is insubordination to the will of Christ that causes such slow and retarded progress in individual Christian growth, and in the furtherance of the Kingdom.

The Jews, God's chosen people, wonderfully preserved for centuries, but finally rejected (for a season) are still the most persecuted people in existence. Disobedience was the cause of their rejection; obedience will be their only hope of salvation.

Saul was instructed to go against the Amalekites, to utterly destroy them, their king and their possessions. He destroyed all the people and the things that were vile, but saved king Agag and the best of the cattle. Under the pretense of service in an attempt to appease the wrath of God, the people offered sacrifices. The answer that God sent thru Samuel was, "Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Tho religious sacrifices were made and rites were observed, they could not take the place of hearkening to the word of the Lord. A contrite heart is the prerequisite to acceptable service before God. Shortly after Saul's rejection David was anointed in his stead and Saul's downward course was direct. Tho perhaps enjoying a few successes, (largely for the sake of his people) the course from Gilgal (the place of his disobedience) to Gilboa (the place of his suicide) was unbroken. What started his downward course? Disobedience.

The Apostle Paul in his trial before Agrippa declared that he was not disobedient unto the heavenly vision. He was characterizing his conversion, but with these words he sounded the keynote of his entire life, stating the secret of his power with God and with man.

It was disobedience that lost Adam the Garden of Eden and brought sin and death into the world; it was the obedience of Christ that effected a remedy for sin and a balm for death. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The spirit that man has inherited is that of sinfulness and insubordination; the nature that Christ imparts is that of righteousness and submission to the will of God.

The lowest and yet the highest standard for a Christian should be, no desire for sin and a longing to be moulded as clay in the hands of God. There is no substitute for obedience which grows from a contrite heart. It is the test of friendship with Christ. "Ye are my friends if ye do whatsoever I command you."

Obedience is usually considered as entire or partial. Partial obedience is burdensome and ineffective. The church at Laodicea was characterized as "neither cold nor hot" but lukewarm. The message from God was, "I would thou wert cold or hot. So then because thou art lukewarm.....I will spue thee out of my mouth." This verse illustrates God's estimate of half-hearted service, also partial obedience. Partial obedience is deceptive; entire obedience is an honest expression of devotion. Partial obedience is bondage; entire obedience is liberty in Jesus Christ.

Obedience is frequently misinterpreted due to a mistaken motive. A certain statesman speaking of law abiding citizens divides them into three classes; (a) those that obey to escape punishment; (b) those that obey to avoid the disrepute of being considered law-breakers; (c) those that live such lives that obedience is automatic. To break just laws would be impossible.

On the basis of the cause that prompts it, obedience may be considered in three types; (a) coercive, (b) passive, (c) spontaneous.

Coercive obedience is rendered because of fear. Fear of the punishment awaiting the wicked is the only motive that prompts it. Fear is the only incentive in such a life. Passive obedience is rendered as a matter of convenience to avoid loss of influence and reputation. Popularity is the only charm for such conduct. Spontaneous obedience is prompted by the love for Christ and His cause. Love is the motive for such a life.

Coercive and passive obedience are at the best but partial; limited by the same disadvantages; subjects to the same displeasure of God. Aristotle says "Evil men obey from fear; good men from love."

When the heart is filled with devotion to God and love for the souls of men, service and obedience become a part of the life and are rendered with joy and satisfaction. Keeping Christ's commandments becomes a desire so that His image may be reflected in this body. Of such a life Christ says, "My yoke is easy and my burden is light." John says, "And this is love that we walk after his commandments." Love manifests itself in deeds of mercy and obedience. The quality of obedience is determined by one's love for Christ.

When obedience is coercive it is galling; when passive it is unpleasant; when spontaneous, it is a delight. The only sorrow that arises is because the possibilities, to render it are not greater. The blessings of God are only promised for the service rendered because of love.

Answer to prayer, justification, victory over sin, power with God and man, wisdom, happiness, protection from evil, friendship with Christ, and a perfection of the Christian graces are among the blessings promised to those that do the will of God. It is impossible to gain the blessings of God without placing the heart into proper relation with God.

The rewards of obedience are often delayed and misinterpreted, but they can never be allayed tho often delayed. Very frequently the most coveted blessing proves a curse. A certain child was apparently dying. The mother could not consent to give up the child, even tho it were God's will that she should. The mother had her desire. The child lived—to die upon the gallows as a criminal.

To do God's will completely it must be done within His will. To do God's work effectively it's necessary to do what He desires in the manner He desires. Israel rejected the report of the spies. Their punishment for faithlessness was decreed. Then they wanted to go into Canaan. Their wish was denied. They wanted to do what God wanted them to do, but not in the manner in which it was to be done. Consequently they were not permitted to do the work.

To receive the greatest blessings it is necessary to gladly submit to whatever God wishes to send. Many times after enduring hardness and making great efforts to do God's will, greater duties and sacrifices loom up in the pathway. God is faithful and the greater the task the greater the grace to do it, and the greater the reward for faithfulness. Job, tho sorely tried, had his patience increased with his increased trials. Abraham was commanded to offer his only son. Faithful to the command, he proved his faith, had his son delivered, the promise renewed, and his faith increased. Whatever God sends will only strengthen the faithful. Many times the blessings in disguise are the greatest. God's blessings are real tho not always manifest.

Faith, love, and obedience are Christian characteristics interdependent upon each

other. Each is dependent for growth upon the others; none can be complete without the remaining ones; God's blessings need not be claimed when omitting any one of them; Christian progress requires the greatest possible development of all.

A merely formal observance of the laws of Christ will not necessarily guarantee His approval, much less a failure to do His commandments. Faith and love are proven and increased by obedience; obedi-

ence becomes effective when prompted by faith and love. The life of Christ is interpreted in terms of faith, love, and obedience; a well developed Christian character demands a full exercise of the same graces.

"Blessed are they that do his commandments; that they may have right to the tree of life, and enter in through the gates into the city."

Goshen, Ind.

DORCAS—A FRIEND OF THE NEEDY

Ruth A. Yoder

There is a hush on one street in Joppa. Dorcas who had been sick has died. It was a common thing for one to die but they loved Dorcas so very much. When they needed sympathy she sympathized with them. When they needed help she helped them. When they needed garments she made them.

Do they weep because she can no longer sew for them or because she can no longer help them; for she was "full of good works and almsdeeds?"

I think there was a deeper reason than either of these. No doubt they could find someone else to make garments for them who could sew just as good as Dorcas could. Perhaps someone else could help them but was there any one else in Joppa who loved them as Dorcas loved them? There had been sorrow in their homes. Had anyone sympathized as Dorcas had? Was there anyone else who knew them and felt for them like Dorcas knew and felt for them?

She had learned to love Jesus Christ and her love to Him was shown by her love and service to those about her. She loved them and they loved her. She was a real friend to them and they knew it.

They weep because the one who loved them and the one whom they loved is dead. Her life of loving service had found a response in the hearts of those who knew her. Dorcas had a full life. She must have been a busy woman. The Bible does not tell us of more than one special thing that she did but it does say that she was "full of good works and alms deeds." She lived for others. Her chief delight and joy was in doing things for others.

The individual that is doing service for another because he loves to do it, is the individual that is making the world just a little brighter. It is only as we live for others that the real joy of living comes to our own hearts.

There is no one in this world that shows a more altruistic spirit than the boy or girl who can do something for someone. It is not because they can do so much, neither is it because they can do it better than their elders, but it is because there is that spirit awakening in them to help somebody. If that spirit is nourished and developed, in later years we will have men and women who like Dorcas will be "full of good works and almsdeeds."

That "full" life was not developed in one day: but every day a kind word was spoken or a helping hand was given or a sympathizing tear was shed, or a garment was made, or a prayer was offered or a song was sung. There was a continuous outpouring of her life for others. There must also have been a growing, deepening love for her Master because her devoted service to others never waned.

There is one thing quite evident: the spirit of service that is awakened in boys and girls must continue to grow and develop or it will wither and die. The best way to do this is to do the thing that comes to you whether it be helping father, mother, brother or sister, or whether it be planning with your Sunday school teacher what you can do for boys and girls in the city or in far away lands or whether it be helping someone near your home; something for someone, somewhere. Did you ever feel lonesome and feel that nobody cared for you? Did you wish that John and Rose would come and play with you? Perhaps there are other boys and girls just like you. Go play with them and make them happy.

Have you ever been sick? Did it make you happy when someone remembered you? If it did perhaps some "shut-in" that you know would enjoy the same things you did when you were sick.

We who are strong and enjoying good health do not realize what joy and sunshine we may bring to those less fortunate than ourselves. A post card, a greeting or a letter will make them know that you have remembered them. A cheery word and a friendly countenance help to drive away pain. A bouquet of flowers is always appreciated especially by those who are sick.

A man in a hospital who had received a bouquet from the Flower Mission said: "Well, if I had known that a bunch of flowers could do a fellow so much good, I would have sent some myself when I was well."

Sunday school boys and girls will be interested in remembering those absent ones who are sick and could not be in Sunday school. It does not necessarily take greenhouse grown flowers, but fresh home grown flowers, if they are in good condition prove very acceptable. A bouquet that would please you will surely please the one who cannot meet with you

in Sunday school. Perhaps you know of some one else who would appreciate your flowers.

I am sure the Junior girls would enjoy tending flower gardens this summer and when their gardens burst forth in flowers they will enjoy plucking the finest flowers and bringing them together, packing them in a box and sending them to our City Missions. Some flowers would not be suitable for this but the aster will prove very satisfactory, if plucked fresh and packed carefully. Roses or peonies are beautiful if plucked in the bud. If you have a flower committee no doubt it will look after the packing and sending of the flowers: if not your Sunday school teacher or Junior superintendent will be glad to help you. Remember to give only such flowers as you would like in a bunch for yourself. Perhaps you wonder if such a work would be worth the effort. Try it. The gladdened hearts of those who receive them will more than repay you.

Boys and girls like to do things for others if they know what to do. They love to share their Christmas and Easter joys with boys and girls who do not have so many. Gather together a basket of eggs for the Children's Home or for one of our Missions. A large number of eggs can be collected at Easter time if every boy and girl gives three or four. A box can be filled at Christmas time with Christmas candies if every one shares in it. The same kinds of things that you enjoy at Christmas time will make the poor boys and girls of the city glad.

Another way in which boys and girls can help others is by investing a little money in corn, or potatoes, or onions, or chickens, or anything else they wish, and sharing the money they make to spread the Gospel of Jesus Christ. Many of our boys and girls are doing this and you never see happier faces than those of the boys and girls who, after their harvest is gathered and sold, bring their offering into the treasury. The beautiful part about all our work for others is that both the one who gives and the one who receives are blessed. If we give cheerfully and willingly, because we want to help some one else to be happy our lives will grow richer and fuller. If we do the little things that we see about us we will see larger things to do and the opportunity will come to us to do them. He who will not use one talent will never be given two or five or ten.

A bunch of flowers, a few eggs, a few Christmas dainties are worth very little in themselves, but if we give them because we love to do it and because we feel the joy that will come to the hearts of others, we are giving a part of ourselves with our gift. To the extent that we give ourselves will we grow and become stronger and our appreciation for God's great gift to us will become more evident. The gift of ourselves with our service for others will develop lives that are "full of good works and almsdeeds."

Bellefontaine, O.

• MISSIONS •

THE PROMOTION OF MISSIONARY INTELLIGENCE

H. Frank Reist

I

(Address delivered at the First General Missionary Conference of the Mennonite Church.)

During the past three years three definite convictions have been forming in my life regards the promotion of missionary intelligence:

1. The mission work of the Mennonite Church has reached the point in its growth and development where we need to know a little more definitely where we are going and what we expect to do in the next ten or twenty years. 2. The mission work of the Mennonite Church has reached the point in its growth and development where it becomes imperative to launch and push vigorously a carefully worked out plan of missionary education for the Church, one that will reach every individual in the Church. 3. Unless we know a little more clearly what we wish to accomplish and expend greater efforts to bring missionary intelligence to every member in the Church, we have absolutely no grounds to expect that our mission work will make the same progress in the next twenty years that it has in the past twenty.

The promotion of missionary intelligence is fundamental in the missionary enterprise, for no mission work can be carried on successfully unless preceded and accompanied by missionary education. Knowledge always precedes interest.

Some one has said that the Protestant Church of North America expresses itself too much in impulse and too little in passion. We have been doing things because of a certain impulse rather than because of a definite conviction and settled passion. A study of the history of missions in our own Church bears out this statement. Our work in India and most of our Home Mission work was launched thru impulse rather than thru a compelling passion on the part of the Church that a larger work should be undertaken. Impulse, however, is giving way more and more to passion, and has thus served a noble purpose, and will continue to have a place in our Christian service.

Bishop William Taylor, missionary to India, as he left the platform after addressing an American audience, said, "I'd rather preach in India than in America." When asked, "Why?" he answered, "Because in India, when a sinner accepts Christ he becomes inoculated with the passion of soul-winning. In America the

new convert has a momentary impulse for soul-winning immediately following his conversion. It is rarely more than a spasm. It soon leaves him. But in India, the Christian once saved, carries to his dying hour the passion of saving his neighbor. It occupies his constant thought and engages his every spare moment." A deep, abiding passion that keeps us constant in our worship, service and giving is a great need in the Church today.

We appreciate the work that has been done by our Mission Board. If we study its history it compares favorably with that of any other denomination. The development and growth of our mission activities has no doubt been more rapid than that of many other denominations. But we dare not rest upon past achievements; nor lay down the oars because we have made some progress in the last two decades. We now have reached that point in our progress that unless we organize a more definite campaign to give missionary information we cannot expect our work to progress beyond what it now is.

The time was when a man could go thruout the Church and make an appeal to the emotions of his hearers for funds for mission work and receive liberal donations. He was followed by another who made just as strong a plea but failed to secure the same response and we are learning that the repeated appeal to the emotions will not bring a constant and permanent response. Unless the Church receives a vision of a world lost in sin and of a Savior able to save she will not be moved by a compelling passion to give constantly and cheerfully for the support of the Lord's work. We must have a God-given passion for the salvation of the lost.

The Church is coming to the place where she is beginning to realize that the missionary spirit and the Christian life are inseparable. We cannot conceive of a real child of God who is not possessed with the mission spirit. Every true believer has a concern for the salvation of the lost. The mission spirit is the very heart and essence of the Gospel of Christ. In order that this spirit may permeate the entire Church there must be constant and persistent teaching.

Among those interested in missions are held two viewpoints: The cause to be helped and the child to be trained. These are not unrelated nor do they run in parallel lines, for parallel lines are not de-

pendent one upon the other. The cause to be helped and the child to be trained are very vitally related and dependent one upon the other. Of the two we consider the latter the most important.

Thus far the Church has been emphasizing the cause that is to be helped, with the result that we have a mission in India, missionaries in South America, and a number of city missions. The great world need is constantly impressed upon the Church, but seldom is the emphasis laid upon the child that is to be trained along mission lines. We as a Church are beginning to awake to the importance of training the child, evidenced by the emphasis being laid on the missionary idea in the Sunday school and other activities of the Church. The Children's Quarter Fund, if properly used, will help train children along mission lines. One danger I see in the use of this Fund is that the money to be secured therefrom to help the cause may receive the emphasis instead of the training the child may receive. The child should not be made to feel that he is exploited by the Church simply for the sake of getting a few extra thousand dollars for missions. If he once gets this idea a serious wrong has been committed against the child and his interest in missions may have been destroyed for all time. The primary motive and purpose in urging the child to invest mission quarters is for the sake of the training and interest in missions the child may receive. Money always is of secondary importance. "Five dollars may be given today, but if the children are not educated rightly, five hundred dollars will be missing from the missionary offering tomorrow." The most important thing always is to create and foster the mission spirit in the child today that tomorrow when he controls the wealth of the Church he will liberally support in every way the mission cause. We need to bring to the Church that missionary information that will result in workers and means to support the work. When people give for the support of the Lord's work they have a legitimate right to expect that they be kept informed about the progress of that work and how their money has been expended if their interest is to be maintained and they be retained as regular contributors. Their contribution entitles them to definite information of a missionary nature from the organization that receives their contribution.

At least two fundamental principles should be recognized in giving. First, the Divine ownership of all material things. All material things belong to the Lord by

right of creation. There is nothing we can call our own. This principle is taught in both the Old and the New Testament. Not until a Christian recognizes this principle will he give to the Lord as liberally as he should. Second, granting the first principle it follows then that the things we possess are the Lord's and therefore we are but stewards of the Lord's property. If we are but stewards we of necessity have to give an account of our stewardship, of every dollar that comes into our possession. When we once get this conception of the relation of our means to the kingdom of God we are diligent in exercising care in how we discharge our stewardship.

The principles of giving need to be taught continually, and opportunities afforded for giving. The education of the child is a slow process, one that requires patience and persistent effort. But now is the time to lay the foundation for the Church of the future, and if it is to be a mission spirited Church we must begin now to teaching missions to the rising generation who will soon become the leaders. They must be given a missionary vision and taught how to give while in their formative period of life, and when they become old enough to assume the responsibilities of Church leadership and get control of the wealth of the Church, they will give liberally and cheerfully and in every other way support the work of evangelism. Instil a passion for the lost by presenting the great world need early in life and it will influence that life in future years.

We also need to consider the individual to be trained. I am fearful sometimes that the Church has caught too much of the spirit of the modern world. In the industrial and commercial world the great demand is for quick returns; dividends are expected soon. Unless visible returns are secured in a year or two there is dissatisfaction. We have that spirit in the Church today. We are not quite satisfied unless we get visible results in a very short time. We lack the patience necessary to sow the seed and give time for watering it and to germinate and grow into fruit. When we study the lives and work of Christian men and women who have gone to their reward, we find that the things in their lives that have been the most fruitful are not their public acts, but the quiet teaching here and there which they did and the influence radiating from their lives as they came into touch with their fellows. Today their labors and lives continue to bear fruit.

Instruction is the foundation of my thought this afternoon. George Trull in his book, *Missionary Methods for Sunday School Workers*, has a diagram of a pyramid composed of a number of blocks. The foundation block was named instruction; the second, intelligence; the third, interest; the fourth, prayer; the fifth, gifts; the sixth, action; the seventh, missionaries. The whole structure rests upon

instruction. God in Holy Writ repeatedly admonishes that people be taught and instructed in His truth. Christ spent three years in instructing His disciples. We need more mission spirited men and women in the Church to instruct along the line of missions. When I speak of missionary instruction I have in mind not only the needy fields, but the Bible also. If any

one can read the Bible without getting a vision of the great spiritual need of the world and of the relation of Christ's sacrifice to that need and not get the missionary spirit, they will not get it in any other way. The Bible is the greatest missionary Book and its missionary message needs renewed emphasis.

(To be concluded)

THE MISSION STUDY CLASS

Paul and Alta Erb

The mission study course offered at Hesston College and Bible School during the past year was somewhat of an experiment. We offer in this article for your consideration some results of this experiment, with the hope that some of the mission study classes thruout the Church may become interested in a similar study. The course aimed to cover the opportunities and the actual work of the Mennonite Church in the home mission field. The major portion of the study material was found in the files of the *Christian Monitor* and the *Gospel Herald*. The first term covered the rural field and the second term the city field, chiefly, altho city and rural stations of the same region were studied together. The following examination was given at the close of the first term's work.

1. From the values received in this study, tell why we should study our home missions.

2. What definite prayers did you offer for the mission cause during this study?

3. Locate the following workers: Lizzie Myers; Perry Shenk; Levi Sauders; A. T. Moyer; Park Lantz; Harry Diener; Aaron Loucks; Amanda Musselman.

4. Draw Missouri and locate the centers of work, naming places.

5. Show that the rural fields of the United States are needing the Gospel. What are some of the needs in our rural missions?

6. Why is there such a lack of workers? What are the qualifications for a rural missionary?

The answers to these questions were very satisfactory. Some of the answers to the first question are quoted here:

1. I prayed more definitely for home missions than I ever did before.

2. It made me see the great needs in the fields that I had never seen or heard of before.

3. When I saw the need it caused me to ask God if I was wanted there.

4. When I hear people talk of different missions I know what they are talking about.

Mary Kutz.

1. It gave me a more definite view of the world as a mission field.

2. It helped me to see the utter helpless condition of hundreds of people, both physically and spiritually.

3. It has shown me in a way that I never realized before how great are the

sacrifices that our workers are making.

4. It has shown me the need of organizing more mission study classes in our Church.

5. By reading the articles written by our workers the need of more definite prayer for them has been strongly impressed upon me.

6. It has made me pity the foreign element in our land who have no way of hearing the Gospel.

Fannie Miller.

1. We become more acquainted with the workers and their needs.

2. We learn more what to pray for.

3. We learn what kind of workers it takes.

4. We know some of the problems.

5. We get warmed up.

Ruth Weaver.

1. To learn the need.

2. That we may pray more intelligently for missions.

3. We should go to Judea and Samaria first, then to the uttermost parts of the earth."

Mae Miller.

1. Home missions are as important as other fields.

2. Every one should have a good knowledge of the home field for: (a) If one knows the needs of the field he knows better how to pray for that field. (b) He will become more willing to help supply the field's needs.

1. It has given me a greater vision of the appalling conditions of the country.

2. It has shown me the number of people who are not in the Church.

3. They are hungry for the Gospel.

4. God said, "All souls are mine." He is not willing that any should perish.

5. Many of these people are poor and the Mennonite Church is especially adapted to work among this class of people.

Vera Hallman.

1. It is a great and needy field.

2. It is included in the great commission.

3. If we study we know better what to do to supply the needs.

Williard Smith.

1. It gives one a better view of the field.

2. It arouses interest which in turn helps us to pray for the work.

3. Because missions are supported in Scripture.

Andrew Glick.

1. It has brought me to the great realization of the great need.

2. It has helped me to pray more definitely.

3. When I read articles in the Gospel Herald and the Christian Monitor I can now locate them making it more interesting, for I can think right to the place.

4. It has meant a reconsecration of my life.

5. The presentation of the need will bring action.

Phoebe Yoder.

1. To learn where the most needy fields are.

2. It helps one to become more interested in mission work.

Paul Horst.

1. Christ told the disciples to preach first in Jerusalem, then in Judea and Samaria. Our Jerusalem and Judea are right around our homes.

2. Perhaps we cannot go to some foreign field to work, so if we study home missions we will find that we can go to some home mission.

3. We need to know the conditions so that we can pray more definitely for the work.

4. By studying our home missions we will find that we can do something for the work, while we had been thinking that we could not help much.

Keturah Kauffman.

1. So that we become acquainted with the work.

2. It causes us to pray more for them.

3. It causes us to help with our money

4. It causes us to give encouragement.

5. It prepares us for the foreign field.

Dorothy Zimmerman.

1. It helped me to pray more definitely.

2. It has helped me to study over the problem more than ever before.

3. It has helped me to realize the need of consecrated workers.

4. It has helped me to encourage others to become interested in the cause.

5. It helped me to be more free in talking to different individuals.

Elsie Smith

1. If we expect to enter into mission work we should be thoroly acquainted with the field.

2. It creates a deeper interest in the work of our Church.

3. It gives a start to keep up with the various mission stations, where they are located, who the workers are, and the various problems that confront the different stations.

4. If the Church would have more mission study classes there would be more people ready to make the sacrifice and go, either stay at home and help while others are going.

5. It gives a vision of the need.

6. If we see the condition and the need can we fold our hands and be idle? Prayers should be offered that more mission study classes be organized and more willing workers will be the result.

Alta Zimmerman.

1. Because we should be especially interested in it.

2. The souls are just as precious as in the foreign fields.

3. We learn more about how people live.

4. We learn more of their spiritual needs.

5. We get a larger vision of the field.

Anna Weaver.

1. It gives one a mental picture of the mission stations as to location.

2. It enables one to pray more intelligently for the mission work.

3. It acquaints one with the needs.

4. It arouses greater interest in mission activity.

5. It causes an eagerness to read our church periodicals.

6. It fixes a part of the responsibility on us.

7. It causes an eagerness to meet our missionaries.

Margaret Horst.

1. We become better acquainted with the field.

2. We pray more definitely for the work.

3. We are more interested in mission work.

4. We have more of a desire to help in the work.

Allie Miller.

1. That we may pray intelligently for the work.

2. That we may learn of the various needs of the mission stations.

3. That we may get a greater interest in mission work.

4. That we may be prepared for more efficient service if we should be called into mission work.

5. That we may be able to cooperate and sympathize with the workers in their problems and trials.

6. That we may more fully realize the power of the Gospel.

Grace Weaver.

1. That we may get an idea of the work done by our own people, many of whom we know.

2. That we, the future workers of the church, may learn what is being done now.

3. That having become acquainted with the work we can pray more intelligently.

Phoebe King.

1. To become better acquainted with the work at our door.

2. To know the need better and see where we can help.

3. The command to the disciples was to begin at Jerusalem.

4. The home field needs our help and support.

Corinna Yoder.

THE MISSION CALL AND OUR RESPONSIBILITY

Clayton F. Yake

When God in His own likeness started the human race in the Garden of Eden it pleased Him that He had made man because it was His highest and most sacred creation. But it was only a short time until man in his sinful nature caused God to repent that He had created him for he had brought upon himself the just sentence of death thru his disobedience.

God could now either forgive outright and save man in his fallen condition and violate His own law; or He could destroy man, His own likeness and keep His law, but in His just and merciful state He desired to do neither and so He found a third way.

In conference with the Holy Ghost and His son Jesus Christ, Jesus the perfect one, voluntarily offered himself to take the likeness of human flesh, fulfill the law of God in obedience and suffer death for the sins of mankind, thus satisfying God in His justice and providing a medium for saving man.

This great resignation of Jesus Christ forms the principle upon which is built the plan of salvation for man. When Christ said, "Here am I, send me," this plan was provided for us whereby we could again come into favor with God,

and God was pleased. On this principle of resignation rests the missionary call. Freely he has received freely and gladly he will give.

This call may come and be realized in numerous ways. It may come verbally in a sense as with Samuel, (I Sam. 3:4) who was called to a particular task at that time of the Jewish nation. It may come in a visionary and verbal sense as with Isaiah (Isa. 6) when he came to his great resignation of life, "Here am I, send me"; or like Paul in Acts 9 when he saw Christ on his way to Damascus and received his great commission as missionary to the Gentiles.

Then again it need by no means be verbal to be a call, it can be inspirational. The fact that the world always had, and especially at the present time has, a great need of Christ is sufficient reason why you, if you know Him, should tell others the Story. The fact that you and I have something that some one else needs is sufficient reason that we should give it.

At this particular time and for years to come the world will need more Christian men and women who are willing to consecrate their all for the Master's

sake than it ever had need of. The realization of this need is reason enough why men and women should be enlisted in His service.

Then, again, the fact that Christ is absent from earth and He has here only His ambassadors, you and I, tells me that God needs us. (Isa. 53:8.) The realization that His work would stop if His disciples should tire is another inspirational reason. Do you want your Master's interest to perish and be destroyed while He is absent for a while? Is it not your duty to guard and protect His interest while He is gone? He needs you. And the fact alone that a drowning swimmer needs help is sufficient reason why I should help whether called or not. So the fact alone that Jesus needs you as an ambassador is reason enough why you should be one. The Master needs you; that is sufficient. Will you help?

Then another inspirational call is the fact that "we are bought with a price; we are not our own." That Christ was kind and compassionate enough to give His life, suffer the death penalty innocently for us is awe inspiring enough to demand the highest recompense we are able to give—ourselves entirely to His service.

And then the imperative call! In Matt. 28:19, 20 He gives us His last great commission "Go ye therefore and teach all nations." In Acts 1:8 He tells His disciples, "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the world."

In Eze. 3:17, 18 the command is given with the punishment attached if not heeded. This makes the matter all the more serious for absolutely no one can be a Christian without being some kind of a minister or missionary.

The call in whatsoever way it comes to us requires a response and it is in the response and its nature that lies the effective or non-effective service to the Master. It appears that we are all called in a greater or lesser degree after having accepted Him as our own personal Savior, but the number of consecrated workers in the mission fields seems to indicate that the response is not by any means equal to the call.

This brings us to a great principle of Christian service; viz, that the fervency of the response to the missionary call is proportional to the depth and genuineness of the soul's experience in Christ. This principle is based upon the personal and living contact with Christ and the infilling of the Holy Ghost.

The response must furthermore be absolutely voluntary and unselfish. There is no drafting in the service of Christ. The Master wants volunteers;—volunteers who place no conditions to their service except that of necessary expediency in the light of God-given intelligence.

That word apostle so much used in Christ's time seems to have come to us with a root-meaning of missionary or

servant. That would make all apostles or followers of Christ missionaries and thus the response even of the Church to the missionary call would be truly proportional to the zeal in the Master's work.

But back of all this response there lies a personal element that determines the degree of zeal in the missionary call and that is the force of purpose. The one called must determine to respond to the noblest of all callings in the face of the fact that it is "a wretched trade." He must determine to be "God's man, in God's place, doing God's work, in God's way and for God's glory, and be willing to suffer and die, if need be, for the Cause.

The young man or woman who feels the call and responds and has back of that response a great heart-gripping life purpose to serve and bear, that person's services will stand the test of time. The knowledge that the cause you are working for is worthy of the very best you can foster, the noblest you can give of yourself, raises you to a level that can not be otherwise attained—the level of true consecration.

Did you hear the call?

Are you willing to respond?

Will you pay the price?

West Liberty, Ohio.

A DAY IN THE INDUSTRIAL WORK-SHOP

C. L. Shank

At the early morning breakfast table the shop-messenger hands me a note brought by the messenger of the Government Forest Officer who is waiting outside. The note reads as follows: "According to the request of the Manager of the Mission Workshop, I have sent thirty fine teak logs to Dhamtari. Will



Lumber for the Shop

you kindly inspect them at the toll gate and choose as many as you require? Those which do not please you will be taken to the R. R. Station and shipped."

Ah! here is the opportunity I have waited for for a year. Here at the door is timber better than any I have ever seen and I need only to ask them to dump it into my log yard. Gladly would I have the whole lot unloaded there,

but where-withal to pay for a thousand dollars' worth of logs, even tho it will be necessary in the coming years and will be even more difficult to get? And these very logs will be all the more valuable for every added year to their age. Perhaps the kind Forest Officer will be willing to wait till I can get the money that is due the Shop from the wood work supplied to the new High School Hostel building. It has not yet been received from America." With these thoughts I quickly swallow my tea and toast and walk one-fourth mile to the toll gate where I choose only ten teak logs with an average length of fifteen feet and girth of five feet.

In the accompanying picture you see the unloading process. The men at work are ignorant, village aboriginal teamsters from the jungle, but they know how to handle these heavy timbers with primitive carts, poles and tripods. In the right foreground of the picture is the careful Christian foreman of the shop who is a product of the orphanage and training school of former years. He has just transmitted my order for placing the log and is unconscious of the blinking camera. The small building in the background is the separate storeroom for inflammable materials like gasoline, turpentine, kerosine, etc., for running the engine and for making paint. With the foreman I open it to see how the present supply is holding out. Since prices are so high we must be saving in engine fuel.

I go a few steps to the left where in a shed, not shown in the picture, three pairs of sawyers are cutting logs into lumber for the use of the carpenters. In their eagerness to make more money (they work by the square foot) they are sawing carelessly and I must remind them of spoiled lumber penalties.

A few steps to the right outside the picture brings me to the main building of the Workshop, where, in the carpentry room, eight carpenters are planing and shaping wood into tables for a neighboring missionary. "Here is a sappy piece that won't do." "There take out that knotty leg." "Look brother, your plane is not set properly, you have raised the grain and ruined your piece." "Foreman, you should see that the men do not put in poor timber and workmanship."

"But Sahib, there is no other suitable lumber and this was to have been put underneath."

"If the teak lumber is all wait till the sawyers get some more sawed and put the men on that other job. We must not put bad pieces underneath. It is not right, and besides we'll lose our good name." There goes the call for the noon meal.

The morning mail brings several enquiries about orders; and one neighboring missionary writes asking about a place for a boy in the training school.

These letters must be answered and in the midst of them the Carpentry Instructor wishes my time for a few minutes to plan an improvement on the shelf arrangement in the room the boys are fitting up for drawing. Then I must inspect their work of the morning and encourage them to try harder to do nicer work.

Here comes a village head man who wants his rude cane mill repaired. He has heard that the Mission Workshop does dependable work and perhaps the "Sahib" can fix it even better than before. After him is a storekeeper who wants some new chairs made. Then the Public Works Overseer wants an estimate for some window frames.

Just as the watchman pounds the railroad iron as the signal for closing, the messenger comes to call me to the telephone.—"Hello, Brother Kauffman,"—"Back from tour eh?"—"What's that?"—"Too bad"—"Yes send it in, hub, tire, felloes, spokes and all; we'll try to get it fixed up by the end of the week."

Dhamtari, C. P., India.

INDIA NEWS CALENDAR

January Notes

Florence Coopridier.

2. Opened a dispensary in Sundarganj in one of the rooms of the small bungalow inside of the Mission Compound. This means more work for the coming year but we have done it for the sake of the Christian people. It is very often difficult to get them to come to the dispensary for the medicine that they need.

Rajkuwar Bai was taken on as a member of our working staff. She has been to Nagpur for a little training as a nurse and her cheerful disposition and her willingness to work will no doubt make her a valuable worker.

8. A patient admitted from Maramsilli with a badly infected foot. He is getting on very well and will soon be ready to return to his work.

10. Went to Maramsilli in company with Bro. Lehman and family to spend the day. We had a very pleasant and quiet day together and in the evening before returning home we visited the Christian people who are working there and then went to the works where they are building a large dam so that they may irrigate this district in time of need.

20. A tubercular patient admitted who is without home, friends, food and clothing. He says he will be a Christian but he needs to be taught much. We hope that he may find Christ as his personal Savior before he leaves this world even tho he came for food, clothing and medical help only.

Crissie Shank

5. Sunday School reorganized for coming year.

6. Missionary women meet to discuss Bible Women's work and also work for

poor, unemployed women. The latter present a great problem.

7. Church Conference at Sundarganj. All missionaries eat the noon meal together.

10. Industrial Committee meets.

12. Sundarganj Sunday school Committee meets.

13. Village Sunday school teachers meet to plan work. Twenty-four schools in Dhamtari and nearby villages are to be conducted, beside the two station schools.

15-16. Bro. Shank drives to Gotgaon thirty miles away to look after the sawing and hauling of lumber for the shop.

18. Tomatoes ripening nicely. Begin to can some.

19. Ruth able to be taken out a little and is so happy.

20. Village Sunday school teachers are asking for more Bible picture cards. I have given each one twenty-five, which must last for this month. Have almost that many for the coming month and they each want more than that number every Sunday.

21. Cart wheel being repaired for General Conference Mennonite Missionaries.

22. Ruth worse again.

24. Hindu Carpentry Instructor says, "I read the Bible and sing every evening." We have heard him the last few evenings.

25. Shipped large cupboard for use in neighboring Mission Leper Asylum.

26. Banner Sunday school attendance. 953 pupils in Village and station schools.

27. Heavy rain and wind break down four papaiya trees. The papaiya fruit reminds us somewhat of muskmelon and we enjoy it greatly. When green pickle is made, and prepared with curry powder we eat it as a vegetable with rice.

28. Made some sauer kraut. Cut one head of cabbage weighing seven pounds.

30. Boy of about sixteen comes saying, "I heard there were people here who take care of boys who have no place to go. I have no place to go and I want to stay." He is being given food and medical attention. During December and January all the ox and horse tongas and other vehicles owned by the Mission, have been to the shop for an annual wheel overhauling, which takes place some weeks after the rainy season is over.

A MESSAGE FROM CHINA

Tsao Chow Fu,
Shantung Prov.,
N. China.

The Chinese New Year comes just a month later than our New Year, and was celebrated as usual for fifteen days. All business was suspended, most everybody was dressed up in his best, visiting, feasting, the shooting off of fireworks and idol worshiping was the order of the day. The paper gods on the gates and mud walls of their homes were replaced by new ones. Strips of red paper were placed on the doorposts and lintels with the inscription,

"Blessing comes from heaven," "Blessing comes from above," and many others. This has often reminded us of the Israelite Passover with blood on their doorposts and lintels.

During these days we held protracted meetings, which were well attended, and the word of God was preached with great liberty. From one of our out-stations, twenty-four miles northeast of here, a party of ten walked all the way, wheeling their bedding, burning-material and grain for food, on a barrow. They stayed throughout the week's meeting and at the close invited us to their village. A man was sent ahead to get some sleeping rooms ready for us and the other nine went with us, we on the spring-wagon, they walking, sometimes running and skipping like boys for joy.

We had not been to this out-station since we came back from the States because of the robbers infesting that part of the country. We did not see any but met several hundred soldiers who are patrolling the country.

At one place in the field, not a great distance from the road, seven dogs were fighting over the dead body of a man the soldiers had killed the night before. A robber we were told. On our arrival at the out-station we were met by a large crowd at the village gate who gave us a hearty welcome. The three meetings held daily the three days we were there were always well attended. The little chapel was far too small so that we were obliged to hold the services in the yard.

How they did enjoy the singing. After the evening services several of the young men would stay an hour or more singing at the top of their voices or trying to learn some new songs. They were very hospitable. Every meal they brought us some dainties they had cooked for their New-Year's holiday. On leaving they presented us with eggs and sweet-potatoes. When we told them we had nothing to give them in return, they said, "You have done so much more for us, bringing the Gospel to us."

An elderly lady, who was delivered of demon possession, feels especially grateful. She had destroyed all her idols but two, these she feared to touch, altho she had not been worshiping them any more. In her dreams they told her, "Why do you neglect us? You have worshiped us all your life. Have we not helped you in the past?" We took them down for her. We are glad to report that there are a number of earnest Christians at that place.

When we left a large crowd went with us until outside the village gate and waved good-bye, asking us to soon come again.

We have just opened another out-station at Kaochuang a market place twelve miles northwest of here, but there are still many other places where out-stations ought to be opened. "Say not ye, There are yet four months and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for

they are white already to harvest."—John 4:35.
Yours in His glad service.
J. J. Schrag.

A WILD-WEST WEDDING

Because a young lady insisted on having her wedding ceremony performed by a minister of the Gospel rather than by a justice of the peace, the cow-boy husband-to-be called upon a Methodist Home Missionary in Idaho and escorted him on a fifty-mile ride on horse-back to the home of the young woman.

As an evidence that all the typical cow-boy spirit is not yet dead in the West, the preacher and his escort were surprised by a group of cow-boys who surrounded them as they were mounting their horses in the grey dawn of the early morning. With a swing of the lariat they roped the young groom, and taking him prisoner they went down the valley shouting that the wedding would have to be put off three days.

In some manner the young man escaped from his captors and overtook the Methodist parson, who was riding slowly away from the scene of his adventure. The young man in some manner secured a horse belonging to one of his captors, and a real Wild West chase was started. After leading their pursuers along a narrow trail ascending about 300 feet, they reached the brink of a canyon where the snow was about three feet deep. At this point the chase was given up, and the practical jokers allowed the minister and his companion to proceed in peace to the home of the bride.

The type of men who are missionaries on our frontier charges must be men of tact, patience, and physical vitality, for they are obliged to meet experiences arising as every day occurrences which would be impossible events in the lives of the city dwellers.

In order to minister to the young couple, the preacher rode for the best part of four days over dangerous trails and thru a blinding storm that a bride might have added joy of having recognized God at her wedding. Before he left the community that he visited on that occasion, one woman requested a copy of our hymn book—the only book that he had available at the time—that she might have something to read at the grave-side when they buried the dead in their neighborhood.—Mission News.

HOW A TANGALE GETS HIS WIFE

Of course he gets one—and a plurality if he can! Renunciation in the matter to him is inconceivable folly. He buys her, yet woos her, and the mercenary does not entirely eliminate the romantic, as revealed in his own narrative, following:

A man wanting to marry the girl of his choice goes to her father and says, "Give me your daughter; I want to wed her with my possessions." "Good!" says the father, and he directs the would-be son-in-law to a go-between, to whom the

young man coming makes known his aspirations. And the go-between, a young man himself, acts the part somewhat of best man, proceeding in the early dawn to the maiden's house, he taps at the mat door until he wakes her. He then thru the partly-opened door extends to her two iron hoe heads. The bride-to-be reaches to receive these, but the man outside withdraws them. Three times this is repeated on each of three successive mornings. The maid's co-operation reveals her acquiescence, and there only remains the payment of the purchase price to complete the marriage.

The fourth day at evening the transaction is made. A procession of the bridegroom's friend makes it way to the maiden's father's home, each carrying a part of the bride price; three lots of hoe heads numbering one hundred and ten, and seven goats. The go-between mentioned above takes from among the number a young she-goat and presents it to the bride, who gives it into the charge of a young girl, the bridesmaid, presenting to her at the same time the bridegroom's gift to her of two iron bracelets. The best man then, seeing to the marriage payment, spreads out, counts, and details with ceremonious deliberateness each separate unit until the whole is counted and satisfaction is made all round. One of the large male goats is feasted before the deity the next day and the Tangale gets his wife.—The Tangale Trumpet.

NOTES

New Mormon Church in New York

The Brooklyn Chapel of the Church of Jesus Christ of Latter Day Saints is the first Mormon church building in the State of New York.

Senator Reed Smoot of Utah, a member of the Quorum of Twelve Apostles of the church, offered the dedicatory prayer and was the principal speaker at the dedication service on Sunday, February 16. The chapel seats 350 persons. Senator Smoot confined himself to religious topics.

Walter P. Monson, President of the Eastern States Mission and head of the Brooklyn Chapel, announced that thru the work of his associate missionaries there are now more than 250 members in the Brooklyn congregation, and that there are at present in New York State seven congregations with more than 750 members. He said that the members of the church in this State look upon the erection of the Brooklyn Chapel as a milestone in the path of the growth of Mormonism in the East.—Sel.

New Plans for the "Vanishing Indians"

Sixty per cent of the American Indians are still non-Christian, while only half of those who have been converted are Protestants; 260,193 of the 335,998 Indians in the continental United States can neither read nor write, and only one-third of the entire Indian population can speak English. Furthermore, ills resulting from

unsanitary conditions and utter lack of personal hygiene have ravaged almost every tribe. Recently, after these matters were given special attention by various agencies, the death rate has fallen below the birth rate and the Indian has ceased to be a "vanishing race."

Under the five-year program of the Methodist Centenary \$128,450 will be used to provide more missionaries speaking the Indian languages, to train more Indian preachers, to establish more Sunday schools and to appoint women workers to take Christianity to the women and children, who are even more neglected than the "braves."—Christian Advocate.

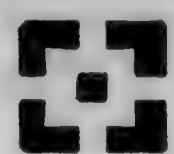
Indian Snake Dancing

Africa is not the only "dark continent," and nothing that one finds there could be more revolting and horrible than the snake dances among the Indians of Guatemala. As the time for one of these snake festivals approaches witch doctors are sent to the mountains to capture a snake to be trained for its part in the ceremony by being kept in a pitcher that has contained whiskey. The men who are to take part must live in seclusion for a time, then drink enough liquor to insure their being in reckless mood. A circle is formed by the dancers who wear a head gear made of animal skins and frightful masks, which has to be lifted constantly to let a little air in, and the spectators stand outside. The master of ceremonies calls a masked fellow into the ring and lets the snake slide out of the pitcher down his neck. Then he executes a wierd dance, while all the others grunt, shriek and rattle gourds. When the snake glides from the man's trouser leg he is excused and another is called to repeat the performance.

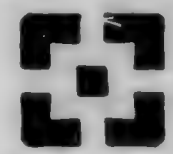
From such a setting came one of the most faithful Christians in the Santa Maria congregation—once a witch doctor. Not being able to read, he listens intently to the reading of the Bible, then commits to memory the portions read. These he puts into the Indian language and preaches to his former followers, and it is due to his ceaseless effort that two new preaching centers have been formed. Here is proof positive of what these people can do when the cloud of superstition is lifted.—Guatemala News.

Chinese Set an Example

Two Chinese brothers, who opened a laundry in Paducah, Kentucky, became interested in Christianity, and after a time were received as members of the First Presbyterian Church. For three years they were not only regular attendants, but liberal contributors to the Church's activities and lost no opportunity of witnessing to their faith. Then they decided to return to China, and before leaving handed the pastor an envelope containing their subscription for the remainder of the year, and asked for their church letter in order to be received into the Church in China. Here is an example for wandering American church members!—Sel.



BIBLE STUDY



PAUL'S APOLOGY

II Corinthians

XIV

In the tenth chapter of II Corinthians Paul asserts the spiritual nature of his ministry and the spiritual purpose of his admonitions for correction. While he thus declares the nature of his ministry he also continues to enlarge upon the theme of his epistle, the justification of believers by their faith and not by their works.

In this respect the apostle at once draws a comparison between his physical and spiritual being. In Christ he is meek and gentle. In presence he is base. In his absence he is bold. The Revised Version emphasizes the idea of the spiritual qualities to be found in Paul. In presence he is lowly, and in absence he is courageous. Yet the thought of the distinction between his spiritual nature and his physical life is further mentioned in verses 3 and 10. The constraining power of his ministry is, therefore, the life that is in his spiritual being and not the power or ambitions of the flesh.

The constraining power of the ministry of God's Word is the life of Christ in the heart. Men appeal to the hearts of men by the mercies of Christ—by the meekness and gentleness of Christ. It is necessary for the minister of Christ to declare the whole counsel of God—to tell men of God's wrath and judgment, but no one could draw men to God if he were such a God alone. His wrath is indeed manifested against sin and men are warned to flee from the wrath to come. It is a fearful thing to fall into the hands of the living God. But it is a blessed thing to call upon God for mercy and turn to Him who has grace to forgive and a love to cherish the souls that come to Him for grace and salvation. The minister may be a man of great physical power, but his spirit must be gentle as the Spirit of Christ if he would draw men to Christ. It is evident, too, that the servant of the Lord who has the care of the Church must beseech the believer with the gentleness and meekness of Christ.

It is also a fact that a man may seem to be what in fact he is not. Too often are men judged to be what they are not. Paul, in his letters to the Church seemed to be very bold or courageous. In his writing he was careful to set forth the truth in terms that could not be misunderstood. In his presence he was of humble bearing,

and many, perhaps, thought him to be meek also in his attitude toward the things that were wrong. This fact he repudiated—vv. 1, 2. His position was set forth in the statement that in his presence he would be found the same as indicated in his letter. His presence or his absence made no difference as to his real self. He was meek in the Spirit of Christ but he was also bold and courageous by that same spirit.

Those persons who believed Paul to be such as he appeared to be in the flesh, and who were inclined to disregard his instructions were admonished to reconsider their opinions. Paul could not hold a double standard of life nor could he tolerate the same in the lives of others. His admonitions to the Church at Corinth was intended for all the members, and those who were inclined to disregard his authority as the spiritual founder of the Church would find him in his presence as courageous as expressed in his letters. It was only those who were inclined to trifle with his spiritual authority who could feel the courage of his presence in the same strength as that expressed in his letters. When the flesh is inclined to weakness the Spirit still maintains its power and it is by the Spirit that the children of God should be judged. The very best elements of the Christian's life should be taken as the standard of his life. It is a mistake to judge men by the walk in the flesh.

The weakness of the flesh and the power of the spirit are further contrasted in the comparison of the Christian's spiritual warfare. The walk is in the flesh (not after the flesh). The warfare is one of a spiritual nature, although it is carried on while the individual is in the flesh; but the enemies against which the conflict are waged are of a spiritual nature and the weapons must be of the same character. The conflict is spiritual, in the nature of the life, the power and the adversaries. The flesh is but a medium in which this conflict is carried on. It would not seem probable that Paul should make use of carnal weapons or powers in correcting the wrongs in the Church at Corinth. His life was not the making of a good soldier. His strength was not gigantic. It is true that he fought with wild beasts, he was a good swimmer, he was often sorely tried physically, but that was not neces-

sarily a proof of great physical power, it was rather a mark of endurance. He would, however, use no physical force to correct the Church. The wrongs in the Church were of a spiritual nature and such must be the nature of the conflict, or warfare, and the nature of the weapons.

It would be a very easy matter to make good Christians out of people by physical means. A man shut up in prison and refused all means of dissipation and kept in solitary confinement, would do no one any harm and might be kept pure in his own life. Persons under constant guard might be kept from evil deeds. Those who could be made to fear the weapons of punishment might be thus warned against doing evil, and their bodies kept from sin and wickedness. But that would be "warring after the flesh." Such conditions would scarcely affect the spiritual nature of men, and such methods of regulation are entirely foreign to the means of grace that God has ordained for the lives of His children. They are altogether ineffective in producing the greater results that belong to Christian experience—the overthrowing and subjugating of the spiritual powers of sin in the lives of men.

In the parenthesis, verse 4, the nature of the weapons of the Christian are given as well as the results accomplished by their use. No spiritual results can be effected by carnal weapons, therefore they are of no use to the Christian. As the apostle states, the nature of the warfare must determine the nature of the weapons, and since we do not war after the flesh altho we walk in the flesh, the weapons can not be fleshly—carnal. Weapons of a carnal nature are only as mighty as the flesh. The weapons used by God are as mighty as God. Strongholds beyond the power of man's assailing are pulled down by the power of God. The powers that are to be cast down are enumerated—Imaginations, every high thing that exalts itself against the knowledge of God, the wayward thought and the revenging of disobedience. Of what effect would the sword be against such adversaries? Only the Spirit could discover such adversaries. Only God could meet and condemn them. Only the Word could show the remedy and only the spirit filled believer, whose spirit partook of the meekness and gentleness of Christ could apply the corrective, and secure results that would destroy the evil and save the soul and the life.

While we often think of this text as applying to the non-resistant character of our faith, let us also note definitely that it applies to the nature of our dealing with each other and the purification of our own lives.

HYGIENE FOR CLERGYMEN

Good health and long life for clergymen, have been under discussion in previous articles, and properly are followed by a statement and illustration of some of the more important dietetic and hygienic rules that should be observed, if one cares for good health and long life, and a human being has no business not to care for both health and life.

In general we may say, that the various ordinary sicknesses that afflict mankind, are in the majority of cases, in consequence of our blundering carelessness and thoughtlessness.

The first subject to which attention is called, and one of no little importance, has relation to the air we breathe.

A not very uncommon experience for a clergyman is this: he is sleepless at the very time he should be sound asleep. He turns and tosses, groans and sighs till midnight or long after. The unfinished sermon for the approaching Sabbath, and many other things, indeed, all sorts of disagreeable things, real and imaginary, haunt and torment him. At length he goes to the window, opens it, not knowing whether he would better leap out or not; he inhales the fresh air, breathing slowly and deeply for a few minutes; he throws back the bedclothing for an airing and cooling, repeats the window breathing, then goes to bed, is soon sleeping, and the disagreeable world has vanished.

Now what has happened? Simply this: His restlessness was a demand for more oxygen, needed in every part of his body. It was furnished by going to the open window and filling the lungs with pure air. The physical organism was satisfied, and reported that the man could then sleep. The demons that had been tormenting him retired to the next room.

But in the matter of ventilation this should be said, that the opening of a window a little at the top will not be sufficient. The foulest, or rather the most perilous air, does not go to the top of the room. The heated air goes there, but the deadly carbonic acid gas falls to the floor and keeps to the lower parts of the room, and unless it can escape before reaching the level of the bed, the sleeper is in the way of being drowned with a poisonous gas.

And this leads to the statement that the breath that is exhaled is a poison, and enough of it is a deadly poison. If a pitcher, basin, or tub of water is placed in a sleeping room, it will be found that during the night the water, by absorbing the gases, dust germs, and living microbes in the room, has become filthy. A pail of water at a low temperature in almost any sleeping apartment, will absorb during a single night at least a pint of carbonic acid gas, several pints of ammonia, and perhaps millions of microbes. And this suggests that every sleeping room should be furnished with a vessel of some kind filled with water. Disease producing bac-

teria never leave water or moist plants until forced to do so.

Another suggestion at this point may also not be out of place, viz.: that sick or well, no lamp of any kind, or any gas jet, should be burned in a sleeping room. Such a light may be fully as pernicious as two or three persons occupying the same room. If a light becomes necessary, it should be set in the fire place, when, of course, there is no fire, or placed not far from the window, and as far as possible from the occupant of the room. The electric light, for good reasons, is a merciful hygienic provision of modern times.

A publication called *The Medical Press*, reported, not long since, certain facts that had been brought to the attention of the Academy of Sciences (Paris), by the late Professor Brown-Sequard. He had been conducting researches as to the toxic effects of the human breath. In his experimenting he had condensed the watery vapor coming from the human lungs, and obtained a poisonous liquid capable of producing immediate death. He named the poison, "Organic Alkaloid." He inserted some of this fluid under the skin of a rabbit and death was almost instantaneous, and was attended with scarcely a convulsion. These experiments proved beyond question, that air which has been breathed contains a volatile poison, more deadly than carbonic acid gas.

Dr. Felix L. Oswald, writing for the *Popular Science Monthly*, made these suggestive and confirmatory observations:

"A man can live on seven meals a week: he can survive the warmest summer day with seven draughts of fresh water, but his supply of gaseous nourishment has to be renewed at least fourteen thousand times in the twenty-four hours."

The doctor then adds this statement: "One of the most prolific single causes of impaired health is the breathing of impure air."

Is there some young clergyman now reading this article whose heredity points to consumption? He will soon feel himself going that way; and he will go that way, unless something is done. The important question then is this: What, in such a case, can be done to avert this consumptive tendency?

The reply is this: Let him begin at once artificial or gymnastic breathing—in other words, deep breathing. By this means he will manufacture a larger chest capacity and build a new pair of lungs. In addition to this, let him sit and walk as erect as nature intended he should; let him wear loose fitting clothing; live as much as possible in the open and breathe thru the nostrils, so that the air will be measurably free from particles of dust that would be an irritant to the lungs. These are not difficult directions to follow, and are better for consumption than all the drugs in Christendom. If there were the faithful observance of these sim-

ple directions, consumption, now killing its hundreds of thousands, would, after a while, be unknown among our people.

Dr. Henry J. Bowditch, the late distinguished specialist on consumption, has given an interesting account of the way in which his father, when apparently far advanced in consumption, overcame the disease. In brief, his method was open air travel and exercise. By this means, the father not only cured himself, but overcame the hereditary tendencies in the family to such extent that his descendants became comparatively free from the peril of that dread disease.

The opinion of Dr. Bowditch, often expressed, was this: that "people are constantly dying of consumption simply for the lack of pure air, which anyone can have without paying anything for it." Another statement made by the doctor was this:

"I have directed every patient of mine to walk daily from three to six miles; never to stay all day at home unless a violent storm be raging. When they are in doubt about going out, owing to 'bad weather,' I direct them to 'solve the doubt, not by staying in the house, but by going out.'"

Dr. Richard C. Cabot confirms these opinions of Dr. Bowditch, stating that "consumption is a blunder in consequence of breathing air that is destitute of oxygen." And then he makes a still stronger statement: "Almost any disease—that is caused by poor blood, and they are legion, can be prevented and can be cured by breathing pure air." Diseases known as the "Saw-grinders' Consumption," "Pot-ter's Asthma," "Painters' Colic," "Brass-Founders' Ague," and many others common to industrial pursuit, are caused by impurities in the air the workmen breathe. And on the other hand, asthma, catarrh, and tubercular phthisis, are unknown among the nomads of the inter-tropical deserts, as well as among the homeless hunters of our northwestern territories. The same is true of hunters and herders of the South American pampas.

It is, therefore, to their advantage that thousands of soldiers, hunters, and lumber men sleep every night in open tents and sheds, and that men in the last stages of consumption would in all probability recover by adopting this semi-savage life, that is, living and camping out of doors.

There is, therefore, nothing strange in the fact that people who attain extreme old age are generally poor peasants whose vocations keep them in the open air, tho their habits differ in almost every other respect, and would seem to be against them, and that the average duration of life in various countries of the Old World does not depend so much on climatic peculiarities or degree of culture, as on the chief occupation of the inhabitants; the starved Hindoo, it is said, outlives the well-fed Parsee merchant.

In this discussion, what may be termed the night air absurdity should not be passed in silence. There is not a single

sound hygienic reason for the following admonitions often heard, especially among country people: "Beware of night winds," "Close the doors and windows when night falls," and others like them.

The Sanitary World, a medical publication, speaking of this night air fallacy, suggests that at night we must breathe night air, or not breathe at all. The choice is between pure night air from without and foul night air within. This same publication expresses the opinion that it can easily be proved that one half of the diseases we suffer from are occasioned by people sleeping with their windows closed. In great cities the night air is the purest and safest of any in the twenty-four hours. One of the highest English medical authorities on consumption and climate, makes the statement that the air of London is never so good at any other time as it is after ten o'clock at night.

In support of what we are saying is the fact, that out door night air is breathed without harm by millions of different animals—tender, delicate creatures, fawns, lambs and young birds. The moist night air of tropical forests is breathed with impunity by anthropoid apes, but these same apes and a multitude of other animals die with consumption in the close, tho generally well warmed, atmosphere of our menageries in northern latitudes.

The draft fear is another bugbear. Railroad men, stage drivers, rural delivery men, and men in many other out-door employments, thrive in drafts. Children skate and coast ten or fifteen miles an hour in the teeth of a snowstorm. Automobiles are killing many people who get in the way, or thru carelessness, yet they are saying and prolonging the lives of multitudes who ride in them, even at high speed, rather than in poorly ventilated railroad cars.

Judging from personal experience, extending thru many years, I may be allowed to say, that, if one keeps warm at night, sleeping summer and winter with all windows wide open, even if a gale of wind is blowing thru the room, one will make a gain of it. It is bad to go to bed with the clothes on that one has been wearing during the day, nevertheless, one should do this, if there is no other way to keep warm; but bear in mind that open windows and pure air are the indispensable.

The closing word of this article, a little disjointed, perhaps, but to the point, nevertheless, is this: that the human brain cannot do its best work, and the best sermons cannot be built or preached, unless the clergymen can have from twenty to twenty-five cubic inches of pure air, with every breath breathed. And the Holy Spirit so highly honors the laws of health that He has taken His flight from many a congregation, right in sermon time, because of poor church ventilation.—Luther Townsend, D. D., S. T. D. in Bible Champion.

The Workers' Column

THE EXPERIENCES OF A KIND MAN.—JOB

(Junior).—June 8

I. Job was a kind man to all the needy. Job 29:11-16.

1. He delivered the poor.
2. He helped the fatherless.
3. He assisted the helpless.
4. He brought good cheer and joy to the widows.
5. He saved those who were perishing.
6. He helped the blind.
7. He assisted the lame.
8. He sought out people's troubles and helped them.
9. He delivered people from their oppressors.
10. He restored that which people had lost.

II. Job was an upright man, in whom God delighted.—Job 1.

1. He was perfect and upright.—v. 1.
2. He feared God.—v. 1.
3. He put away and avoided evil.—v. 1.
4. God respected and loved him.—v. 8.

III. The good man tested.—Job 1.

1. He lost all of his wealth, and cattle.—vv. 13-17.
2. He lost all of his children.—vv. 18-21.
3. He was smitten with terrible disease.—Job 2:7, 8.

IV. The good man humbled himself before God.—Job 42:1-6.

1. He prayed for himself.—v. 6.
2. He prayed for others.—v. 10.

V. The good man restored to his possessions, health and friends.

1. He received twice as much as before.—v. 10.
2. His friends came to him with gifts.—v. 11.
3. His flocks and goods were increased.—v. 12.
4. God gave him other sons and daughters.—vv. 13-15.
5. He was blessed with long life.—v. 17.

THE EDUCATION OF DANIEL

June 15

I. His natural qualifications.

1. He was of noble parentage.—1:3, 6.
 - a. Of the best of the families of Israel.
 - b. Of the tribe of Judah.
2. He was strong physically.—v. 4.
 - a. Unblemished.—v. 4.
 - b. Well favored.
 - c. One fitted to stand in the king's palace.
3. He was of vigorous mentality.—v. 4.
 - a. Skillful in all wisdom.
 - b. Cunning in knowledge.
 - c. Understanding science.
 - d. Special adaptability for great tasks.
 - e. Aptness at learning—He could be taught.

II. His spiritual qualifications.

1. He had strong and decided convictions for the right.—v. 8.
2. He was bold to witness for his faith.—v. 10.
3. He had confidence in the success of his religious convictions.—v. 12.
4. He had perfect confidence in God, the God of Israel.—vv. 17, 18.

III. His training.

1. He had already been instructed in many things in his home land.—1:4.

2. He was blessed of God in acquiring knowledge among the Chaldeans.—1:17.
3. He was trained in all the knowledge and learning and wisdom of the Chaldeans.—1:17.
4. God added to his learning the understanding of visions and dreams.—v. 17.
5. Daniel was among the best of the Hebrews that took the training at the court of Nebuchadnezzar.—1:19.
6. He was ten times better than any of the magicians and astrologers of the Chaldeans.—v. 20.

IV. His work.

1. To assist in solving the problems of the king, whether in matters of state or visions and dreams.—2:1-3, 14-16.
2. To rule over the province of Babylon, and act as president of the governors and wise men of Chaldea.—2:48, 49; 4:9.
3. To act as chief of the presidents under the rule of Darius.—6:1-3.
4. To reveal to his people the things to come.—12:9-13.

V. His devotion to his God.

1. He defied the law of his king.—6:10.
2. He feared not death.—6:22.
3. He was honored with revelations concerning the kingdom of his God.

THE MEANING AND BENEFIT OF WORSHIP.—Ex. 25:8.

June 22

I. The meaning of worship.

1. Going into the presence of God.—a sanctuary.
2. A recognition of the being and presence of God.
3. Meeting with God.
4. God's presence.
 - a. He dwells with his people.
 - b. He invites their presence with Himself.
 - c. His presence is needed by His people.

II. The manner of worship.

1. Coming into God's presence with reverence.
2. Approaching God in prayer.
3. Coming with an offering for sin—recognizing man's sinful and unworthy condition in His presence. (The offering of the believer is the Lamb of God, Jesus Christ.)
4. Bringing praises to God and adoring Him for His greatness and for His mercies and gifts.

III. The benefit of worship.

1. The purification of the soul.
2. The aid of Divine power.
3. Knowledge of the Divine will.

OBEDIENCE BY LOVE.—Jno. 14

June 29

I. Obedience is a proof of love.

1. Those who love Christ will obey Him, keep His commandments.—v. 15.
 - a. A special request of Christ to His apostles to prove their love to Him while He is absent from them.
 - b. A means of continuing in the love of Christ.
2. Those who continue in the love of Christ in obedience are comforted with the presence of the Holy Spirit. (Concluded on page 191)

EDUCATIONAL

COUNTRY SCENES IN FEBRUARY—ARGENTINE

J. W. Shank

February in Argentina, you must remember, corresponds to the month of August in the United States. While I describe the things to be seen here just now, the reader may try to recall August scenes at home just for the sake of a little comparison.

To begin, you may go with me on a trip from Buenos Aires to Pehuajo starting on Feb. 8. The train leaves the city at 7:15 A. M. It is a long train of some ten or twelve coaches, for this happens to be the main line of the Oeste railway from Buenos Aires to the great pampa. Pehuajo is located at about two-thirds of the distance (or 217 miles) from Buenos Aires to Toay which is at the very edge of the pampa.

It is a lovely day for traveling. The sky is perfectly clear and the air is fresh and cool. A few days ago it was very hot but there has been rain lately and this has cooled off the hot February landscape. As we pass thru the suburbs of Buenos Aires we notice the many pretty homes of the English railway officials. There is always a pretty garden full of flowers and shrubs. This is not the season for roses but a few are in bloom. Then there are oleanders, asters, rose of Sharon, poppies and a number of blooming shrubs whose names I do not know.

Soon we pass into the open country. The farms are small near the city. One can determine the size largely by double rows of eucalyptus and locust trees which have been planted by the owners. Occasionally there is a forest of ten acres or more planted by the railway company or by some enterprising estanciero. The most common trees are the locust, eucalyptus and weeping willow. The eucalyptus are most beautiful because they are so tall and stately, having large smooth trunks and bark of a light gray color.

We have seen much of the Argentina but never yet have we seen a really beautiful natural forest. To me it is such a great disappointment, for from early childhood I have loved the forest as a mountaineer loves the crags and peaks of his native mountains. The forest poems of Bryant have always appealed to me as expressions in harmony with my own feelings. But here I am about to settle in the prairies of Argentina hundreds of miles away from a single natural forest. The thought gives one a secret pain. But there is one hope. Some day, tho it be in the distant future, we will hope to plant a

small forest on the property that will belong to the mission. It will not be a natural forest, but yet, after all, it must be made by God's own hand. Hoping the reader will pardon this diversion, I will go on with my story.

The train is speeding on. Now we see patches of corn whose stalks are turning brown. Some I notice has been topped for fodder. There are fields of sweet potatoes, the ground at this time being completely covered by the vines; also fields of zapollitos (squash) which is a favorite vegetable of the native people. There are pasture fields with large numbers of cattle and horses grazing. Just now the grass is very short and in some places many dry weeds can be seen. Most of the fields are empty of crops at this season because the small grain has been harvested and considerable plowing has been done. Occasionally one sees a field of rich green alfalfa which has recently had its third or fourth cutting. Again I see haymaking in progress. A man on a hayrake is busy raking the alfalfa into windrows while a number of men are putting it into miniature stacks. The field looks pretty with these little beehive stacks scattered so thickly over it.

Now I see some very large fields, of several hundred acres, in which there is a silvery looking grass that waves to and fro in the wind. It looks like the American tickle grass (at least that is what we used to call it). Along the sides of the

railway and in many fields are patches of yellow flowers that resemble the Kansas sunflower. At other places I see fields infested with cockle-burrs or giant thistles as high as the backs of cows. Most of the open fields, however, are clean, not being infested with large weeds.

After a journey of four or five hours, we notice that the simple little native houses are more scattered. The farms are larger. Now we may call them estancias whose area runs into thousands of acres under one owner. There are great stretches of pasture fields where hundreds of cattle are grazing. There are extensive alfalfa fields dotted with big, long stacks of hay nicely finished with a top of marsh grass. On the distant horizon we see here and there groves of trees which mark the sites of estancieros' homes. There are always one or more American steel windmills scattered about these farms. Now again I see some enormous fields of corn which show very little of the autumn brown.

Now the forenoon has passed and the burning one-o'clock sun reminds us that it is still summer time. No matter how cool it may be in the early morning, if the sky is clear the temperature changes many degrees. As the distance from Buenos Aires increases the dust is more noticeable for the road-bed of the railway is not of stone in these parts. We must close the windows to keep from choking with dust. Sometimes, however, we pass a strip of country where the road is covered with grass and here there is less dust.

Now our train stops at a small station



A Riverside in Central Argentina

where a train loaded with fat cattle is side-tracked. These are on the way to the slaughter houses of Buenos Aires. Very likely all of them were sold by one estanciero who may have many more train loads getting ready for the market.

At several places I see in the distance the smoke and dust of threshing outfits busy rolling out bags of wheat. Most of the threshing has been done and the straw piles burned so that there is little evidence of the abundant wheat crop that was harvested a month ago. At every station on this road there are large gal-

pones (warehouses) in which the sacked wheat is stored away waiting to be marketed. On many roads there are not enough of these buildings and one sees great piles of bags out in the open air.

Now the train is slowing up for we are approaching Pehuajo where we expect to get off. We pass a big flour mill and a number of large galpones near the station. The train stops. Outside I see the smiling faces of three friends who have come to meet me. The story I had to tell is finished for today.

Pehuajo F. C. O., Argentine.

THE TRIP ACROSS

Jesse Smucker

On Board Gloucester Castle,
March 3, 1919.

Having been requested to write up a little account of our journey to Turkey I shall endeavor to briefly relate a few points that may be of interest. After a little over a week's stay in New York word was at last given out that our party would sail on the U. S. S. Leviathan Sunday morning, February 16. We boarded the ship Saturday evening and had a farewell meeting on board. A number of the leaders of the American Committee for Relief in the Near East were there to see us off and gave us some fitting parting remarks. Our party consisted of about 250, including a number of doctors and nurses, also some returning missionaries.

Early Sunday morning we cast off and left New York and the Statue of Liberty in the distance. We then began getting acquainted with our new surroundings. The "Leviathan" is the former German ship, "Vaterland," and is at present the biggest ship afloat. She had been interned in an American port at the outbreak of the war and later when the United States entered was pressed into service as a troop transport under the new name. At present she is carrying the troops back from Brest to New York. The ship is 950 feet long and has carried as many as 14,000 troops at one time. The crew consists of over 2200 men. Altogether it seems like a great city with its fourteen decks, its many departments and its immense size. There were less than four hundred passengers on board going to France as it is very difficult to get passage except for special types of work, such as reconstruction and relief.

We had a very delightful journey across the Atlantic. The ocean was quite calm, the weather fair and warm. The seven days passed quickly. Classes were organized in language study which met twice a day. Our little group met with Mr. Emerick, a returning missionary, who tried to give us a taste of the Arabic language. We found it quite difficult but interesting.

Sunday morning, Feb. 23, after having been on our way just a week, we saw land and toward noon were safely in the harbor

of Brest. The Leviathan, being such an immense ship, is not able to dock at the pier but anchors quite a ways out in the harbor and we were taken to land in lighters. We went directly to the American Red Cross headquarters where they were expecting us, and found out that a special Red Cross train was waiting for us at the railway station near by to take us on to Marseille. After the baggage had all been transferred we were ready to leave the rainy city of Brest.

They told us it rains nearly every day at Brest. The Americans have charge of a large section near the water's edge and from here the troops are returned home. While we were waiting hundreds of soldiers were being brought in to be sent back on the Leviathan. All seemed very happy to think of being able to go back to America.

Sunday evening found us again on our way. Our train was a "special" American Red Cross Hospital train made up of some fourteen coaches and several baggage coaches. But we soon found that a special train in France means one that gives way to all others, at least so it seemed as we found ourselves continually being held up. We were on the way about 62 hours during which time we were off the train only once in Central France for a few minutes exercise.

Going as we did right thru the heart of France we had an excellent opportunity to see the country and found it all very interesting indeed. In practically all the large cities where we stopped we found American soldiers, who were always very anxious to talk to us and inquire about the "States."

We reached Marseille about noon Wednesday, Feb. 26. Here we found the English Ambulance Transport, "Gloucester Castle," had been waiting for us. Without much delay we boarded the ship and left that evening about twilight. It was a beautiful scene as we passed out of the harbor with the thousands of lights shining along the shore and the stars one by one coming out in the clear sky. We have now been on the sea five days and expect to enter Salonika, the ancient Thessalonica of Macedonia, in the morning (Tuesday March 4). Have noted on our journey thus far: Sardina, Malta where Paul was shipwrecked, Crete, and other islands. We are now in the Aegean Sea and pass a number of small islands. They look like mountain-peaks extending out of the water, some of them being snow-capped.

We are not sure how long we will remain at Salonika tho perhaps we will remain there about two days before going on to Constantinople. We have enjoyed the trip and have had only slight touches of sea-sickness.

Yesterday being Sunday we had a very beautiful and inspiring service on the open deck. A returning missionary spoke from Isa. 43:1, having read as an opening Isa. 40. It helped us to keep in mind the importance as well as the uncertainty of the work we are going into. We know not what lies before us but we go forth feeling confident that our God will guide and direct us where He would have us go. We are under His leadership and go forth in Faith knowing He will lead us aright.

We desire an earnest interest in the prayers of the home people and the home Church. Of ourselves we are failures but with God's help and the prayers of His people we hope to be able to accomplish some little good for Him.

RELIEF WORK IN SYRIA

W. A. Stoltzfus

Until quite recently practically all of the relief work carried on in the Near East has been by the Red Cross. The efforts of this organization have been quite effective as far as their activities have reached, but the task is so large and the men and supplies so limited that the immediate need of pure relief is scarcely begun while the greater task of reconstruction still remains almost untouched. Only a comparatively few cities and villages have been reached by any relief agencies. Hundreds of villages remain as yet unvisited and the story of their unfinished suffering is still unknown. The

sad story of many a village will always remain unknown except as it is told by silent walls and quiet streets as they have been drained of their last drop of human blood during the past four terrible years by war, massacre and starvation.

One cannot pass anywhere thru city, village or country in the unfortunate region without coming into contact with human suffering or some suggestion of it. The war itself has taken its direct toll of life from Armenia, Syria and Asia Minor but even this loss seems to be overshadowed by the frightful massacres which they have experienced and which still

persist in some places, and, if possible, the still greater suffering of starvation. Even in the city of Beirut, where relief work has been quite well organized, children with lean forms and sunken cheeks may be seen picking stray grains of barley and wheat out of the filth and refuse of the streets. Only a few days ago we saw in a neighboring village an old man asking a missionary for the privilege to gather a few blades of grass from the corner of his yard for he said, "If I am refused this, what shall I eat?" In the same missionary's orphanage was a small child—a victim of starvation—which was four years old but no larger than a normal child of twelve or fourteen months and which could neither speak nor stand upon its feet because of lack of nourishment.

Such incidents could be duplicated many times over and a few cases still worse are known to exist in our own vicinity of Beirut. What the conditions are farther inland in districts which have not yet been reached by any relief agency can only be surmised. Many places are not even open to relief work. There seems to be still some fighting in local sections where allied troops have not yet been stationed. We also learned only a few days ago of another massacre at Aleppo where a number of Armenians were killed by Mohammedan Arabs. There can be little doubt that here, as well as elsewhere, many are also dying of starvation. As one goes from place to place in this suffering country he is impressed with the need of its people for outside help and that without delay.

Nothing seems more obvious to those upon the field than this that the great responsibility of bringing relief to these unfortunate countries of the Near East is placed almost entirely upon the Christian people of America. The response of these millions—which are largely Moslem—to Christianity in the coming years may depend largely upon the response of Christianity to this urgent cry for help in this hour of distress.

The American Committee for Relief in the Near East, which we feel represents the spirit of the Christian people of America, has begun active work here during the past few weeks. Besides doing pioneer work in districts just now being made accessible to relief work it has begun to assimilate a part of the work initiated by the American Red Cross. The Red Cross will cease its activities in this region in July of this year and its work will then be left entirely to the American Relief Committee. It is the purpose of this committee to extend and enlarge this relief and reconstruction work just as rapidly as the increase in workers and supplies will permit.

At the present time the relief work includes immediate relief, medical work, orphanages and industrial work. Each of these branches are even now doing splendid work and have done much to relieve the situation. To a persecuted people,

driven from home and without food or shelter, whose dead mark the roads and paths of their wanderings, immediate relief is their urgent need. However, where relief stations have been established for some time this becomes less and less necessary and the distribution of food and clothing is largely done in connection with the industrial work.

A great deal of attention is being given to medical work. Hospitals and dispensaries have been established at various places and a considerable amount of out-patient work is being done. It is not to soldiers that these hospitals are ministering, but to the civilian population. This fact is of considerable significance from the viewpoint of constructive relief work as they are entirely given over to the needs of the natives themselves. In this city a new hospital for contagious diseases is being equipped which will be ready to receive patients by about March 17.

A number of orphanages which had been established before the war would have fared ill had they not been provided with supplies from some outside source. But, besides these already in existence, still others have been established. One orphanage within a few miles of Beirut is accommodating six-hundred and fifty orphans. Often these orphanages are the scene of the happy meeting of a father or mother with a child whom they had long since given up as dead. The task of caring for these motherless and fatherless children is certainly a responsible one, and one which will have far-reaching effects upon the future of the country.

In some respects the industrial work is perhaps the most important of all. There is no question as to the demoralizing effect of idleness and irresponsibility. Every

measure is taken to discourage pauperism and permanent dependence. Industrial work can be established in a new place and carried on without much difficulty as very little machinery is needed in this Oriental country. Nearly all the natives can spin. Even small children as young as three or four years are quite dextrous in the use of the spinning spool. So nearly all have the opportunity to either work for their board—one hour of labor for a bowl of soup—or else receive for their labor a reasonable wage with which they provide their own food and clothing. During the first week in February in the city of Beirut alone six hundred fifty-three were regularly employed in spinning and knitting wool; three hundred sixty-three in sewing. Many of these use hand machines rented by the Red Cross from the natives. Sixty-two were employed in the making of lace; twenty-five in road building. Of this number about five hundred worked for wages. The rest worked for board and clothing. It is an interesting sight to visit these industrial shops and see the poor of the city gathered in groups, earning their living and relieved for the time being from the anxiety of threatened starvation.

There is perhaps no other cause at the present time which deserves the help and sincere prayers of the Christian world any more than these thousands of poor destitute wanderers in these persecuted lands of the Near East. To those who have given their lives to the service of Christ and the uplift of humanity the words of the Master come with ever renewed emphasis: "In as much as ye have done it unto the least of these ye have done it unto me."

Beirut, Syria

March 11, 1919

OUR FORCES AT VERDUN

Orie B. Gerig

Our headquarters are at Grange le Comte. Our objective is the restoration of a devastated area in the department of the Meuse approximately fifteen by twenty-five miles, and the rehabilitation of the returning refugees to their erstwhile humble homes now all torn and wrecked. Our morale is splendid. Our equipment and supplies are adequate. Our organization is efficient. Our successes—we will leave for a historian to recount.

The old Chateau at Grange, our base of operations, was during the war used as headquarters for the French, German, Italian and American armies which at various times moved back and forth over this region. The chalk topographical models and maps are still there. The name plates of army officials are still on the doors. Wires for communication still are connected up to points in the area. Barracks and supply rooms are there and the road leading to the Argonne forest hard by still is betrucked with hoof prints

of cavalry and other implements of war.

It is from this point that the activities of Mennonites and Friends are being carried on and it is to be hoped that when our organization leaves, the old Chateau may once again be the center of a peaceful region where children play and modest peasant folk pursue their daily toil without fear and molestation.

The visitor coming to Grange would find there three score of busy workers hastily going about in the work of their departments, some in offices where the incessant click of the typewriter is heard, others in storehouse, warehouse and garage from which supplies, food and clothing are transported to the various equips and distributed to the refugees. Besides the offices of the head of the Mission and his assistants there are such departments as maintenance, agricultural, transport, building, relief, works, equipment, manufacturing, social service and co-operative stores. Offices are also maintained at

Paris which deal with the French government and the American Red Cross, though our activities and our organization is entirely independent, probably the only one of its kind where nonresistant peoples are organized absolutely independent from any larger commission and enjoy the privilege of making a testimony peculiar only to non-resistant peoples without any alliance with other organizations to which we might be obligated. (We work with the Red Cross but having been on the field before they we have never worked under them).

Nearly twenty equipes ranging from eight to sixteen men are now located in

ciently to get protection but sometimes neither is available and they must build a hut for themselves out of what they can find. It is not difficult for such a cosmopolitan group to muster up enough heterogeneous ideas about construction to enable them shortly to throw together apartments which may be habitable. But for modern conveniences we claim nothing. As soon as we have erected a cabin we make this our headquarters until we leave and it is occupied by the refugees for whom it was built.

This section of the Meuse is probably the most typical of French landscape, in fact it is in the heart of Ile de France and

burying ground, but many too will never be found for nothing remains to mark the spot.

In the northern end of our sector is the greatest devastation. Here is the old Hindenburg line and the vast network of entrenchments leading up from either side interspersed with innumerable large shell craters and interwoven with miles of barbed wire, which will require years to restore again to its original condition. Apparently the Germans expected to stay on this line for here their dugouts are all cemented, electrically lighted, elaborately furnished and present the appearance of a large hotel underground with many halls and chambers.

Some of the bloodiest fighting occurred at "Dead Man's hill" which is in our sector. Here one sees broken gunstocks, bayonets, helmets, shells, bones, skulls and stores of ammunition. It will be many a day before some of these fields can be safely cultivated for unexploded shells and grenades are so thick one must walk carefully not to step on them.

Such is, briefly, the setting of our activities. The influx of repatriates is just beginning. Could I describe the expression on the faces of the returning refugees as they move into our huts and take the garments and food which you so generously provide, you could not help but be touched in being able to render this service.

It is thought by some that France does not offer the best field for religious endeavor because of the Catholicism extant. This is only partly true. It must be remembered that the French people are now in the throes of atheism and agnosticism because of a lack of vitality in the Church and while we are not here to proselyte and preach in word all the time, our service of ministration has presented them with a phase of Christianity that causes them to wonder. This wonder may be their salvation.

Home Missions in Burma

A Kachin Christian is pleased when a heathen becomes a Christian, but it does not occur to him to make any effort to bring about such a result. And as for making any sacrifice for such an end, or contributing, that is no business of his; that is the work of the missionary and the paid evangelists. That is their natural disposition, it is the inertia that has to be overcome. But foundation work is beginning to show results. Last year a society was organized with the aim of sending Christian young men into new localities during vacation to open small schools, teaching the children by day and preaching by night. Many villages have plead for schools and the volunteer teachers are full of enthusiasm over their work, asking to be allowed to continue this year. The Christians have been divided into prayer bands, so that every Christian is a member of a band, and every non-Christian is on a prayer list.—Sel.



A Refugee Living in One of Our Huts

various villages over this area where they are repairing what little is left to repair and erecting our own constructed huts for the returning refugees. French peasant life, differing from farm life in America, finds them in small villages from which they go out to their fields to till the soil. These villages are usually two or three miles apart and dotted all over the country. A new equipe, consisting probably of a few Mennonites from as many different communities in America and Friends from England, America, South Africa and Australia, in coming to a village will first locate themselves. Sometimes a barrack is left, sometimes by using battered tin they can repair a shell-torn house suffi-

the countryside displays all the gracious charm of an old peasant district. Its small fields, uncultivated since the war, still cover its undulating plateaus, pleasant vales and broad green valleys. But terrific battles were fought here and only a few months since it was the field of death bustling with ruins still smouldering. Its forests and greensward chateaux and villas, small towns and villages seem in a mute way to be in mourning. Dotted here and there is a weather beaten cross marking the place where a "poilu" or "German" was hastily buried, sometimes so hastily that his shoe may protrude from the ground. Many of these are now being disinterred and removed to a central

EDUCATION—WHAT IS IT?

It is not always easy to define a term clearly so that others understand what you mean. This is due to the fact that others do not always get the same idea from the terms we use in defining a particular term, and the consequence is that they misunderstand us and sometimes misrepresent us. It is possibly not quite fair to those who have been asked to give our readers a 150-word definition of Christian education to limit them to so few words in defining so important a subject. We trust, however, that our readers will be enabled to get a clearer conception of what Christian education really is and what the Church thru her educational work in the Sunday school, Young People's Meeting and schools should strive to accomplish. The educational problem is one of the great problems of the Church that can only be worked out successfully by the sympathetic and constructive cooperation of the entire body.—Editor.

Education, strictly speaking, is a development. Practically, it involves also the accumulation of knowledge. A certain writer defines it as "a harmonious development of all man's powers—physical, intellectual, moral, esthetic, religious." The essential difference between a Christian and pagan education consists in this: Granting that the development process, all around, in both cases, to be the same, in the accumulation of knowledge and settling of convictions one is centered in Christ while the other is centered in some other god or religious system. One great problem of Christian institutions of learning is to keep their students entirely free from pagan standards and ideals of morals and faith, and to establish them firmly in the principles and doctrines of our Lord Jesus Christ. A symmetrical development of powers—body, mind, soul—the individual rooted and grounded in the Christian faith and life, constitutes a Christian education.

Daniel Kauffman,
Scottdale, Pa.

Education has for its task the normal development of the entire man. It never creates new powers. The innate powers and native gifts are the raw materials of the educational process. Education discovers, develops and brings to their largest usefulness the God-given endowments of man. It unfolds and stimulates the powers of thought. It should help the individual to think clearly, systematically and logically. The social nature needs to be cultivated. Here again true education renders a great service. The physical nature, the body, must also be brought to its most normal development. Education builds the moral nature. Man is no true man without character. Man possesses religious potentialities. Education is an important factor in the growth of the spiritual life. Education is not merely a matter of books. Neither is it limited to the schoolroom. Whatever helps man to come to his own is education.

A. E. Kreider,
Sterling, Ill.

In a few words we may say it is the drawing out and developing the physical, mental and spiritual powers of man for efficient service in God's Kingdom. The body is the temple of the soul. Christian Education assists in making that temple clean, pure, and strong for God. The

mind is the secret workshop of an unseen sculptor chiseling living forms for a deathless future. Real Christian Education supplies the sculptor with select material and definite plans for the finished product. The soul of man needs the greatest development. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Christian Education inspires a deeper faith in the inspiration of God's Word, a fuller realization of its truth, and the salvation of Jesus Christ which it proclaims.

"His eye was not dim, nor his natural force abated" is but the heavenly radiance of God's school.

Howard W. Stevanus,
Sherkston, Ont.

While the world standard of education is self centered, self exalting and materialistic, Christian Education recognizes that human nature is a hopeless wreck until rescued by God in the super-natural. Beginning here with true heart religion it gives the secret of restraining and exterminating the parasites that prey upon goodness and virtue. It maps out the danger zones of the world of human thought and flashes warning signals to save the ignorant and inexperienced. It expands and develops the God-given powers both natural and spiritual, and guides them into channels of activity most conducive to God's glory and the blessing of mankind.

It does not encumber with human speculations, or lines of truth too earthly to be made incandescent by the Holy Ghost, but imparts a vast fund of sanctified knowledge which can be humbly held and at the same time need not tremble before kings or brilliant champions of error.

Geo. R. Brunk,
Denbigh, Va.

The purpose of education must determine its meaning. This purpose includes man's happiness and usefulness. True happiness has its source in God as the Creator, the Savior and the Rewarder. Within the realm of man's usefulness are included society, industry, the home, the state and the Church.

Education, then, is the unfolding, developing and training of the powers of man—physical, intellectual, moral, spiritual—to the end that he may, to the fullest extent of his being, know and glorify God,

serve his fellow-men and enjoy life here and hereafter.

D. H. Bender,
Hesston, Kans.

An education should train the body, mind, and soul for the complete expression of the function and quality peculiar to these combined powers in man. The man who trains the mind at a sacrifice of the other powers is a rationalist; he who trains the body at a sacrifice of the other powers is a pugilist; and he who trains the soul at a sacrifice of the other powers is an emotionalist. Man is so much one unit that it is impossible to train one of these powers without at the same time also affecting the other.

The difference between the non-Christian education and the Christian education lies in the attitude of mind toward God, His Son Jesus the Christ and His Word. In a Christian education the attitude of mind toward God results in a new birth of the soul, and yielding of body to Christ. Christ is the center of all the thinking, feeling, and action. Paul had received his education before his conversion and therefore it was necessary for him to rethink all his education before he entered upon his life work.

I. R. Detweiler,
Goshen, Ind.

Considered from a Christian viewpoint I should say, education is the discipline of the heart and mind qualifying the believer for more efficient service. Any schooling or training having a tendency to disqualify for Christian usefulness must not pass for true education. Judged by this standard it must be said that the educational aims and results of most of the higher institutions of learning in America are unsatisfactory. Not a few young ministers taking a theological course have lost their message and have been honest enough to abandon the ministry. Sadder is the fact that many have, thru the influence of the higher educational institutions, been led to accept a "liberalized" message differing fundamentally from the message of New Testament Christianity. It is clear, then, that education, if it is not of the right sort, may be anything but a blessing.

John Horsch,
Scottdale, Pa.

The purpose of Education is character and efficiency. The character sought is the man developed harmoniously in all his powers, spiritual, moral, mental, and physical. The efficiency will be the outflow of such a character in all the relations of life. Christian Education takes Jesus as the type of right character and His life and teachings as the guide of all philosophy and action of life. Any regime bringing these results is Education in its fullest and only worthwhile sense.

J. D. Charles,
Hesston, Kans.

It is such knowledge obtained apart from secular knowledge that will cause the happy individual who has been its

recipient to honor, adore and seek to glorify God the Father, God the Son, and God the Holy Ghost in all things. It is such knowledge that will give the individual a righteous indignation toward all who seek to deny the Bible to be verbally inspired, blind the Church of Christ and rob the saints of God of their heaven-sent treasure. It is such knowledge that will be utterly, relentlessly, and uncompromisingly opposed to the Darwinian theory, or any other theory opposing the Divine statement that "God made man in His own image." It is such knowledge obtained that holds the Bible view that man is a fallen creature thru sin and can only be brought into favor and fellowship with God thru the atoning blood of Christ, the Lamb of God that taketh away the sin of the world; that the world is not getting better, neither the Church composed of professed Christians; that false prophets and false Christs shall abound, deceiving and being deceived, etc., etc.; that the faithful need to hold forth the Word of Life as never before in the midst of declension and apostasy. Any other education which does not embody the above Christian and Bible Truths is plainly ANTI-CHRISTIAN EDUCATION.

John H. Mosemann,
Lancaster, Pa.

A Christian education is one which helps man to recognize his relation to God and to Jesus Christ as revealed in the Word of God. It will maintain the fact that God is the author of man's being, the object of man's affection, man's responsibility to and dependence on God, his unholy works and unworthiness before God, his access to God alone by the merits of Christ's righteousness and atonement thru His blood, and man's gratitude to God expressed in faith and obedience to the Word.

Christian education is that which enables one to see and admire God's wisdom and power as Creator in the universe.

It helps men to appreciate the purposes of God as revealed in creation and in the Word and encourages men to comply with the same.

It helps men to think and reason in harmony with Holy men who spake by the Holy Spirit and with Jesus Christ, as recorded in the Bible.

It is that education which leads men to value the spiritual life of man and exalts spiritual interests.

It is that which helps men to attain to the greatest usefulness to their fellowmen in the spirit of the greatest humility.

Christian education teaches men that life in this world is but the opportunity of men to lay hold of the means and to prepare for the life of the world to come in which Christ has the preeminence.

The study of the Bible is the foundation of Christian education.

S. F. Coffman,
Vineland, Ont.

Christian education is thru and thru Christian religion in operation. It leads one to realize the scope, dignity, and diversity of varied training and has a "You are as good as I am" basis. Its aims are weighed in Christian religious scales and no other. It seeks to sound the depths of the Gospel Message and convey it to the world in order that the standards of life might be raised to its level. It brings educational training into line with that message and with it the realization of the needs of the world in the light of redemption. It also is the coming into possession of that useful knowledge which will stand the test of excellence, utility, social value, and human service. It leads one to properly understand the relation of knowledge and service and their interdependence. It comes to the rescue of service and helps one to realize that he is an instrument of God by becoming "sanctified thru the Truth" making a consecrated individual for an unconsecrated world's sake.

Geo. J. Lapp,

Goshen, Ind.

Christian education, to fulfil its highest function, must be more than dry study and cramming the mind with facts. It must be able to aid those educated to enjoy and use their trained faculties and gifts in every avenue of service for good. The truly cultivated and enlightened mind must have a conception of right and to love and reverence the Author of life. He must incorporate in his own life the Christian ideals of love, kindness, truth, etc. These, to me, together with a devoted, humble, spiritual leadership, are highly essential in the education of men and women for efficient Christian service.

A. J. Steiner,

North Lima, O.

The word education comes from two Latin words, "e" and "duco," meaning "to lead or draw out from." Education, then, is a leading or a drawing out of the powers and possibilities which lie within the individual. In its Christian application the term would suggest a drawing out or development of the powers within the individual which make for the highest and noblest Christian character. Only in so far as it has this significance is education really justifiable from the standpoint of the Christian man or woman. Only in so far as our institutions of learning have in mind this same ideal can they be called educational in the highest sense of the term. And to the extent that any individual develops and nurtures within himself the God-given powers and talents with which he has been endowed, and uses them for the purpose for which they were intended, to that extent is he educated, even tho he may never have been within the walls of a college.

Vernon J. Smucker,
Orrville, O.

"AGAINST THE BOOK"

The country around Kabari, on the slopes of Mt. Kenia, is beautiful, but the people are not. Disease, dirt and heathenish customs have worked sad havoc among them. At present, with the exception of the few baptized Christians and readers whom seven years' work has gathered, the whole population concentrates its intelligence, as to the women, on the work of obtaining food for themselves and their families, and as to the men, in the intervals of looking after their flocks, on palavers or gossiping.

The lad described in the following incident gives hope of the cleansing which will take place when Christianity becomes more widespread. This African boy had been fined a goat for refusing to take part in a local ceremony by providing beer for the occasion. "It is against the Book" was his steadfast reply when his case was referred to the District Commissioner. When some one suggested that adherents of the Mission pay a sum of money in lieu of providing the beer, the lad stoutly maintained that no Christian should have anything to do with such a ceremony, and not one-sixth of a penny would he ever pay in connection with it.

The order went forth that adherents of the mission should henceforth not be required to take part in any ceremony they considered objectionable.—C. M. S. Gleaner.

CAIRO, A STRATEGIC CENTER

"If Mecca is the religious center of Mohammedanism, and Constantinople is—or was—the political center, Cairo is undoubtedly their literary and educational center," says Dr. Samuel M. Zwemer. In Cairo is the great Moslem University, El Azhar, with 11,000 students, a stronghold of Moslem conservatism. Here, also, is the new and radical Egyptian University, with 270 students, founded by advocates of the new and progressive Islam. Moslems schools of law, of medicine, engineering schools, agricultural institutions, schools of commerce, of fine arts, schools for girls and schools for boys bring the total student population up to 40,000. All these schools are abreast of the times, well equipped with libraries and laboratories, but wholly Godless, making no provision for religious, or even ethical training. The schools, carried on by the United Presbyterian and other missions, are the most important Christian influence. Assiout College, the great Christian institution, has an enrollment of more than eight hundred students, and a body of graduates who have become leaders thru-out Egypt, Abyssinia and the Sudan. There are also the mission schools for girls at Cairo, Luxor and Assiout, with an enrollment of 1200.—Sel.

"Prayer is the quickest and most certain cure for all kinds of temptation."

THE YOUNG PEOPLE'S MEETING

A FRIEND OF THE NEEDY.—
DORCAS. (Junior).
Acts 9:36-43.

Topic for June 8

MOTTO

"Do good—Be rich in good works."

THE STUDY HOUR

I. A Chamber of Sorrow.—A good woman had died. There were many people who came to the place because they were sad. They were sad because they felt that they had lost a good friend. The woman who died was named Dorcas. Dorcas had been a friend of the needy while she was alive. The widows who had been helped by her came to weep for her when she died. The people were Christians and sent for Peter to come to them. When Peter came these widows were crying and showing the coats and garments which Dorcas had made and given to them while she was alive. It is the people who do good and help the needy who are missed when they die. But there is a chance for many of us to be like Dorcas if we will. We can make so many hearts rejoice if we think of their troubles and help them in time of trouble. But when good people die there is a sorrow for the loss.

II. A Chamber of Joy.—But when Peter came he put the crying people all out of the room. Peter had a great thing in mind that the Lord would do for them. He was not thinking of weeping. Those who weep could not help Peter in what he was about to do. Peter was going to ask God to make Dorcas alive again. It required faith to ask such a thing. Those who weep over a loss do not have faith that they will get their sorrows healed. After the people were all out, Peter kneeled down and prayed. Then he spake to the body of Dorcas and said, "Tabitha, arise." And she opened her eyes. She saw Peter. Then she sat up. Peter gave her his hand and helped her to get up. Then he called the saints and the widows and showed her alive and well. This caused many people to believe in the Lord.

III. Are You a Friend of the Needy?—There are many widows and orphans this very moment. You have heard your minister and Sunday school teachers and Superintendent tell about the little children of Armenia and Syria. Perhaps you have heard of the suffering of the people of Belgium and France also. In many of these places there are widows and orphans without home and food. They have nothing to live upon. There have been people who have pitied them in their sorrows and are sending them food and clothing and men to go and help them. How many of you have been a friend to those little strangers? Have you been ready to take some of your time to earn some pennies or dimes or dollars to send to these needy ones? You may never see their face in this world. They may never see yours. But I am sure that there will be a day when all the good that we do in the name of Jesus will be remembered. It will be in the day when Jesus will say, "I was an

hungred and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: Naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me." When the righteous shall wonder when these were done, Jesus will say because you did it to the least of these His brethren you did it to Him. What will Jesus say of you at the great Judgment throne?

IV. Outline Study

1. **Good Works and Almsdeeds**
 - a. Job did it.—Job 29:12-16.
 - b. Those who do it are blessed.—Psa. 41:1; Prov. 14:21.
 - c. Paul prayed for the Colossians to have it.—Col. 3:10.
 - d. Jesus lived that way on earth.—Acts 10:38.
 - e. We are commanded to do it at every opportunity.—Gal. 6:10.
 - f. There shall be a reward hereafter.—Matt. 25:34-46.

PERSONAL THOUGHT

Am I living for my self or to do all the good I can?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Kindness
2. The Story of Dorcas (Told to the little ones by a junior).

For Older Children—

1. What We Can Do for the Poor.
2. What the Girls Can Do to Be a Dorcas.
3. How Peter Helped.
4. Turning Sorrow into Joy by Faith.
5. Places to Help Today.

EDUCATION—WHAT IS IT?—Rom. 12

Topic for June 15

MOTTO

"Unto the measure of the stature of the fullness of Christ."

THE STUDY HOUR

I. Education.—This is a word well known by many. Its use is connected with learning in the various ways, especially in connection with the work of schools. The word however has a broad meaning. The word comes from the original Latin *educare*, *e* for *out* and *duco*, *to lead*, and means, a leading out. It implies that a teacher leads out the pupil into the various attainments to which he would have him come. We have no word education in the Bible, but we have something like the thought in the expression of the Scripture. Paul in speaking to the Ephesians taught them the ideal which Christ has set for the Church. He speaks of the different workers being given to edify the body of Christ, "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ" (cf. Eph. 4:11-16). This is really the highest form of education there is. It is not the developing of sinners into saints, but the developing of saints unto the full-grown men and women in Christ

Jesus where they are no longer children. If there is any education which develops the powers of the mind and body to certain standards of attainment and leaves out the bringing of the soul unto the stature of Christ it is indeed a very imperfect education. Far too often those who educate in such a way lead the soul life away from its true end and develop it along lines that fit only for the destruction that awaits the ungodly. May all our educators have a clear spiritual vision first of all and subject their instruction along other matters in harmony with that which will make for the perfect man in Christ.

II. The Text. Rom. 12. Here we have a chapter which brings the life to the right standard. First the life transformed. Not like the world but patterned after the will of God. Receiving grace from God for the various lines of service for which each one is fitted and serving one another with all simplicity and humility.

III. Outline Study.—

1. Standards of Education

- a. The heart must be right.—Jno. 1:12, 13.
- b. The body consecrated.—Rom. 12:1. Mind.—Luke 10:27; Col. 3:16. Tongue.—Col. 4:6; Jas. 1:26. Hands.—I Tim. 2:8. Heart.—I Pet. 3:15.
- c. Profitable learning.—Matt. 11:28; Isa. 1:17.
- d. Profitable training.—I Chron. 28:21.

PERSONAL THOUGHT

Am I willing to be trained for the service of God in body, mind, and spiritual life?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Learn.
2. Becoming Useful for the Lord.

For Young People—

1. The God-planned Education.
2. View Points of the World Against Godliness.
3. The Need of God-called Instructors.

For Older People—

1. The Need of Skilled Servants in the Lord's Work.
2. Christian Education Defined.

WORSHIP.—Rev. 4.

Topic for June 22

MOTTO

"Oh come and let us worship."

THE STUDY HOUR

I. Worship.—John the Apostle was a worshipful man. He recognized the divine power manifest as he received the Revelation from Christ concerning the future. As the angel showed him all the wonderful things, John fell down at the feet of the angel to worship. But the angel would not allow it; "Worship God," the angel servant said. As we look about us for spirits of humble ador-

ation toward God we often look in vain in many, even so-called Christian, places of worship. Then let us look within our hearts to see what is the object of adoration therein. What is there which makes our hearts bow down in humble service and adoration? Is it the spirit of great men of the world? Is it the spirit of mighty servants of the Lord who impart to us spiritual visions of the world beyond and open to us the mysteries of God? Is it the personal feelings or attainments of ourselves as we make our way among men? All these are wrong and some of them are degrading and low.

"Worship God."—The being who is everywhere present and who fills heaven and earth with His glory. Our eyes do not see Him. Our minds cannot comprehend Him. We cannot feel Him with our senses. But only in our spirit can we worship a spiritual being. "God is a spirit and they that worship Him must worship Him in spirit and in truth." Let our bodies express the attitude of our spirit. "Let us worship and bow down; let us kneel before the Lord our maker." Let our tongues express the fact in songs and words of adoration and praise. Let all our doings be to His glory.

II. The Text, Rev. 4.—John was made to see in the Spirit a vision of the Holy God upon the throne surrounded by representative creatures who had attained the heights of heavenly rapture where they sat in the presence of God and respond to one another's praises by worship and adoration. They speak words of adoration, "Holy, holy, holy, Lord God Almighty, which was and is and is to come." They express adoration by falling down and casting all their honor at the feet of the one who has given all and sustains all while they say, "Thou art worthy, O Lord, to receive glory and honour, and power: for thou hast created all things by thy power and for thy pleasure they are and were created."

III. Outline Study

1. Kinds of Worship

- Devils and idols.—Rev. 9:20.
- Worship of angels.—Col. 2:18.
- Worship of men.—Acts 12:20-23.
- Worship of the creature.—Rom. 1:25.
- Worship of the heavenly bodies.—II Kings 17:16.
- WORSHIP THE LIVING GOD.**—I Thes. 1:9.

2. Acceptable Worship to God

- Made acceptable by Jesus Christ.—I Pet. 2:5.
- A living sacrifice.—Rom. 12:1, 2.
- Consecrated giving.—Phil. 4:18.
- Worship in Spirit.—Jno. 4:23, 24; Phil. 3:3.
- Clean hands and heart.—Isa. 1:13-17; Psa. 24:3-6.

PERSONAL THOUGHT

Does my heart respond in worship to the greatness and holiness of the living God as manifest among the children of men?

SUGGESTIVE ASSIGNMENTS

For Children—

- Text word, Worship.
- Bowing and Worshipping the Lord.

For Young People

- What Do Men Worship?
- How Shall We Approach God?
- God's Presence Realized.
- Idolatry.

OBEDIENCE.—Deut. 28:1-13

Topic for June 29

MOTTO

"The Lord's voice will we obey."

THE STUDY HOUR

I. Obedience is one of the most prominent topics of the Scriptures. Upon obedience hinges the welfare of every soul toward God. God cannot help a soul who will not yield obedience. There are two courses of life which men follow. Obedience may be yielded to either one; but obedience to the one brings a blessing, while obedience to the other brings a curse. Obedience to God means disobedience to the enemy of souls. Obedience to the enemy of souls means disobedience to God. To obey means to yield to the wishes of the ones we would obey and do as they may direct.

Obedience to God is obedience to the course of life which brings us into the way of righteousness and truth. It means a right attitude toward every other relation possible to have in this world. Obedience to God makes us duty bound to be obedient to parents. It requires that we submit to the powers that be in all that is required of us, unless such powers get out of their sphere and require of us what God forbids, or forbid what God requires. It brings us into all the places of service which Christ has outlined for His followers. It makes us subject to the Church of which Christ is the head. It brings us into obedient submission to the different constituted authorities in the church organization. It brings rich returns from every department of life where it may be exercised. It is not a burdensome matter to those who have love in their heart for God and the right. Jesus said, "Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest for your soul, for my yoke is easy and my burden is light."

II. The Text, Deut. 28:1-13.—This passage sets before the children of Israel the rewards of obedience to the commandments of the Lord. It is also followed by the curses for disobedience in the rest of the chapter. God delights to bless His people and so sets before them the rewards and punishments very vividly in order to induce them to choose the good and happy way.

III. Outline Study

1. Kinds of Obedience

- Unwilling obedience.—Ex. 11:1; 12:31; Mark 1:23-27.
- Obedience from the heart.—Rom. 6:17.
- Pretended obedience.—I Sam. 15:17-23.

2. Obedience to God

- Very important.—Matt. 5:19; Eccl. 12:13.
- An evidence of love and justification.—Jno. 15:14; I Jno. 2:3, 4.
- Brings the reward.—Rev. 22:14; Heb. 11:8.
- Failure brings punishment.—Matt. 7:21-23.

3. Obedience to Rulers.—Rom. 13:1-7; Acts 5:29.

4. Obedience to Parents.—Col. 3:20.

5. Obedience to Husbands.—Col. 3:18; I Pet. 3:1.

6. Obedience to Masters.—Eph. 5:6.

7. Obedience to the Truth.—I Pet. 1:22.

PERSONAL THOUGHT

We are sure of blessing on the side of obedience to truth and righteousness. May

God enlighten us in this in every department of life.

SUGGESTIVE ASSIGNMENTS

For Children

- Textword, Obey.
- Learning to Obey With Gladness.

For Young People—

- The Duty of Obedience in all Things.
- The Joy of the Obedient Life.

For Older People—

- Willing Obedience.
- The Failure of Substitutes for Obedience.

UPON THE ALTAR.—Heb. 13:1-21

Topic for July 6

MOTTO

"Present your bodies a living sacrifice, holy, acceptable unto God."

THE STUDY HOUR

I. The Altar is a place of acceptability with God. There were different altars in use in the time of the Jewish dispensation. There was the brazen altar upon which the burnt offerings were offered, and the altar of incense upon which sweet incense was burned. Then there was a place on the ground outside the city or camp where the sin offering was burned after the blood was brought into the sanctuary. All these different offerings have a distinct meaning for us in Christ. By the sin offering our sins are brought to judgment and forgiven. By the burnt offering we are accepted before God thru the merits of Christ who is a sweet savour unto God who is well pleased with his sacrifice. By the incense offering we see the intercession of Christ in behalf of the redeemed. He is a sweet incense which makes our prayers and service acceptable before God.

Upon the burnt offering were also offered **meat offerings** and **peace offerings**. The meat offering was a bloodless sacrifice and was for a sweet savour to the Lord. It was composed of fine flour, salt, oil and frankincense. It represented the perfect righteousness of Christ and presented the offerer before God as a sweet savour. The peace offering was to represent the peaceable relation of the offerer before God. It was what came after the other offerings. There must first be justification before there can be peace (Rom. 5:1).

Thru these various offerings we can see what it meant to be **upon the altar**. In type they represent what Christ accomplishes for those who believe in Him. It makes it possible for us to present our bodies a living sacrifice, holy, acceptable to God. Without the Lord as our substitute we could render no service acceptable to God. But being "in him" we were upon the altar of punishment for sin when He was made a curse for us (Gal. 3:13); we were on the altar of burnt offering and are accepted as a burnt offering, meat offering and peace offering by the merits of His life and sacrifice for us (Eph. 5:2); we were on the altar of incense where prayers are heard and sweet fellowship with God is enjoyed because of the fragrance of our lives made perfect in the man Christ Jesus (Eph. 4:24).

II. The Text, Heb. 13:1-21.—The first seven verses set forth some practical duties of the Christian life and character. All these duties are the natural outcome of our relation to Christ, who is "the same yesterday, today, and forever." It is grace proceeding from God thru him that is our hope. The altar of reproach is to us the altar of atonement for sin. We must enter into fellowship

with Christ in this reproach if we would become partakers with Him in the sacrifices of praise and thanksgiving and enjoy a life of peace with God wherein our service is "well pleasing in His sight."

III. Outline Study

A. Altars

1. The Altar of reproach.—Lev. 4:12; 16:27; Heb. 13:10.
2. The Brazen altar.—Ex. 38:1-7.
3. The Altar of incense.—Ex. 37:25-28.

B. Offerings

1. Burnt offering.—Lev. 1:1-9; 6:9-13.
2. Meat Offering.—Lev. 2:1-3; 6:14-18.
3. Sin offering.—Lev. 6:25-30; 16:1-28.
4. Peace offering.—Lev. 3:1-5; 7:11-15.
5. Trespass offering.—Lev. 7:1-7.
6. Incense.—Ex. 30:7-10.

C. Christian Offerings

1. Praise.—Heb. 13:15.
2. Good deeds.—Heb. 13:16.
3. Gifts for service.—Phil. 4:18.
4. Ministry of the Gospel.—Phil. 2:17.
5. Our bodies.—Rom. 12:1.
6. Spiritual sacrifices.—I Pet. 2:5.

PERSONAL THOUGHT

Are you a Christian in the real sense of being acceptable before God by faith in Christ Jesus? Then truly you are upon the altar of sacrifice and all your service is acceptable before God.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Altar.
2. Going With Jesus All the Way.

For Young People—

1. The Purpose of the Altar.
2. The Spiritual Application of Being on the Altar.
3. Spiritual Sacrifices by Jesus Christ.
4. The Living Sacrifice.

For Older People—

1. Our Christian Service a Sweet Saviour of Christ unto God.

CITY MISSIONS—COUNTRY JUNIORS AND CITY MISSIONS

(Junior Missionary Topic)

THEME—Our Responsibility as Juniors.

Date: June 29.

DAILY MEMORY VERSES:

(Review of memory verses of preceding five Junior Missionary meetings).

MONDAY—Jno. 4:35; Isa. 1:18; Prov. 22:6; 20:11; Matt. 29:18; Mark 16:55; Eccl. 12:1; Eph. 6:11.

TUESDAY—Jno. 10:16; Isa. 53:6; Mark 10:14, 16; Matt. 7:12; Phil. 4:13; Rom. 12:21.

WEDNESDAY—Rom. 3:23; Luke 19:10; Mark 9:36, 37; Psa. 46:10; 125:1; Josh. 1:9; Psa. 119:105.

THURSDAY—John 3:16; 1:29; Psa. 19:14; 122:1; I Chron. 16:24; Matt. 25:40; II Tim. 1:15.

FRIDAY—Mark 16:15; Matt. 11:28; Eph. 6:1; Luke 2:49; Matt. 24:14; 25:40; Phil. 1:27; 4:8.

SATURDAY—Rom. 6:23; Luke 24:27; 2:40, 52; Rom. 10:14; Luke 14:23.

SUNDAY—Psa. 121; Psa. 100; Matt. 25:31-40; Matt. 7:24-27; I Cor. 13.

PROGRAM FOR THE MEETING

- 1.—Opening songs and prayer.
- 2.—Repeating Scripture verses. (Assign the verses for the different days from Monday to Friday to as many different Juniors, each of the Scripture references given under Sunday to still other children and give plenty of time for study so that they can be thoroly memorized. The portions of Scripture assigned for memorizing on Sundays during the five preceding Junior Missionary meetings are selected from the

Supplemental work offered by the General S. S. Committee for use in the Sunday schools.)

- 3.—Reading of messages from the different missions as printed below.
- 4.—Talk by either the Pastor, the S. S. Supt., the Y. P. M. Supt., or some other worker on, "Assuming our Responsibility as Juniors."
- 5.—Offering for city missions.
- 6.—Closing remarks.
- 7.—Special Prayer for City Missions.

A WORD TO THE LEADERS

This closes the present series of Junior Missionary topics in which the general subject is CITY MISSIONS. The task of preparing the material has been a pleasant one and I trust at least a portion of it has been usable. I want to especially thank those who have complied with the request to send me the papers written by city missionaries to be read in their meetings. It is the purpose to use these in some manner where they will be of service to more people than they were in your own Meeting. For this final meeting the Juniors ought to be impressed with the fact that there is a work for them to do and then they ought to be given an opportunity to do actual work. Many of you will find helpful the report of a certain Junior Meeting as given at the close of the material for this meeting.

HOW COUNTRY JUNIORS CAN HELP CITY MISSIONS

"No man liveth unto himself." This is just as true of boys and girls. Everyone is sending out an influence that is affecting the lives of others for good or evil. For "even a child is known by his doings, whether his works be pure or whether they be right." Prov. 22:11.

Our country Juniors have advantages superior to those in the city. They are surrounded with nature, (God's handiwork), plenty of pure air and sunshine, making the right kind of an atmosphere in which to live a clean, healthy, wholesome life, and besides this, their lives linked with Jesus Christ, what great things God and the Church can expect from the Junior boys and girls. "Remember now thy Creator in the days of thy youth." The junior girl and boy of that type from our country congregations can be a great help to the Juniors of the city, some of whom have hard struggles when they have made their decision to live Christian lives. Very often home conditions and wrong associates discourage. They are exposed to temptations on the street, where leisure time is spent, instead of having the wholesome atmosphere of the fields and woods that those in the country have access to.

In our own experience we have found it very helpful to our Junior members to have the country Juniors visit the Mission and become personally acquainted with our Junior members. After becoming acquainted they have in a few instances been keeping in touch by correspondence. It gives them new courage when they see girls and boys who are living loyal, consistent Christian lives. One of our girl's who has severe struggles said this,—"Oh, if I could live with those country girls it

would be easy to be a Christian." There are girls and boys who have not the opportunity to visit our Mission stations, but there are other means by which they can do something to help. At the Christmas season more than a year ago we received a box of pop-corn balls from West Liberty for our Sunday school pupils. One girl had placed her name and address with greetings in one of the balls. It all worked out nicely when one of our Junior girls, about the same age, was the recipient of that ball. They began to correspond and to exchange little gifts. They have since met personally and become good friends.

We urge the Junior folks to visit the Missions. We will try to make the visit enjoyable to you and feel sure that your presence will be helpful, not only to the junior members but older folks as well, when they see what the religion of Jesus Christ can do for boys and girls.

Sincerely,

Mabel Kauffman,
Lima Gospel Mission,
Lima, O.

HOW COUNTRY JUNIORS CAN HELP CITY MISSIONS

Country Juniors ought to get better acquainted with the work and workers of the City Mission. One of the best ways to do this is to spend a Sunday at the City Mission. One point of difference between Country and City Juniors is that the City Juniors are, as a rule, more ready to talk to strangers, easier to get acquainted with while the Country Juniors are more shy, modest, and bashful.

A City Junior going to visit a country Sunday school will soon be acquainted with everybody, while the Country Junior going to the city finds it hard to speak to anyone.

The City Junior is being educated by his city surroundings and knows what is going on around him. To him the current events of the day are an open book, whether those events be good or bad. Political life, social life, business life, criminal life are the forces that develop his character. He sees the ostentations of wealth and high life, the deep despair of poverty, and the most hideous crimes. He knows much more about these things than the Country Junior. On the other hand the Country Junior has the opportunity to know more about life as it is lived close to the heart of nature—plants, flowers, trees, birds, domestic animals, soils, crops, woods and wild flowers, brooks, streams and wild animals, and how to make a living from the soil.

These are the opportunities surrounding the Country Junior and these are the forces that help to develop his life and character.

There is a constant heart hunger in the soul of the city boy or girl for a breath of life from the country. Therefore, if any Country Junior really wants to help a City Mission and get next to the hearts

of the boys and girls there try some of these things.

1. Visit a City Mission Sunday school in June or July. Take enough roses or other flowers along to give one to each Junior, or,

2. Let a class of Juniors in the country send greetings to the Juniors in the city by mail, or by a special representative, and reinforce the same with a parcels post or express shipment of small bouquets, or single flowers with the name and address on a card tied to each bouquet or flower. Or better still, select one Junior to carry the same to the city and distribute them personally.

3. In September send a bag of apples, or a basket of peaches, plums or other fruit, and don't forget the greetings.

4. Similar things can be sent at Thanksgiving and Christmas.

5. When Easter comes again send colored eggs with the names and addresses of the donors scratched on the shell, or a card tied to the basket telling what class and Sunday school sent them.

6. Try these things for a year, then when you meet a City Junior you will meet a friend and you will have something to talk about.

7. The personal touch, contributions, and prayers for one another will mean more to the City Mission and to the Country Junior after a real sincere friendly interest in each other's welfare has been established, and the foundation for a real and lasting friendship has been laid.

C. K. Hostetler,
Youngstown, O.

HOW COUNTRY JUNIORS CAN HELP CITY MISSIONS

I will mention three ways in which a country junior might help the city Mission.

First by giving money. Many country boys and girls have interesting as well as profitable times earning money for missions. There is the Sunday school teacher who gives each of the class a quarter to invest for missions. Then for those whose teacher isn't interested to that extent a boy or girl in the country has many opportunities to earn a little by working and trying to raise a little "mission" crop of their own with seed that can be supplied to them on most any farm.

I know two girls who received a dime to invest for missions that got two dollars and thirty cents each for their crop of butter beans, and they bought the seed with a dime. Not so bad, is it?

One boy, like the widow in the parable, wearied his father with continually wanting to do something or give something for missions. At last he gave his son one potato for missions, saying he might make of that what he could. The boy planted his potato. The second season he planted what had grown the first; the third season he planted the second season's crop;

the fourth season he could plant five acres with potatoes of his own and the fifth season he wanted to plant all his potatoes again but the farm wasn't large enough and he sold most of them, but he still kept on raising potatoes for missions.

The second way is by prayer. You believe in prayer. Then pray for some mission worker you know or some mission in which you are particularly interested. And if you live near enough to some mission that you could visit them you could have them tell about some one whom you could pray for daily. Every Christian junior could help himself as well as a mission doing that.

But most important of all is for each junior to accept Jesus as his or her personal Savior and be a loyal and consistent Christian, the kind of Christian that can say, "follow me as I follow Christ." City boys and girls who join the church oftentimes look to country juniors for their own lives. I have heard some of them express themselves like that since I am at a mission.

So be an example of loyalty and consecration. You don't know who is following in your tracks.

Martha F. Barbe,
Mennonite Gospel Mission,
Altoona, Pa.

Elmira, Ont.,
Apr. 25, 1919.

Mr. A. M. Eash,
Chicago, Ill.

Dear Brother: As you are interested in Junior Work I thought I would write and tell you about the Junior Meeting we had on the thirteenth of April. There aren't very many Junior and Primary scholars in our Sunday school so we haven't more than three or four meetings in a year. But they are always a success. The Juniors can always be depended on, as well, and better, than the older people. They enjoy doing their part and it will be a great help to them when they are older. These meetings are well attended as the older members enjoy them also. A Junior leader is always chosen.

Our meeting being in Spring we had an essay on, "Lessons from Spring Time." Each scholar of the Junior Sunday school class had a nature verse from the Bible. After that a recitation "God's Lilies" and song "God made the Lilies" was sung by the Juniors and primaries. The Scripture Bible Memory Drill was also interesting. The Juniors gave the Ten Commandments and five primary scholars recited them in verse. Each primary scholar also had a Bible promise. A talk about the Bible was given and numerous questions were asked.

The essay about the "City Multitudes" was not given as the material did not come in time, but a recitation "The Child at Your Door" was given. Another song by the Juniors was, "Jesus Loves Me."

The speaker gave a talk on springtime,

implanting the thought that the Juniors should sow good seeds in the springtime of life.

For the next Junior Meeting we will have several city mission topics. Thanks for the information you sent me.

A Junior interested in Junior work,
Louida Bauman.

Floradale Sunday school.

SOME STARTLING STATISTICS

There are about 2,400,000 blind people in the world. Egypt leads all other nations with 1,325 to every 100,000 of her population. India has 600,000, China 500,000, Japan 100,000, the United States 100,000. In a recent year England had 174,000 insane people, 93,000 of whom were women. Ireland had 24,000 and Scotland 17,000. In 24 years 90,000 insane persons were admitted to the insane institutions of Paris. The strenuous life of the United States places us in the lead of all nations. We have 400,000 insane and feeble-minded people. Massachusetts heads the list with 344 insane persons out of every 100,000. We are doubling the roll of our insane every 16 years. If the present rate continues, by the year 2301 there will not be a sane person in the United States. This conclusion is based on the increase in the last 40 years. The poverty of the world is so great that 500,000,000 of our race sleep on dirt floors. In India there are 60,000,000 who do not know where their breakfast will be found. Twenty million have starved to death in that country in the last 25 years, and 1,400,000 children die of starvation every year.—United Presbyterian.

THE "HEART WASHING" SOCIETY

Among the many means employed by the energetic governor of the province of Shansi, in his attempt to promote a higher type of manhood, is the Heart-Washing Society. It might very properly be called an Ethical Culture Society. By his strict orders, this society is to be promoted by the magistrate of each county; and in Fenchow, which is the county seat for a large section of country, meetings are held every Sunday in the Confucian temple of the Prefecture, and every family and every shop is forced to send its representative, i. e., one member, to hear the lecture there given. These lectures are presided over by the magistrate himself, who often gives the lecture.

The governor is known to all the foreigners in Tai Yuan, the capital of Shansi Province, as distinctly progressive. He has asked a member of the English Baptist Mission to give him regular lessons in Western methods and ideas.—The Missionary Herald.

"It pays to do your best."

CURRENT EVENTS

The Treaty of Peace.—After months of labor and discussion the moment arrived on May 7 when the representatives of Germany were handed the terms of peace laid down by her conquerors. This scene took place in historic Versailles, France. The Germans had no voice in framing the terms of peace, and are not given the right to orally discuss the terms with the Allies, but will be given any explanation desired in writing. They have fifteen days in which to consider and study the terms. They are expected to sign the treaty. If they refuse the Allies will take such steps as they deem expedient to enforce their terms until Germany becomes willing to sign. The treaty is a lengthy document containing no less than 80,000 words and 1,000 clauses. It is a stern peace but just peace according to the general verdict of the public press. The terms strip Germany of power and make her a subject nation. She loses all her colonial possession, Alsace-Lorraine, part of Rhenish Prussia, Silesia, Posen and all of West Prussia. The Sarre Valley, rich in mineral deposits, will be internationalized for 15 years, the coal mines thereof going to France.

Germany will recognize the independence of German Austria, Poland, and the Czecho-Slovak state.

All forts thirty miles east of the Rhine river are to be razed; conscription to be abolished; army to be reduced to 100,000 long-enlistment volunteers; navy reduced to a few small ships; Helgoland to be dismantled and the Kiel Canal opened to the world. She is to have no submarines nor aircraft, and shall not import or export war materials.

Germany agrees to trial of the Kaiser and other offenders against humanity.

Germany accepts responsibility for all damages to Allied governments, agrees to restore invaded areas and to pay for shipping destruction ton for ton. The first indemnity payment is \$5,000,000,000, with \$20,000,000,000 additional to be paid later.

Germany accepts League of Nations without present membership. She is to grant Allies free transit thru territories and certain Allied control of finances, business, and transportation on railroads, canals and rivers.

Germany accepts all arrangements to be made with her former allies and annuls Russian and Roumanian treaties and recognizes the independence of the Russian states.

These are some of the outstanding features of the terms of peace. They make

Germany impotent and unable to again become a world power, at least for many years to come.

As was anticipated the German press is bitter and resentful as the terms are considered unjust and oppressive. They protest strongly against the terms and declare it is impossible for Germany to sign the treaty. German statesmen also declare that Germany cannot submit to the terms laid down. Marshal Foch has been sent to the front by the Allies with instruction to take any necessary steps in case the German delegates refuse to sign the treaty. Germany is helpless and at the mercy of her conquerors. If she refuses to sign she will likely be further subjugated.

Korean Unrest.—It is claimed that the world is ignorant of what has been taking place in Korea for the past several months. Reports have been published of a strong movement asserting itself to secure independence for Korea. Riots have taken place, thousands of Koreans have been thrown into prison and with a firm and cruel hand Japan is attempting to suppress the movement, but still the movement is gaining impetus thru a "passive resistance" on the part of the Koreans. American missionaries have been arrested and sentenced to imprisonment on the charge of aiding the revolution. Japan has been called the "Prussia of the East" because of the autocratic and oppressive measures employed in subjugating Korea and bringing the country under her absolute control. The civil affairs are in the hands of the Japanese, even a village headman must be a Japanese. The Korean receives no justice in court if his opponent is a Japanese. The country is exploited for the enriching of Japan and the Koreans are looked upon as an inferior race. Missionaries in Korea and travelers are of the opinion that publicity is absolutely necessary if the world is to know conditions in Korea and demand that she be given justice. It is claimed that the civil authorities in Japan are not conversant with the methods used by the agents of Japan in Korea and especially by the Japanese military authorities. It is probable that the Koreans will fail to secure independence, but they have succeeded in bringing the matter to the attention of the Peace Conference, and they will likely succeed in securing much needed and over due reform measures granting them liberties that a liberty loving people desire.

Feeding the American Army.—Government statistics show that during the Spanish-American war in 1898 the average loss in weight of the American soldier who fought in that war was 22 pounds. The average weight of the American soldier at the close of the war last fall was 12 pounds more than his weight when he entered the army. This speaks well for the subsistence branch of the army. The amount of food required for our army of 3,700,000 was enormous. The list follows:

Roast beef	800,000,000 pounds.
Bacon	150,000,000 "
Bread	1,000,000,000 "
Butter	17,500,000 "
Oleomargarine	11,000,000 "
Baked beans	150,000,000 "
Potatoes	487,000,000 "
Sugar	350,000,000 "
Coffee	75,000,000 "
Onions	40,000,000 "
Corn, beans, peas	150,000,000 cans.
Tomatoes	190,000,000 "
Prunes, peaches, etc.	107,000,000 "
Evaporated milk	200,000,000 "

The bill for this amount of food amounted to \$727,000,000 to December 1, 1918. At the time of the armistice American soldiers in France were consuming 9,000,000 pounds of food daily. To transport this amount of food 3,000 miles was no small task. It is estimated that 95 per cent of the boys used tobacco in some form. Monthly shipments averaged 20,000,000 cigars and 425,000,000 cigarettes. During the early part of the war 300,000 pounds of candy was shipped monthly to the boys in France which was increased to 1,373,000 pounds by the close of the war. More than 3,000,000 packages of chewing gum were consumed each month.

Pensions for Mothers.—"Six years ago the first mothers' pension law went into effect in Illinois. Now 33 states have laws on the subject and vigorous campaigns are being conducted in the other states for the enactment of laws to lessen the hardships of mothers and children upon whom the support of the family falls thru the death or incapacity of the husband and father. This shows that the idea of mothers' pension laws is gaining rapidly. It is pointed out by advocates of the law that the compulsory educational and child labor laws tend to benefit the child, hardships are often worked by their application upon mothers in cases where the earnings of the children are especially needed. The mothers' pension is aimed to lessen the burdens of both mother and children."

Increase in Use of Drugs.—A competent committee, appointed by the Secretary of the Treasury to investigate the drug habit in the United States, in a preliminary report reveals the fact that the number of drug users is on the increase. It reports that American-born Americans seem to possess less self-control in the use of drugs than foreign-born Americans. The number of drug victims in the United States is placed as high as 1,500,000. Several explanations for this growing evil are given. One is that the strenuous life lived by the average American results in a nervous strain that demands some form of relief or some excitement that would maintain a false stimulation. Facts show that the nervous strain of the war has caused an increase in the use of drugs. Others attribute the increase to the prohibition wave sweeping over the country. It is claimed that a victim of strong drink resorts to drugs to satisfy his craving for stimulants. It seems evident that unless the Federal government and the states cooperate more closely in establishing and enforcing some rigid regulations concerning the sale and use of drugs that the evil will increase greatly when once national prohibition becomes a reality. To check the evil the Federal authorities are seeking a closer cooperation with the physicians and urge greater care in the use of these narcotic drugs in their practice.

A Plot to Slay.—Labor disturbances were anticipated on May 1. Thruout the country a number of riots took place, but none of any serious consequence. One of the most dastardly plots to slay prominent Americans was discovered before injury was done to any one. Parcels containing a receptacle with explosives so arranged that upon opening the receptacle the explosive would be ignited, were mailed to no less than thirty men prominent in the political affairs of the nation. These were discovered in the mails. The label on the parcel was marked "Sample," and bore the "Gimbel Brothers" imprint, indicating that this wellknown firm mailed the parcel. All the packages taken from the mail are identical and appear to have been mailed at the same office. So soon as the discovery was made postoffice employees were instructed to be on the lookout for more packages, and several days later several more were taken out of the mails at their destination. This is considered one of the most diabolical plots unearthed aiming at the destruction of prominent men in America.

Lake Contains Sodium Sulphate.—"The water of a lake covering about 200 acres near Biggar, Saskatchewan, Canada, is saturated with sodium sulphate. A bed consisting of about 97 per cent pure sodium sulphate underlies the lake and adjacent territory. The deposit of this chemical which is used in the manufacture of sulphuric acid, in photography and in various industrial operations is worth about \$30 a ton, it is estimated."

To Acquire Cape Cod Canal.—"Federal ownership of the Cape Cod canal is practically assured. Following the refusal of \$8,150,000 which was offered the owners by the war department, steps were taken thru the attorney general's office to have condemnation proceedings begun and the facts reported to congress when that body re-convenes. A glance at the map shows the strategic value of this important water way. The long journey around the cape has always been more or less hazardous. By the acquisition of this canal the nation would be furnished a continuous inside water route for naval ships between New York and Boston."

Fund for Research.—"The Rockefeller foundation has appropriated \$500,000 to promote fundamental research in physics and chemistry. The fund will be utilized for the support of several fellowships during five-year periods. The holders of these fellowships will work in the laboratories of co-operating universities and the results of their investigations will be turned over to American educational and industrial institutions. In this way it is hoped to build up a continuously expanding corps of expert investigators."

INTERESTING FACTS AND NEWS ITEMS

Rheims, France, which before the war had a population of 115,000, now has a population of 8,500.

Over 51,000 men in the American army during the war answered to the name Smith. The second on the list were Johnsons who numbered 29,000. Other well represented names were Jones, Green, Brown and Cohen.

The first non-stop flight between Chicago and New York by airplane was recently made. The distance covered was 727 miles and the time required was six hours and fifty minutes.

Passenger rates on railroads in practically all parts of the country will be reduced from June 1 to September 30 to encourage summer travel to resorts and other places of interest.

Mail coming to this country from the soldiers in France has increased over 20 per cent since the signing of the armistice. Souvenirs are also being sent in great numbers. It is stated that 500,000 helmets have reached the United States since the conflict ceased.

The states in which women will have the privilege of voting for president in 1920 number 26, double what it was in 1916. The voting woman population of these states is 12,500,000.

Consumers of coal are urged to lay in their winter's supply of coal now, as the supply is more plentiful now than it probably will be for some time to come.

The Aero Club of America is raising a fund of \$250,000 for an aerial arctic expedition for the exploration of the frozen polar wastes.

It is announced that 100,000 American school boys will undertake to make in manual training shops in the U. S. 30,000 chairs and 10,000 tables for the war refugees of northern France.

A smelter at Anaconda, Mont., claims to have the largest smokestack in the world. It is 585 feet from base to cap and required 12,000,000 bricks for its construction. Its diameter on the inside at the top is 60 feet and at the base 70 feet. The walls at the base are 7 feet thick and nearly a foot at the top. It took a few days less than a year to build it.

It is computed that the best optical means which human genius can devise may show 100,000,000 stars.

Up to May 15 the United States had insured 4,522,724 men in the military and naval service for \$39,561,994.500. The average policy is for \$8,747. No man is permitted to take out a policy for more than \$10,000.

The dead letter department of the New York postoffice is opening undelivered soldier mail that has been returned to America after wandering about in France since last July, at the rate of 25,000 a day. The letters are sent to the soldier addressed if possible or returned to the sender. Many of the letters contain gifts of money ranging from \$1 to \$20, and it is estimated that the letters to be opened contain no less than \$1,000,000.

According to figures issued by the War Department there were 339 suicides in the American army from April 6, 1917, to Feb. 21, 1919. This is said to be far below the average suicide rate per 1000 in civil life during a recent three year period.

H. J. Heinz, head of the pickling and preserving corporation of the same name, died at his home in Pittsburg on May 14. He was the founder of the great corporation which was known thruout the world. He was also known as an active worker in the Sunday school movement.

The rural members in the Canadian parliament defeated the daylight saving bill which provided for the turning of the clocks of the Dominion forward one hour. The rural folks objected to it as it upset their daily routine.

Sir William Crookes, a wellknown British chemist and physicist, died in London recently.

There will be three eclipses this year: a total eclipse of the sun visible in South America and Africa; a small partial eclipse of the moon visible in the U. S. on Nov. 7; an annular eclipse of the sun on Nov. 22, visible as a partial eclipse in the U. S.

The British, French and American artillery fired 160,615,000 rounds of ammunition during 1918. In the Civil War the Union forces averaged four rounds of ammunition per gun per day; during 1918 the average was 35.

Mount Lassen in the Sierras has resumed volcanic eruptions, after being dormant for a year.



MISCELLANEOUS



SIGNIFICANCE OF CONQUEST OF JERUSALEM

One of the most striking results of the World War is the new prestige with which Christianity, as a world-religion, emerges. It is true, as Judge Wesley O. Howard, of Troy, N. Y., points out in an article in the New York Herald, that the gigantic conflict was in no sense a religious war. Christians and Mohammedans, on one side, fought against Christians and Hindoos on the other. The struggle was primarily internecine, between Christian nations. In the aggregate, however, and as an incident of the war, Christianity has made immense inroads into the ranks of Mohammedanism.

The three great centers of Islamism, Jerusalem, Bagdad and Constantinople, have fallen into Christian hands. Judge Howard tries to envisage for us the significance of this one fact:

"There will, of course, be absolute freedom of religious worship in all the conquered lands of the Turkish territories, and the Mussulman will be as much at liberty to cry out to Allah as ever he was; nevertheless, the dethronement of the Moslem rulers and the exaltation of Christian governors will exert a deep influence upon the minds of the Mohammedan peoples. And the advantages and security of the Christian civilization will ultimately appeal to the Islamites and will have a tendency, at least, to incline them toward the superior civilization. Moreover, their communities will be invaded by groups of Christian colonists, secure now against Turkish outrages and oppression, and there will be intermingling of family and business interests.

"Industrial enterprizes, stimulated by western zeal and money, will spring up in Jerusalem, Tarsus, Damascus, Bagdad and other Mohammedan cities and revolutionize the customs of the people. Commercial houses and manufacturing establishments will be built, railroads will be stretched, mines developed and wells bored, and all these enterprizes will be directed and financed by the people of Christian nations."

But most destructive of all to the power of Mohammedanism is the defeat of the Sultan of Turkey. This Ottoman monarch was head of the Moslem Church. His person was sacred in the eyes of every Mussulman, and his debasement and impotence must convulse Mohammedanism to the foundation and shake even the fanatic faith of the Islamites.

Judge Howard goes on to trace the entire history of the conflict between Christianity and Mohammedanism. He re-

minds us how Mohammedanism originated in Mecca six hundred years after the advent of Christianity, and spread rapidly. Fierce Arabs carried the crescent and the Koran far beyond their own borders, sweeping with fire and sword first into Palestine, then into Persia, then into Egypt, then along the northern coast of Africa, then into Spain, then into France. But in France, in the year 732, the religion of Mohammed encountered Charles Martel, grandfather of Charlemagne, and, at the battle of Tours, suffered a crushing defeat. The Moslem hordes, driven back into Spain, created a marvelous civilization there. At a time when the Christian masses of Europe were illiterate, the Mohammedan universities of Spain were supervised by men of the profoundest learning and patronized by thousands of eager students. The magnificence of the Spanish cities of that period has been pictured by Prescott and the ablest historians.

The Mohammedan power in the West was ultimately broken by the expulsion of the Moors from Spain. In the East, however, it steadily gained. The Arabs, by conquests in Asia, inoculated the Tartar races with Islamism. These Mongolian offshoots embraced the cause of Allah as fanatically as did the Arabs, the Berbers or the Moors. About the middle of the fourteenth century the Turkish Sultans began to cross the Hellespont with their Mohammedan armies and ravage the Christian communities of south-eastern Europe.

One of the most savage, restless and talented of these Tartar chieftains was Bajazet. In a battle at Nicopolis, on the banks of the Danube, in 1396, his army met and defeated the confederate Christian armies of Europe and killed nearly a hundred thousand men. Constantinople and all Europe trembled. Bajazet boasted that he would march his armies into Rome and feed his horse a bushel of oats on the altar of St. Peter.

Constantinople, the citadel of Christianity, was in imminent danger, but was saved by Tamerlane, the Tartar, himself a Mohammedan, whose conquering armies had raged over the interior of Asia from the city of Delhi to the gates of Moscow. Tamerlane moved his forces against Bajazet on the plains of Angora, 220 miles southeast of Constantinople, in the year 1402. The two hosts plunged against each other with the momentum of tornadoes. Bajazet suffered overwhelming defeat, was pursued and captured, and, ac-

cording to legend, confined in an iron cage and carried about by Tamerlane as a trophy of war.

The downfall of Constantinople was probably delayed fifty years by Tamerlane's defeat of Bajazet; but Constantinople was doomed. In 1453 the Sultan Mohammed II. laid siege to the city with 250,000 troops. Constantine, the Christian Emperor, was summoned to surrender. He refused. Then the assailing hosts stormed the city, killed the Emperor, and massacred the population. Mohammed himself entered the Church of St. Sophia, and planted the crescent where the cross had stood.

Four hundred and sixty-six years have passed since that day, and within the last one of those years the city that was conquered by Mohammed II. has been surrendered by Mohammed VI. Judge Howard concludes:

"The Mohammedan races of the Turkish Empire will, of course, be protected in all their rights, but no more will the dripping sword of the unspeakable Turk terrorize the Christian mothers in Armenian homes, and no longer will the abominable harems of the Turkish Sultans be replenished by the maidens of Caucasian blood."—Sel.

FARMING BY NATURAL SIGNS

The "Superstition" of planting and harvesting crops by certain signs in nature has come to be "phenology," the science of phenomena, in connection with farming, and, according to The Weekly News Letter of the United States Department of Agriculture (Washington, March 12), "it is and has always been one of the most accurate aids possible to the right kind of agriculture." The practise of planting a certain kind of seed when a certain kind of flower was in bloom has been regarded, The News Letter says, "as something for well-meaning old fogies to putter around with and for well-informed people to smile at," but scientists have now discovered that, for every farm and garden operation, some tree or shrub or plant indicates the best time more accurately than all the scientific instruments can register it, because "such events are in direct response, not to one or a few, but to all of the complex elements and factors of the environment." Continuing, The News Letter says:

"No human being has ever yet known the science of phenology in its completeness. Many hundreds of years ago, a wise man, tho probably an unlettered one, picked up a bit of it here and there and

practised it and told it to his children, and they practised it in turn and told it to their children. So it came down by word of mouth thru many generations, with accretions here and there, every generation adding a little, but each generation likely to confuse and wrongly apply what it had inherited from the preceding generation. Some of its results have been wrong, because men failed to remember accurately or to apply properly, but on the whole it doubtless has worked beneficially, and now a beginning is made toward converting it into an exact science.

"You can have no idea of just how scientific the thing is. It is all full of such terms as 'phenological meridian,' 'bioclimatic law,' 'isophane,' 'theoretical time constant.' It abounds in equations. It involves platted curves, graduated diagrams, and world maps with zigzag lines running thru them. It is the most mathematical, geographical, and biological 'superstition' you could imagine."

All this development came about, apparently, as the result of efforts to avoid Hessian-fly depredations upon wheat. It was necessary to develop planting-dates so late that the fly would not ruin the wheat, but at the same time so early that it could make proper growth before cold weather. The general law was established that the season varies four days for each one degree of latitude, five degrees of longitude, and 400 feet of altitude. By this law, any farmer can determine about what time he should sow his wheat, but he can not determine the exact time because conditions vary, not only from year to year, but from farm to farm and even from field to field. Applying the science of phenology, however, it has been determined that the time for sowing winter wheat in any locality is "the period between the time when the tall late golden-rod is in full bloom and the time when the white common clematis flowers are nearly all gone or the leaves are distinctly colored on the dogwood and hickory." Similar index-plants have been established for various operations, and in the course of time determination will be made of "a definite something in nature that will indicate the right time for practically every definite operation in farming." But it will be rather a slow process. In the meantime, The News Letter concludes, any intelligent farmer who will take the trouble can work out a pretty good system for himself, the successful practise of phenology being merely "individual application of observation and common sense to the common things around the individual."—Sel.

An authority in matters pertaining to the ocean states that explosive mines escaping from the English Channel will be a menace to navigation for the next twenty years.

The Bolshevik invaders of the Ukraine are said to have massacred thousands of Jews.

WORKERS' COLUMN

(Continued from page 177)

Spirit, sent from the Father by Christ.—v. 17.

3. Christ comes in presence to those who love Him and keep His commandments.—v. 18.

II. Possessing the commandments of Christ and keeping them is essential to love.—v. 21.

1. It is essential as an evidence of love to God.
2. It is essential to God's love for the believer.
3. It is essential to the revelation of Christ to the believer.
4. Those who do not love and obey cannot know and love God.—v. 22.

III. Loving obedience brings Divine fellowship.—v. 23.

1. It brings the presence of the Holy Spirit.—v. 17.
2. It brings the presence of Christ.—v. 18.
3. It assures the presence of the Father and the Son.—v. 23.
4. The fellowship is continuous—they abide.—v. 23, 16.

IV. Those who love and obey are in a position to know and love the more.

1. The Comforter will teach all things concerning Christ.—v. 26.
2. The Comforter will bring the words of Christ to remembrance.—v. 26.
3. They will not be misled as to their knowledge from and concerning Christ, for the things which Christ has said in life will be verified by the Holy Spirit.—Cf. vv. 25, 26.

V. Nothing will keep the heart of the believer truer to Christ than love.

THE LIVING SACRIFICE.—Rom. 12

July 6

I. The living sacrifice is the living body of the believer.—v. 1.

1. The believers are thus presented to the Lord.
2. Their bodies are made an offering to God.
3. They are accounted holy. (The body is dead because of sin, but is accounted holy by reason of the High Priest, Jesus, who presents the offering to God.)
4. The living bodies are acceptable to God as an offering.
5. [The bodies are presented to God as a gift, and such a presentation is a service that is reasonable.

II. It is presented as an offering of thanksgiving, for the mercies of God.—v. 1.

1. God has given the Gospel to the Gentiles as a special gift, while the Jews are set aside because of unbelief.—Cf. 11:30, 31.
2. God has concluded all in unbelief that He might have mercy upon all.—11:32.
3. God's plan for the Gentiles is a great revelation of God's wisdom and love.—11:33-36.

III. The manner of the offering.

1. It is not to be offered according to the form of the world—as a human sacrifice that must be killed.—v. 2.
2. It is offered as a living sacrifice in which the mind has been renewed and the body under the new control.—v. 2.

COMFORT FOR THE CROSS-BEARER

By Sallie E. Moyer

The title of this book suggests the nature of its contents. The circumstances under which the book was published appeal to every lover of suffering humanity. For over twenty years the author has been a helpless invalid, depending upon the painstaking care of a devoted mother and the help of sympathizing friends for support. Thru sheer force of will power and desire to make her contribution towards her own material support and the comfort of other sufferers she wrote the book bearing the above title. Those who purchase the book will not only be the possessors of a book that has brought comfort to many a cross-bearer but will also lend a helping hand to one who will appreciate the encouragement thus given. There are yet 500 of these books to be sold. Retail price, \$1.00. Postpaid. Send your orders to **Menonite Publishing House, Scottdale, Pa.**, or to the author, **Sallie E. Moyer, Perkasi, Pa.**

3. It becomes, virtually, a resurrected offering—one that is made in the newness of life.—v. 2.

IV. The blessings of the offering.

1. The living sacrifice enjoys the goodness of God.
2. It lives to have the evidences of the pleasure of God in the sacrifice.—v. 3.
3. To the sacrifice God reveals his good and acceptable and perfect will.—v. 3.
4. The sacrifice learns to know that God's will is
 - a. Good.
 - b. Acceptable.
 - c. Perfect.

V. It is a pleasure to be a sacrifice that lives, is given in love, receives benefits, and finds them enjoyable and profitable.

Rev. W. C. Johnstone, of Elat, West Africa, relates some of the experiences a missionary to Africa may have in straightening up the "personal property" entanglements of natives who accept Christianity. One of the head men became a Christian a short time ago, and as he had forty-seven wives it took some time to get his affairs adjusted. At a recent communion service at Ngomeden, four men with from two to six wives apiece, wished to become Christians. One who was the possessor of six wives had not a single child, which made his problem easier to solve, as the men usually wish to put away all the wives who have children and take a new one without children. Another said he would give up trying to be a Christian rather than keep the wife who had three little children. There is much patient work for a pastor to do in such conditions.—Sel.

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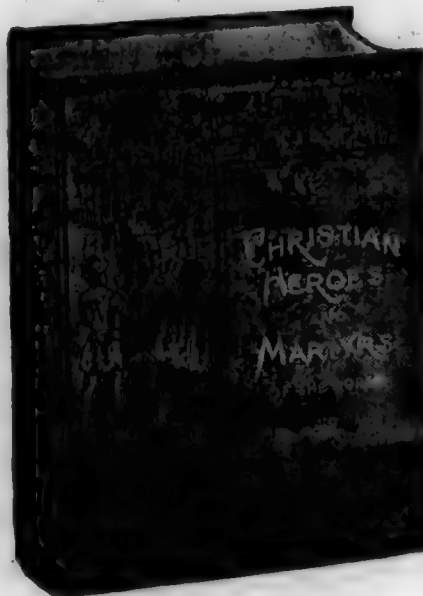
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How precious to the waiting, longing soul!

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CHRISTIAN MONITOR

JULY, 1919



A TYPICAL SOUTHERN MOUNTAIN HOME

(See page 208)

SELECT READING

ECHOES OF LIFE

Universal Languages

Clayton F. Yake

Since the day that the Lord confounded the nations of the earth thru the confusion of tongues when they tried to build a tower to heaven, there have been divers languages thruout the world used by peoples as a medium of expression of thought. At this time there are three hundred or more languages, including the dialects, and each one of them serves the same purpose to a certain class of people. No two peoples as a whole speak more than one tongue and that one language forms the basis of all social, religious and business activities. Without the knowledge of, and acquired ability to use a language intelligently and correctly one is minus the fundamentals of all success in his own country.

But that one tongue no matter how well used does you absolutely no good when in a strange land with a strange people having a language all their own. Those having had the experience know how true this is. When speaking English you meet a Frenchman or perhaps an Italian or a Spaniard, and ask the location of a railroad station and you get an answer in uncomprehending syllables that makes you shrink back for fear your auditor is angry with you, you wonder what has happened.

No matter where you go in the course of a world's journey from one nation to another you are up against the same predicament every where unless you happen to be the master of a half dozen or so of the most generally spoken tongues.

But there are a few languages that are universal—languages that no matter where you go are understood by everyone who has any knowledge of humanity whatever. They are languages that tell their tale just as plainly when used by a child as by an expert grammarian. They are languages that also always receive a response from those who hear.

I may walk down town and hear the cry of a child at the street crossing and a shudder runs thru me as the interpretation of that scream flashes to my mind and I see the tears roll down the cheeks as the child is picked up from the street. Whether that child is English, German, Italian or Slavonic, the same story is told in exactly the same way. Whether it is Caucasian, Mongolian or Malay, the tale is not changed a bit for it is told in the same characteristic way with tears.

I attend the funeral service of some dear

father, and from youth to mother, the same story is told without words entirely—only tears. The same tear-drops on baby and mamma tell the same sad tale.

I can go about my work thinking of nothing particular except the duty at hand when suddenly from somewhere there comes a terrible scream and all work is dropped to find that some little fellow crushed his finger in the merry-go-round. How the tears roll down the little cheeks of tan telling their tale of pain and anguish.

The husband may come home from work to find his wife in quiet tears over a sick child and without any questions he knows that sympathy is needed. These tears tell a story always of the same nature easily understood by everybody.

Even so with smiles. There is never a smile but what will tell a story of its kind—a story of happiness and cheer, a story of sunshine and gladness. It requires no M. D. degree to interpret the fact that a smiling child is a child that is both well and happy, and even so with adults. While writing this I can but glance out the window and note dozens of cheerful faces and they all tell the story I am always glad to know. The story of happiness, freedom from care, childish glee and joy. Why you could go to the uttermost parts of the earth with a smile and be sure that even the most ignorant native would understand it.

Yes, not one of us can come home with a smile on but the waiting ones will know at a glance we are happy and they will contract the Glad Disease. But let us return sad and wan carrying a frown and the story will receive quite a different interpretation and the atmosphere will become solemn like.

And these universal languages are quite a valuable part of our civilization. They are inestimable as the stories they tell are such that oft-times arouse untold sympathy and immeasurable happiness. Just now my Lady Marna has come into the room with a sweetly smiling visage carrying a vase of full-blown roses sent her by a dear friend and without her even saying a word the story would have been just as sweet for the smile served the purpose splendidly.

So far as life is concerned materially, smiles are the most desirable, but then it seems that tears once in a while are al-

most as necessary and frowns and grins go in the bargain no doubt. Of which we have the most I would not like to say, but I know life would be sweeter if we would smile a bit more and thru these avenues of silent soul transmission, with the beam of the eye and the thousand and one tendernesses that emanate from our illumined beings, transmit the story of kindness and joy.

West Liberty, O.

TEARS

They tell a story ever new,
Yet always just the same;
These tears shed by some anguished soul
In sorrow grief and pain.

No matter who the tale does tell,
Or why or where or when;
The babe can tell it quite as well
As adults ever can.

No need for questions here and there
To find out what the cause;
The story's told in silent words
That somewhere there is loss.

Tears rolling down in quiet streams
O'er sad beclouded cheeks,
Tell truly in a solemn way
How loudly silence speaks.

Don't be afraid to go down into the valley—God will raise it. Don't be afraid of the mountain—God will bring it down.—Sel.

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

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SUBSCRIPTION PRICES

New subscriptions, 75 cents.

Single renewals, \$1.00.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each

In clubs of ten or more to a single address, new or renewals, 50 cents each

Expired subscriptions discontinued upon notification from subscribers to do so.

Address all correspondence to Christian Monitor, Scottdale, Pa.

Entered at Post-Office, Scottdale, Pa., as Second-class matter

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XI

SCOTTDALÉ, PA., JULY, 1919

No. 7

SPIRITUAL VICTORIES IN LATIN AMERICA

The Autobiography of Francis G. Penzotti

VI (2) Sixteen Years in Central America

Dense Darkness Honduras

Honduras, like Nicaragua, has 400,000 inhabitants, but possesses greater territorial extension and is much more mountainous. Its capital is Tegucigalpa, situated in the interior, and at an elevation of 5,000 feet, which gives it a very agreeable climate. But its buildings and the plan of its streets are very primitive. Its harbor on the Pacific is Amapala. It is a very beautiful harbor, but has a small population and little commerce. On the Atlantic it has three harbors—Cortes, La Ceiba and Trujillo. In Honduras nature is at its best. It is full of mountains and fertile valleys; rivers with crystal waters; mountains covered with oaks, pines, cedars, mahogany and a hundred other woods. But there it is all decaying. The rivers seem to exclaim, "Give us work." God has poured out his riches abundantly. But the people neither appreciate nor make use of them, and live in indolence and misery in these beautiful valleys where everything abounds.

This is largely due to their ignorance. They have only one railroad in the country—that between Cortes and San Pedro Sula (less than five leagues). The traveler has to go on mule-back or on foot, under the very worst conditions. All merchandise has to be transported on mule-back. That is the place of extreme torment for the poor beasts. I have been in many places in that country where neither with nor without money could a traveler find a place to dwell, and scarcely could buy a little corn or black peas for himself. Night comes on. They do not have beds nor chairs nor even a candle to light you. Fathers, sons, grandchildren, sons-in-law, daughters-in-law, chickens, cats, dogs, pigs sleep in a round bed—I had to be among them—and that not without counting the most common of the riding beasts of San Patrick. Naturally, I am not speaking of the principal towns.

I believe that the only means of awakening and elevating these poor people is the gospel. We have already sown the seed, and are able to enjoy some of the first

fruits, but we are just in the threshold of the door.

San Salvador

San Salvador has the same territorial extension and number of inhabitants as Uruguay. Its riches consist largely of coffee. They are a hard-working people, and, militarily speaking, perhaps the strongest in Central America. It has four harbors on the Pacific, which are La Union, El Triunfo, La Libertad and Acajutla. The last is the most important. There are a number of volcanoes and lakes, but no high mountains. Its population is situated in the tropical or semi-tropical zone. Its capital, San Salvador, has 45,000 inhabitants and an active commerce. Santa Ana is as large and important as the capital.

In the center of Lake Ilopango there is a volcano in action whose crater scarcely comes above the surface of the water. There is another, Izalco, at the foot of which lies the town of Sonsonate, a short distance from the coast. Travelers become very much enchanted on seeing at night Izalco vomiting forth liquid fire, which soon you can see running like a river over the brow of the mountain.

When I visited San Salvador for the first time in March, 1892, it was very adverse to the Bible and the preaching of the gospel. But after some years it proved to be the republic which responded best. And today there is a larger number of converted souls and congregations than in any other country of Latin America which has an equal number of inhabitants. In no part do the native converts show themselves so active in carrying forward the work of the Lord as in San Salvador. There are more than forty preaching places there, and most of the time there has only been one foreign missionary, Mr. R. H. Bender. Naturally, the greater part of these centers of preaching were founded as a result of the work of native colporteurs, and that not without obstinate and cruel persecutions. There were imprisonments, cudgeling, etc., but native workers proved themselves valiant and faithful.

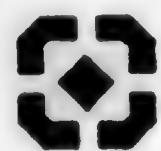
Guatemala

Guatemala is the largest in territory of the five republics of Central America. Its number of inhabitants passes a million and a half. At least a million are pure blooded Indians. The larger part do not speak Spanish, but use various dialects, among which the "Cachiquel" predominates. There are beautiful lakes, rivers and volcanoes. These, more or less frequently, become the terror of the natives, and not without reason, since at times they completely destroy whole towns without respect even to the "saints" of wood of the Roman Church, which more than once have rolled to the floor, breaking in pieces, like the god Dagon of the Philistines before the ark of Israel.

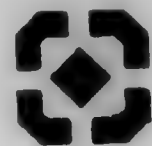
It is a mountainous country, with a great variety of climate from its tropical coasts to its towns situated from five to seven thousand feet above the sea—such as Quezaltenango, Huehuetenango, Chimaltenango and others. As a rule, there are no Indians on the coast; they prefer the mountains. The population of Guatemala is divided into three classes. The most powerful class is composed of the farmers, merchants, land owners and those who manage the business of the government; then come soldiers, mechanics and employees; and, lastly, comes the class most needy, or, better said, the Indians, who in reality supply the capital and towns with the most essential things of life. The Indians consider the highest class as their severe owners, and the next class, the "craft ones" (the half-breeds), as the executive arm of the former, with whip in hand, compelling the Indians to servitude. If there is a revolution, which is very common, the poor Indians are driven like beasts, obliged to carry the tools of war and to march in front.

As regards morality, the Indians are, with very few exceptions, superior to those who pretend to be civilized. But they also have their black death, which is drunkenness—not only among the men but also among the women. As sugar cane abounds in this country, they extract from it a drink called "guaro." It is almost pure alcohol, and no matter how little they drink it makes them crazy. Another drink that they use is "chich," which they make by putting handfuls of corn on a stone and then breaking it with another

(Continued on page 223)



EDITORIALS



ENCOURAGING CLASS HATRED:—We hear and read much these days about the social, political and religious unrest thruout the world. Virtually every nation is in an unsettled state. There appears to be a growing disrespect for law and order. Class hatred seems to be on the increase. Not a few among the laboring class are especially bitter towards the rich and have declared war against them, and in some countries, like Russia, a determined effort is made to get rid of all those in possession of means.

This condition of seething unrest is causing the governments grave concern. Plans are being considered for the suppression of this menace, but not until some of the causes are removed can the evil be suppressed.

Next to sin in the heart the most fruitful cause for this social unrest is the amassing of large private fortunes thru the productive labors of others, and the selfish display of this wealth. So long as the rich spend thousands of dollars for luxuries while the masses are struggling for a bare living; so long as railways and other public utilities give every consideration to the convenience and accommodation of the rich and neglect the convenience and welfare of the poor, it is not surprising that the laboring class conclude that they are discriminated against and feel resentful towards those more highly favored. Not infrequently is it true that the capitalist makes excessive profits from the labor of his employees by refusing to give them an equitable wage. When men feel that their employer has no interest in their physical and moral well being but looks upon them simply as human machines of value only so long as they can grind out dividends, the flame of discontent and rebellion is fed.

Not only among the well-to-do and large employer of labor do we find those who refuse to take a sympathetic attitude towards the employee, but among all classes of employers and property owners is this spirit in evidence. Every one taking a selfish or uncharitable attitude towards the employee encourages the spirit of Bolshevism and of radical Socialism.

If the present tide of unrest is to be stemmed it will be by the employer giving the laborer not only a living wage but a just proportion of the earnings from his labor. If this is done the working man will not begrudge the employer a fair return on his investment, but he will rise up against the employer if he thru the exploitation of his employees reaps an excessive profit. It is noted that those employers who pay a just wage and share with the employee the profits have very little, if any, labor trouble. Employers are beginning to realize that it is not only to their interest, but to society as a whole, to make every possible provision for the social and moral welfare of their employees and to give them an equitable share of the profits accruing from their labors.

But so long as man is at enmity with God so long

will he be at enmity with his fellowmen. The only sure and unfailing remedy for present world conditions are the teachings and spirit of Christ, yea, Christ Himself. But so long as men reject Him and refuse His leadership they will look for some other leader to lead them out of the wilderness. The persistent rejection of Christ paves the way for the coming of the "man of sin" who will undertake to lead the world out of chaos in his own name and renounce the claims of Christ.

The true Church stands against any social distinctions and is a rebuke to the selfishness not only of the rich but of all selfishness wherever found, and is the one bulwark against class hatred. The fact that the visible Church has in the past, and is now in too many instances, catering to the rich and neglecting the poor is to her everlasting discredit. By so doing she fails to manifest the spirit of Christ and adds fuel to the spirit of class hatred. The challenge comes to the Church to stand loyally by the faith given us by Christ and lift Him up in this hour of world need. Until He comes it is our function as believers to be the salt that restrains the corruption in the world.

A LARGER INTEREST:—The recent meeting of the Mennonite Board of Missions and Charities gave conclusive evidence of a growing interest in the work of the Church. The contributions for mission and charitable work the past year exceeded those of any previous year. In addition to this more than \$300,000 was given for Relief Work and over \$100,000 for educational purposes.

The Mission Board, in keeping with this growing interest, took steps to enlarge its activities. Several committees were appointed to make a special study of particular fields and the problems associated therewith. Seven new missionaries are wanted to go to India; these in addition to the four already under appointment and waiting for the way to open for them to go. Several representatives are to be sent to South America to assist the workers there to locate our mission and invest the money contributed for the maintenance of that work.

With this awakened interest in evangelism there seems to be a corresponding increase in the opposition from the outside to aggressive work. Doors that before the war stood ajar appear to be swinging shut so that access to the needy fields is becoming more difficult and in some cases impossible. In some countries there is governmental interference with the work of the missionaries. This opposition should not dampen our interest nor deter us from our purpose to pour out in unstinted measure life and means for the evangelization of the world. Our duty as ambassadors is clear. Thru faith and much prayer these barriers reared by the hosts of sin can be surmounted or broken down. When activity is curbed prayer should increase.

CHRISTIAN LIFE

IF CHRIST BE LIFTED UP

I think the secret of getting all the men and women we need and all the money we need, no matter what the country is, no matter what the age of the workers, no matter what the size of the gifts, lies in the manifestation of the presence and working of the living Christ. Wherever Christ looms large as the great central reality, men and women fall down before Him and do what is logically implied. Wherever the living Christ breathes out in a little company or a great company, the right motives assert themselves and dominate—such motives as gratitude to Him, for what He does on those occasions when they come face to face with Him as a living Christ with all that this logically implies. The motive of the leadership of Christ! Wherever He stands out as He is, the living Christ, people see that it carries with it the fact that He has right of way to themselves and all they possess or ever may possess. Likewise the motive of obedience to His beckoning hand. I repeat it, the **living Christ**. It is inconceivable that the Christ Who rose from the dead should stand out before any individual who acknowledges Christ, or in any company, and not accomplish marvelous things. I mean things that transcend all other experiences and sufficient to meet every need that he has in mind.

This I put in the briefest manner as my interpretation of the offering, the wonderful offering of lives which I have found in different nations, not only here in this country and in Canada, but in the British Isles and in certain parts of the continent of Europe, and in Oriental countries.

Why is it that in some of the colleges and some of the seminaries, and in certain homes and in certain conventions, lives have risen up in sufficient numbers, and the kind of lives that we are never disappointed in, whereas in other colleges and other homes and in other conventions we have not had these offerings? The more deeply I have gone into it in all these cases the more fully I have been convinced that the secret was right here where I have pointed it out; in some places Christ was lifted up in answer to prayer, in response to faithful presentation of Him and His claims; the conditions were complied with, and He manifested Himself. Old things passed away, all things became new; the right motives asserted themselves; they dominated. The men and women were forthcoming.

So it is with money. I have found that Mr. Moody had no difficulty whatever

in getting money in large sums. He did not spend many minutes talking about money. He spent days talking about the living Christ and giving opportunity for Christ to do His wonderful works, until from gratitude and from recognition that here was a Lord that was dominating things, they must bow down before Him and follow in His steps. He had no difficulty in getting the money from rich or poor; and wherever I go in Scotland or England I find that the workers who have stayed, and who are the outstanding leaders in Christian work, are those who offered themselves in the pathway of those marvelous times of refreshing from the presence of the Lord.

Hudson Taylor had no difficulty in getting money, but I never heard him make one appeal for money, either publicly or privately. I have heard him talk by the hour about the living Christ; and one was conscious that Christ was living in him, and there came this contagious touch, and people offered their money, and they offered their lives and they offered their spare time.

The Church Missionary Society recently had a steadily accumulating deficit until it reached large proportions. They had spent many an afternoon conferring as to how they could improve their system of finance, but it didn't remove their deficit. It was not until the other day their district secretaries went apart—their headquarters' secretaries, their lay workers, their lay women—and on a long retreat Christ came out into His central place. And how it did change the whole situation! They did not spend much time talking finance on that occasion, but Christ did what He always does without any exception when He is given His rightful place—He touched springs that before were not moved, and the fountains of benevolence gushed forth. I was not surprised to find that the deficit was removed—that vast deficit—and that large sums of money were offered for forward movement; and what interested me still more, that lives, too, were offered on a scale not known in recent years.

So whenever I have found individual workers, not so well known as some of these I have named, but who seem to be God's media thru whom He communicates His impulses which result in the offering of lives and the offering of money, I find the secret lies in this fact, that they are the lives in which the living Christ is given His opportunity.

Dr. A. J. Gordon, of Boston, who had a wonderful church, bore testimony near the end of his life, that having spent much attention upon improving the organization of his church and upon making financial appeals in the interests of the missionary cause, he had come to see a more excellent way. He laid chief emphasis upon the deepening of the spiritual life of his people, with the result that there was an increase in the offering of lives and also in the financial gifts of his church.

This is to my mind the short cut, the only cut that is absolutely safe, that will give workers who will stand, and who, having done all, stand in the day of trial and temptation; who recognize that they receive their call not from man, and not from a dead Christ, but from a living Christ. The only way that we are going to get these large sums of money that we want, in a way that will be absolutely safe for us, and not bring greater dangers than we are now surrounded with, is going to be by this holding up of Christ, in our own lives primarily, in our conventions and conferences, in our board meetings and committees, saying less perchance about the motives and about the methods, and more about Him, and having His free working. Then these motives will assert themselves.

"I have no doubt about the outcome if we will set these fountains gushing in the only way they have ever been set gushing—by letting the living Christ stand out in the central place. Then we shall have from His presence times of refreshing."—Jno. R. Mott.

THE PRODUCT OF GRACE

Giving in the apostolic churches was on a very much higher plane than in the churches of our day. Paul, in reviewing the liberality of the church of Macedonia, shows that their bountiful giving was the result of the grace of God, which had been given unto them. It was not the result of their own natural generosity, but the product of God's grace. A gift that was bestowed upon them.

These Macedonian Christians were severely tested; but in their testing the abundance of their joy and poverty abounded unto the riches of their ability. Their giving was a surprise. Paul, for he says that they gave, up to the measure of their ability beyond their power, and this of accord. There was no urging or heads of departments.

think that they were giving too much, and rather discouraged what he considered their overgiving; but they besought him with much entreaty that they might exercise in the grace and have fellowship in the ministering to the saints. II Cor. 8:4. A churchman of our day can scarcely realize such a condition. At Macedonia, it appears, the deeper their poverty the more their liberality abounded. There were some things underlying such giving which the apostle did not overlook.

First: They gave themselves unto the Lord, and in doing this they fully realized that neither they themselves nor what they had were their own. They had the New Testament conception of stewardship, and exercised according to its standards. Second: They gave themselves to the apostle as well. As he was the Lord's representative, they were his for service. This is an example for the church of our day. In many of our churches there is a readiness to pledge or promise, but a reluctance to carry out. In this church, where this grace abounded, they were not willing to will, but to do as well.

This spirit so moved the apostle that he advised Titus to return to Corinth and urge that church to like generosity. The church in Corinth abounded in graces, but seemed to fall short in the grace of giving. Paul exhorted them, as they abounded in faith and utterance, knowledge and love, to see that they abounded in this grace also. He sought to stir up this gift in them, not by positive commands, but by recounting what God had done in other churches. He speaks of it as "the grace of God" which had been given to the churches of Macedonia.

Paul had great confidence that the church at Corinth would emulate the churches of Macedonia which were full of earnestness and love; and where love is, the spirit of generosity can be easily cultivated. Not satisfied with this, he brings in the mightier motive of giving, the example of our Lord Jesus Christ, knowing that to meditate on his gift, his sacrifice, his humiliation for us, will create a willingness on our part to make sacrifices for him.

Paul closes his exhortation with a thought which needs emphasis today. He noticed their willingness the year before to make a beginning. They heartily expressed their purpose, but failed in the doing. He now exhorts them to fulfil their purpose. The readiness to do is good, but actual doing is better. If Paul were writing to the churches of our day he would put special emphasis on the "doing." Many are free in expressing their willingness, have no hesitancy in making a pledge, but they fail to carry it out. "As a man purposeth in his heart, so let him give." God looks upon the purpose in the heart, but it should be remembered that he takes no pleasure in purposes which men do not carry out according to their ability. This sin is very common in some congregations,

many having no regard for their pledges. Paul's teaching is to "will and to do."—Sel.

THE OIL CAN

"It's not my fault!"

"Who said it was? If you take things to yourself that were never meant for you, you'll just have to be uncomfortable; so there!"

The door across the hall banged, and Cousin Molly looked up, somewhat startled, as steps approached her room with a tread more like a stamp than anything less emphatic.

"What's the matter?" asked the visitor mildly, as a flushed face looked in at her door. "Come in, do."

Pauline flung herself down into the nearest rocker with a very ill grace indeed. "Kit always gets rubbed the wrong way, somehow. It's not my fault; I don't say anything to make her flare up so. She always thinks I'm blaming her."

"Carries a chip on her shoulder, eh? That's unfortunate."

"I never meant to say that she was to blame because—"

"Never mind what. She has a chip on her shoulder ready to be knocked off, and you've forgotten your oil can."

"My oil can!" Pauline sat bolt upright in surprise. "What in the world do you mean?"

"You reminded me of a story I once read in a book written by a wise woman, about a workman she saw in a trolley car. He was a shabby, poor-looking man, and he sat near the door. It was winter, and every time a passenger boarded the car or left it the door had to be opened, and then shut again to keep out the bitter cold. It was one of those sliding double doors that squeak. You know the kind, in the old-fashioned cars?"

Pauline nodded.

"Well, the squeaking kept getting worse and worse, it seemed, until it was driving all the passengers nearly crazy, and they were getting more irritated and annoyed every minute. Finally the shabby workman rose deliberately and bent over the door frame—I don't know what you call it, but the metal part which the door slides on, you know? Well, before anyone knew what he intended to do, he had pulled out of his pocket a little tin oil can, and began oiling that metal slide. When he sat down again the door had stopped squeaking, and everyone, including the conductor, drew a sigh of relief.

"How did you happen to have that with you?" somebody asked this public benefactor.

"Wa-al," he drawled, "I most always carry it around in my pocket. Seems as if I allus everywhere find so many things that squeak."

Cousin Molly stopped and looked stead-

ily at Pauline. "See the point?" she asked. "It's a good thing to have some sort of oil can handy when people's tempers get squeaky. There are so many squeaky things in the world, that it's best to carry your oil of kindness with you all the time."

Pauline was very sober. She sat a moment longer, then rose. Her step as she went back to the room across the hall was no longer a stamp.

"Kit," Cousin Molly heard her say gently, "it wasn't your fault at all. I'm sorry you misunderstood me." Come, let's be friends."—The Comrade.

FRAGRANCE OF A GENTLE LIFE

Once, in crossing a meadow, I came to a spot that was filled with fragrance. Yet I could see no flowers, and I wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came.

I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter; it is not the house, nor the furniture, nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wondrous charm in a gentle spirit. The gentle girl in a home may not be beautiful, may not be well educated, may not be musical or an artist or "clever" in any way, but wherever she moves she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her. The children love her, because she never tires of them. She helps them with their lessons, listens to the frets and worries, mends their broken toys, makes dolls' dresses, straightens out the tangles and settles their little quarrels, and finds time to play with them. When there is sickness in the home, she is the angel of comfort. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ear. Her hands are wondrously gentle as their soothing touch rests on the aching head or as they minister in countless ways about the bed of pain.

"The lives that make the world so sweet
Are shy, and hide like the humble flow-
ers.

We pass them by with our careless feet,
Nor dream 'tis their fragrance fills the
bower
And cheers and comforts us, hour by
hour."

—Michigan Christian Advocate.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out, then a strong light, till at length it sends back a perfect image of the sun shining upon it.—Sel.

• MISSIONS •

NOTES AND COMMENTS

Interesting Facts.—The Hawaiian Islands have almost as many Japanese Buddhist schools as public schools of the grammar grade.

Not more than one person in 10,000 in all South America has seen a copy of the Bible.

More than 293,000,000 copies of Scriptures, complete or in part, have been issued by the British and Foreign Bible Society since its foundation.

In some of the public schools of China the reading of the Bible has been recommended.

Tibet, so long closed to the missionary, is now officially inviting missionaries to come to Lhasa, the sacred capital of Buddhism.

One-half of the children born in the Philippine Islands die in infancy.

A Turkish missionary reports that out of a town of 10,000 Armenian people only two families turned Moslem during those awful weeks of deportation. Even when some of the Turks pitied them and begged them to just pretend to be Moslems till the war was over, they refused to deny their faith in Christ.

Important Reform in China.—When the Chinese government gave China a simplified script with only thirty-nine letters a step was taken which will have far-reaching effects in the work of evangelization. With the thousands of characters used hitherto in the written language only a very small proportion of the people were able to read, and the Bible remained a closed book. The new script is simple so that even the old people can soon learn to read. Not only will it enable the Chinese to read the Bible more readily but make it possible for the new missionaries to acquire the language more easily. It is the Bible circulating freely among the people written in their language that has a most vital bearing upon the life and conduct of the people. The reading of the Word by an earnest seeker after truth will definitely mould and help determine his standards of life. Time alone will reveal the far-reaching results the introduction of this simplified script will have upon China morally and religiously. Any medium thru which the life-giving word may be brought to a people and circulated among them should be welcomed and encouraged.

Demons Cast Out.—The report comes from China of a case of demon possession like unto those reported in Holy Writ. At a certain outstation there was an in-

sane woman whom the Chinese regarded as demon-possessed. A Chinese evangelist was requested to go and see her and pray for her. He responded, but before he began to pray the demons cried out in Chinese, "Let us go, let us go. The Gospel Hall people have come, and they have power to overcome us." The evangelist prayed and when he was thru the woman was in her right mind and has remained so ever since. The Chinese in that community recognize that God restored the woman and as a result there has been an awakening of interest in the Christian religion. Missionary annals are filled with similar demonstrations of God's power. Some of the miraculous incidents recorded in the Bible that took place when Christ was upon the earth and when the early apostles preached the Gospel, are repeated in the mission fields of today. God's arm has not been shortened, but He still honors the faith of his children and performs the miraculous for them. A study of the mission fields of today and the work done there will strengthen our faith in Christ and give new courage to press onward and put to the test the promises of God.

The Pot of Blessing.—"A quaint custom is in vogue among the Christians in a certain section of India. In their dark little huts, bare of furniture and even minus the than or shrine which ornaments their neighbors' huts, there yet remains one cherished and honored object. It is only a coarse earthenware jar, of natural clay color and molded by hand, but it is a source of great joy to the family.

"This jar is called the 'Pot of Blessing.' It stands near the low mud range, and when a meal is to be prepared a few grains of rice, or maybe a whole handful of meal is placed in the jar.

"At meal time not everyone is satisfied, but then poor Indians seldom are. When Sunday comes and the preacher spreads a cloth down for the offering, what wonderful joy it is to be able to return home and fetch back a 'pot of blessing' brimming over with grain. When the grain is sold it may bring in ten or twelve cents, as much as a man can earn in one day."

To many Christians who have come out of heathendom the giving of material things is a real and vital part of their Christian life. To give of their own living to many is a joyful privilege. If we in America were to give with a corresponding generosity the treasury of the Lord would be overflowing. The Church in

America has not yet learned the true relation between the material things entrusted in her hands and the advancement of the spiritual interests of the Cause. Selfishness, covetousness, avarice and a love for the things of this world are not conducive to spiritual progress.

An Example of Christian Courage.—A Chinaman after his conversion felt called to preach the Gospel. Acting on his conviction he went out into the crowded street, mounted a box and began to preach. Soon a mob gathered, knocked him off his box, beat him, dragged him thru the streets of the city, and threw him over the wall for dead. He revived, went to a nearby brook washed off the dirt and blood, and prayed asking God what he was to do. He arose and at once returned to the city mounted the same box and preached again. The mob again gave him the same kind of treatment, but again he returned to the same spot and preached. Again the mob gathered to do him injury, but the magistrates fearful lest they would have to answer for his death had him placed in jail. From this place he beckoned the mob and when they quieted a little he pressed his bruised face against the bars and quoted Acts 20:24. To him faith in the living Christ meant more than any thing else. He was willing to endure suffering and even death to make known to others the Message that meant so much to him. If such conviction and courage would possess every member of the Church what transformations would be wrought! It is His purpose that all who profess to follow Him should be moved by such convictions.

THE UNLEARNED LESSON

A voice at early dawn I heard,
A sob—a call—I only stirred,
And slept. I spoke no healing word,
Oh, selfish heart of mine!
It roused me not, that sobbing cry,
So destitute of love was I.
Was it only the call of the passer-by,
Or was it the Voice Divine?
A hand outstretched to me for bread
At busy noon—I shook my head.
"No time for beggars now," I said,
Oh, stony heart of mine!
Forgotten then the cross, the groans,
The print of the nails, the blood, the
moans,
Was it only a thing of flesh and bones
Or was it the Hand Divine?
A stranger came in the twilight gray,
That lonely time at close of day,
Asking for shelter—I sent him away,
Oh, merciless heart of mine!
Back to my own bright fire I turned,
The Christlike lesson yet unlearned.
Was it only a homeless one I spurned,
Or was it the Guest Divine?—Sel.

REASONS FOR CITY MISSION WORK

B. B. King

1. Jesus commanded that "repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." And "Go ye into all the world and preach the Gospel to every creature." By far the greater majority of the unsaved world lives in the cities and towns, and to comply with the last request of our Savior we must labor in the cities.

2. The Gospel was commanded to be preached to the poor and nowhere do the poor and destitute abound like in the cities. You find them there by the thousands living under deplorable conditions, not knowing one day ahead where the provisions are coming from. They exist (as they call it) just as fortune strikes them. This class of people are not welcome in the city churches. In a revival a poorly clad girl responded to the invitation of the pastor to accept Christ and went forward and knelt at the altar for prayer. Neither the pastor nor the people would speak a word to her or utter a prayer to God on her behalf. This class this city church would bar out of heaven if it were possible, and some country churches would do the same by not bringing the Gospel to them. This is the class Jesus referred to when He said, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Will this be the message we shall hear or will the words, "Depart from me ye cursed," be spoken unto us?

3. Our cities have large foreign populations. More foreigners live in New York and in Chicago than live in any one city in some of their respective countries. Foreigners from nearly every nation in the earth live in New York. Our Church could conduct foreign Missions in the

home land where the fields are open and many of the hindrances in some foreign countries would not be met. The work could be carried on with less expense than could be done in their respective countries. The Church could in her world-wide missionary program draw her missionaries from these foreign converts in the cities and educate them and then send them to their respective countries to carry the Gospel message.

4. Few churches of this time preach the Gospel of Jesus Christ in an uncompromising way. The purpose of God has been to keep us as a separated people from the world to the end of the age, to preach His name among all men, nations, and peoples for a witness of the saving power of the Gospel of Jesus Christ.

5. Many Mennonite young people are going to the city to work in the stores, factories, and offices, or to complete their school education, and are thus thrown open to the temptations of city life which are detrimental to the spiritual life because of the lack of the proper spiritual associations or places to go that are conducive to spiritual development. Many are thus lured away from their hope in Christ. There should be in all these cities a Mission to safeguard the lives of these in giving them the proper spiritual advice and service that is needed for their proper development.

6. Our city Missions have been one of the largest assets for training Christian workers the Church has had. Over forty bishops, ministers and deacons received their first training at the Mission. Over 150 sisters and brethren who are engaged in various activities of the Church received a great deal of their training and inspiration at the Mission stations. Among the Mission converts are found minister, deacon, Foreign Missionary, Missionaries' wives and wives of ministers.

Ft. Wayne, Ind.

WHY CITY MISSION WORK?

Eva Driver

"Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, the harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers in his harvest."

Let us pause for a moment to get, if we can, a glimpse of the world's great harvest field of today. It is said 900,000,000 souls are without a knowledge of Jesus. At the close of His earthly career He gave over the work of evangelizing

the world to His followers, instructing them to begin at Jerusalem, and, "Go ye," said He, "into all the world and preach the gospel to every creature."

It was pity for souls that brought Him from heaven to earth and from there to the cross. And "The love of Christ constraineth us; because we thus judge that if one died for all then were all dead, that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

Mission work is a divine command. "We have only to listen to the divine authoritative voice, and then interpret that voice in the language of practical obedience." The Mission spirit is nothing more nor less than the spirit of Jesus Christ and

the spirit He taught us by precept and example is that of sacrifice and service—not for self but for others.

Dr. Livingstone in writing of the dangers he had to undergo in his missionary work, very strikingly said, "I do not mention these privations as if I considered them to be sacrifices, for I think the term ought never to be applied to anything we can do for Him, who came down from heaven and died for us." Jesus said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Again the good Book says, "Now if any man have not the spirit of Christ, he is none of his."

As the Father sent the Son, even so sends He us, to live the same life and do the same work. Jesus labored and made provisions for the obscure village and the wealthy city.

The apostles sought out the cities, the centers of population where men gather together in great crowds. There are the multitudes that need instruction.

Some one has said, "Men bear the sad and tragic visions of the city streets, because they look chiefly at the surface. If we were one with the living God, in all the tenderness of His love, a walk down the city streets would crush us, only by the cross could we recover from our dejection."

Thru city missions the few can serve the many. It is in our large cities that foreign elements "flock together." What a wonderful opportunity to obey the Scriptural injunction to be His witnesses unto the uttermost part of the earth! We are told that 63 per cent of the worshipers of our own United States are idolaters. Surely the heathen are at our door. What a tremendous responsibility this brings upon us.

One of several years experience in city mission work tells us that every day he, with some fellow workers, were called to assist an undertaker to give something like a Christian burial to a body that had been thrust out of some red light district.

"If thou forbear to deliver them that are drawn unto death. . . . If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth the soul, doth not he know it? And shall not he render to every man according to his works?" Prov. 24: 11, 12. Is not this a text for those who will not go down into the dark places of the city who for that reason escape the cries of hopeless humanity?

"The city of London consists of 4,000,000 inhabitants. It comprises foreigners from every part of the globe. Upwards of 120 persons are added to the population daily, or 40,000 yearly, a birth taking place every 5 minutes and a death every 8 minutes. On the police register there are names of 120,000 habitual criminals, increasing by many thousands every year. More than one-third of all the crime in the country is committed in London or at least brought to light there. There are

as many beer shops and gin palaces as would, if their fronts were placed side by side, reach a distance of 73 miles and 38,000 drunkards are annually brought before its magistrates. The shops open on Sundays would form streets 60 miles long. It is estimated that there are above a million heathen wholly neglecting the ordinances of religion. At least 900 additional churches would be required for the wants of the people." Some one has said, "Give us London and we have the key of the world."

Does not every city have its contrast of wealth and poverty; its forbidden luxuries and vice; its corrupt institutions; its multitudes who are lovers of pleasure who are on the broad way that leadeth to destruction—that we are made to exclaim, "Is this not Satan's seat?"

"The Lord is longsuffering.....not willing that any perish, but that all should come to repentance." "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Again and again God manifests a tender regard to little children, and is ready to

pity and succour them. How many messages in His Word for them? Jesus showed a particular kindness for the children that were brought to Him when He took them up in His arms and put His hands upon them and blessed them. And to Peter He said, "Feed my lambs." There are thousands and multiplied thousands of these dear little ones who have not yet stepped out of the years of innocent childhood who might be won for Christ and trained for His service. "And a little child shall lead them."

Why City Mission Work? Dearly beloved, do we as a Church see our opportunities and feel our responsibilities? May those who know the worth of prayer so pray the Lord of the harvest that He will send forth laborers into his harvest.

It has been estimated that if one out of every 50 did his part in carrying out the supreme command of our Savior, to give the Gospel to every creature, there would be workers for enough missions so there would be one for every 100 people. May constraining love cause us to be like the one who did "what she could."

The scene of Christ weeping over a city should give us a concern for the souls therein—one of whom is worth more than the whole world.

Lima, O.

THE CITY GIRL PROBLEM

Emma Culp

No doubt in the minds of many there has been a question as to why it is so hard to win and hold the young girls in the city. Very few realize the problems facing the missionaries along this line.

Let us take into consideration a few of their environments and the high standard we as a Church hold up for them to follow, then perhaps we can better understand and sympathize with them. Let us keep in mind that we deal with every class of girls imaginable, coming from every kind of a home some with good training and teaching, others with practically none. But there are some characteristics found in all classes that are hard to deal with and overcome.

We have had the privilege of working with a number of girls who made a start in the Christian life and seemingly they were very promising workers; today they are serving the world. Why? First, there is the influence of home teaching. Mothers instil pride into the children from their infancy by dressing them in the heights of fashion. Much of the immodesty in dress among girls today can be traced back directly to their mother. They are taught to love and have these things at any sacrifice. We as a Church hold up a high standard of modesty, purity and plainness in dress. This makes us a back number in the world.

To give up these things and be considered a back number by your old associates is no easy thing, especially when

so few Churches teach against these things. This seems to be a problem even in our country churches. We are often made to tremble, when some of the Christian professing girls raised in Mennonite homes come in from the country with their fashionable dresses and display of jewelry, because of the influence it might have over those we have who are willing to make the sacrifice of these things.

Many times the girl is willing, but the parents are not, and they oppose her in every way possible, especially in the putting on of the bonnet. Very few realize how hard it is to have to oppose the parents to do right. In the home where they should have and really need the most encouragement they get none. I know girls who were severely rebuked by their parents because they found them engaged in prayer or reading the Bible. The parents not being Christians themselves it is hard for them to understand the teachings of Scripture and especially the teaching of entire separation from the world as we believe and teach it. Here it is the child teaching parents Christian principles instead of parents teaching the child.

But suppose in the face of these things at home the girl at least determines to try, then come the outside influences. Most girls are forced to support themselves or help support the family. We try to do all in our power to get them to do housework, but many understand so little about it and very few care for it, so off

to the factory they go. Here are found temptations of every description. All classes of people are found here, among them many of the worst characters. The majority make some kind of a religious profession, but their conduct is anything but Christlike. Their greatest aim is to have what they call a good time, no matter what they have to sacrifice for it. Because many are active church workers and claim there is no harm in these things they engage in, some of the girls give heed to their advice and in the end lose out spiritually.

Unless our girls are firmly established and able to stand the insult and ridicule heaped upon them by their associates because they do not care to indulge in the things the others practice, they are forced to do one of two things: Give up their work or lose their salvation. This brings us face to face with the social problem which is really one of the greatest with which we have to deal.

From what has been said we notice that the city girl in accepting Christ must practically stand alone. We can scarcely realize just what that means to one who has been accustomed to all kinds of associations and pleasures to give up all her old associates and settle down to a more quiet life, with all these outward forces against her. We as workers realize the struggle it costs her and anxiously await results. Perhaps the question of all questions that are of vital interest to her, is the fact that she is deprived of that association with the opposite sex the desire for which God has implanted in her life.

Altho we have a number of young people in the Church their ages are such that they do not suit for one another's association. We have endeavored in various ways to teach them the need of full consecration to God along these lines and trust Him to bring about His own plan in their lives, but in spite of these efforts few girls were willing to count the cost and make the sacrifice. On this question alone some of the saddest experiences have been encountered. Some of the girls who had a very bright experience, thru the temptation on this one point were drawn away. One girl especially we remember who was very bright and promising in the work of the Lord. After all she had these natural inclinations, which are in all girls both in city and country. Not having any one to associate with in the Church her parents urged her to choose her associates in the world regardless of the fact that she needed to sacrifice Christian principle to do so. The both the parents advised her to seek her company in the world, the father was not willing for her to leave the Church to do so, but the mother said she was to have a good time even tho it would cause a division or separation in the home, which it did. The girl gave heed to her mother's advice and found her company and in a short time she was married. This was the result: About three weeks after she

was married this account appeared in the paper: "Married three weeks and kicked out of bed by her husband, now seeks a divorce." This was granted. From this time on she drifted from bad to worse and finally landed in the red light district.

We might be able to give other instances, perhaps not so extreme, but similar to this along this very line. Altho the picture we have shown you is a dark one, and the work along this line looks dark and discouraging, we are glad to say not all girls who accept Christ fall on this one point.

We might be made to wonder, "Does it really pay to spend our time and means for the city girl's salvation?" While it is true many go astray and go back to the old paths of sin, yet there are those who pay the price and consecrate their lives

to God, and they become some of our most active Christian workers. These latter incidents and lives outbalance those who turn their face against God. One girl especially when about sixteen confessed Christ and in the face of all the opposition and persecution in the home remained true to God. The Christian influence of her devoted life in the home won other members of the family for Christ. She has now for several years devoted all her time to the Lord's work. Other girls would pay the price even when their parents threatened to turn them out of their homes. They are remaining true to this day. So there are many incidents of the wonderful working of God's grace in some of these lives, that eternity alone can tell the wonderful love of God for these lives. Chief, Mich.

THE CITY BOY, WHO CAN REACH HIM?

B. B. King

Rightly has it been said that God made the country for the boy, but man made the city. Cities have always had a destructive effect on the majority of the boys who lived therein; so much so that a few years ago there was introduced in the Legislature of one of our Western states, a bill forbidding the Children's Aid Societies of the cities to send any more children to find homes among the farmers of that state. The gentleman who introduced the bill insisted that the boys so sent were the dregs of the city streets, that they spread moral contamination wherever they went, and they were defective mentally and physically. To a certain extent he was correct, but these boys are not beyond reformation and regeneration as was proven at that time when a number of Legislators arose and testified that they were boys so rescued from the streets.

If one looks into the environment of many city boys it is easy to see why many of them become morally contaminated. The home no longer influences the average boy as it did in the day when society had fewer claims upon us, and the problem of what is to become of the boys without parental oversight and training is serious enough in refined homes. But what can we say of the boy who has no place that is a real home, but simply a lodge where he spends the night.

There are thousands of boys in our cities whose homes consist of only one or two small rooms in a tenement house, sometimes back in a dark, dingy alley, or in a barn loft, or a cellar that is dark and musty. These conditions have more to do with crime and immorality than will ever be known this side of the judgment day.

Eighteen persons living in three small rooms, twelve of them adults, are not calculated to stimulate high ideals in the mind of the average boy. The boy in such a home rarely has the sympathy of

his father, at any rate, his father is not always the help that he should be. If the boy should happen to lose his "job," sometimes thru no fault of his own, and be unable to secure another, the father will frequently drive him out of his home, and if he was not a loafer before he lost his job, he is in a fair way to become one now. Few of us are aware of the large number of boys who board outside of their homes, even when their parents live in the same city. The boy usually starts to work in the city at the age of fourteen, if he is large and strong. He goes to the factory just as soon as he has reached the required age, or his parents will sign a false statement regarding his age.

The boy is then required to pay board according to the amount of wages earned. At that moment the boy becomes a boarder instead of a boy, born and reared in, and a part of, the home. He is thrown upon his own resources at this tender age to spend his money as he sees best. His evenings are now open to him. He has more money to spend than he ever had before. His circle of friends is enlarged and ordinarily includes young men who have seen the shady side of city life. He begins to compare their experiences with his own monotonous experience, and it is only a question of a short time, usually, until the slender tie that binds him to his home is broken. He soon falls into the clutches of the cheap theater, the soft

drink parlor, or keeper of a down town dive. The candy store and the tobacco shop will welcome him and in most cities the boy will be attracted by the small dancing halls which are found in the poorer districts of the city, or else form a social club in the back part of a saloon where there is no rent to pay on condition that the boys will treat.

There is, however, another group of boys we dare not overlook. They are by no means hoodlums, but orphans or those left parentless thru drink. Many of those live on the streets because of the cruel treatment received at home. Boys left alone go for themselves and organize themselves into what is known as "The Gang." They usually have as their headquarters some dugout or a shack built along the river in the brush, or an abandoned building, and the furnishing consists of things stolen from wagons or stores. As soon as the boy gains admittance into the Gang he surrenders certain qualities and acquires others. He is usually a hero worshiper and imitator, imitating those he admires. But he gets his ideal at the moving picture shows and he goes along the line of destruction and outlawry.

In a recent visit to a home of correction it was discovered that a great majority of the boys there were connected with a Gang in some way or other, and the offences for which they were serving time ranged from skipping school to highway robbery, anything to carry out the purpose of the Gang. These are the boys who help fill our reformatories and penitentiaries. These problems are what the Y. M. C. A. and other organizations frequently try to solve by supplying the same enjoyment in a more refined way. But the boy is frequently left without the proper spiritual environment and the object sought left him stranded in the world with no conception of God.

Our own City Missions have tried various methods, such as institutional and Manual Training work and Boys' Clubs. Some features in some places and under certain circumstances were successful, but in the majority of places no means have been found to successfully combat the evil.

Boys who were brought up in the Sunday school from youth are in many degrees rescued from that life, others when they reach the teen age and are associating with outside influences invariably will yield to those things. The burden of every Mission Worker is, "Who will save the boys?"

Ft. Wayne, Ind.

THE BOY IN THE ALLEY

A. H. Leaman

Anyone who is connected with the city Mission work will soon become acquainted with the boy of the alley. If properly treated he will find him a great asset in his work; if not, he will become a menace to the Mission. Much damage is done by

boys in the alley who are without restraint.

First, they are there because they have no other place to play. Some of the large cities are planning playgrounds so the boys can come out in the clear and have

clean, healthy sports. But in the poorer quarters of the city very little is being done for the development of child life. In the alley he will find old barns in which to hide and play with his companions. He will find tin cans, broken window panes, dead cats, and what not to use as playthings, or torment the neighbors. Occasionally bonfires are made, endangering and even sometimes causing the loss of property and life. In their innocent play they will imitate the life of Indians, Gypsies, cowboys and even Jesse James. They are full of energy and this energy must have expression. If this energy is not properly directed, it will surely manifest itself in some other way and will often lead the possessor to ruin, jail, and sometimes to the gallows.

The boy of the alley needs our sympathy and help to see the beauty and the real meaning of life. A missionary who was stationed at one of the Mission points wrote home to his friends and said, "I like it very well here. The home in which I am living is pleasant; the climate is fine; the scenery is beautiful; but the thing I do not like is the people. They are so unpleasant and are around the cottage so much that I feel like hissing the dog on them." Sometimes the boy in the alley makes us wish there was no such thing as a boy.

However, we need to look at the home from which the boy comes before we pronounce so harsh a judgment. His home is small and he has no place to play. There is no such a thing as a back yard. He cannot play on the public thoroughfare on account of his life being endangered. Hence the alley becomes his only place to give vent to his feelings. His mother feels he is safer there than at any other place in the neighborhood. He is within calling distance and she thinks he is safe if he can hear her call.

This boy must be gotten into Sunday school and the Church as well. He must be influenced by the higher ideals of life if he is to amount to anything and if the Church is to perform her mission. The Church must stand for the physical, social, mental, and spiritual development of the child.

If you cannot get him to attend the regular session of the school, invite him into your home. If you cannot get him into your home, go to his home. If you are not welcome and not admitted there, make your first point of contact in the alley. The first attempt may be to join him in his play and in this way you may get into his confidence. It is a help to a missionary to know how to throw a ball and to throw it straight. He will find it an asset in working with boys to know a few of the rules of the simplest games they are fond of playing. He will find the knowledge of a few rules of "First Aid" valuable to practice on an injured boy or perchance on a stray dog that has had its limb broken. In this way he will be gaining the confidence of the boy and will soon find a cord by which he may lead

the boy out into nobler things and better methods of doing things.

Gathering a few of the boys into the Mission hall for a pleasant evening is sometimes the first step leading to their conversion. Great care must be exercised if the best results are to be accomplished. After he becomes accustomed to the atmosphere you will be able to get him into your Sunday school and oftentimes you will be able to lead him into the Christian life. Many people are failing in their work among boys because they have no point

of contact. I fear we have too few points of contact in our Mission work. We have a few activities called religious meetings, and sometimes we cannot reach them there because they are not present.

If we are able to hold the boys it will be but a few years until we will have our congregation full of men. And what is true of the boys is true of the girls. The boy of the alley can be won. He must be won and we will have to do it if we are to succeed in our work for the Master.

Chicago, Ill.

THE PROMOTION OF MISSIONARY INTELLIGENCE

H. Frank Reist

II

There are a number of agencies in the Church thru which missionary information may be given. First in order is our General Mission Board. Thus far they have been giving nearly all their time to supervising the established mission work of the Church. We look to them for instruction and to lead out in this great work. The work of a Mission Board is always twofold. First, to give missionary information; second, to establish and direct mission work. The time of the Mission Board has almost wholly been given to the latter. They are so busy with this work that they have little time to work out and urge definite plans for bringing the needful information to all the churches. No doubt some of their problems are due to the failure to give more missionary instruction in past years. Some of the problems would be avoided and others partially solved if the Church were better informed. Unless the missionary interest and zeal of the Church keeps pace with the growth of the definite mission activities we have no grounds to hope for a larger work in the future.

I rejoice that the Mission Board is doing some definite work along this line. They have already started a supplement to the Gospel Herald and this is serving a definite purpose. They are also recommending Mission Study courses, and urging the organization of classes. I know of a Mission Study Class that was organized a number of years ago. One member of the class is now in the foreign field and another under consideration for definite Christian work.

Since the Mission Board has decided to promote Mission Study classes, I have been wondering how they will promote them. What can they do to get the churches to organize classes? It seems to me that right here is where the District Mission Boards can be used most effectively. Each District Board should promote this work in their own district as an auxiliary to the General Board; serve as a medium thru which the General Board can reach the congregations.

The logical order, I believe, is for the General Board to work thru the District

Mission Boards, they reach the congregations in the District, and the congregations reach the individual. This affords an avenue thru which the General Board can reach every individual in the Church. This presents a systematic and orderly way for the distribution of missionary literature and of enlisting the support of the entire Church in the missionary enterprise.

Another agency for the promotion of missionary intelligence is thru missionary conferences. This Conference is doing a large work in fostering a stronger evangelistic spirit. The facts we heard this morning regarding the Untouched World should stir our hearts and cause us to be more burdened for the spiritual welfare of the lost. If we can leave a Conference like this one and feel no more responsibility for the lost that will cause us to reach deeper into our pockets than we have before we came here, we have not been helped by this conference the way we should have been helped. The knowledge and inspiration received here places upon each of us a greater responsibility.

Another agency is the ministry. I fear that among the ministry there is not the passion for the salvation of the lost that should be found there; a passion for souls that will daily drive them to seek the lost and to arouse their congregation to the great spiritual need found on every hand. We need more of the passion and compassion that Christ had and which compelled Him to die on the cross for us. Without a passion for souls we cannot fulfill our highest mission.

Mariners in the northern seas noticed huge icebergs, not drifting with the ocean current, but going in the opposite direction. They could not understand this mystery. An investigation was made and the fact revealed that beneath the surface current there was another current going in the opposite direction. The huge icebergs extended down thru the surface current and the larger mass of ice being in the lower current the iceberg was drawn along by the lower current against the surface current going in the opposite direction. However, only those icebergs

that were firmly rooted in the lower current were irresistibly drawn along despite the opposition of the surface current. Unless we as ministers have a passion that reaches beneath the surface current and drives us irresistibly along we cannot bring the vision of a lost world to our congregations.

Are we on the lookout for men and women qualified for mission work? Are there such in our congregations? Are we as ministers directing their thoughts along mission lines and encouraging them to consider mission work as a possible life work? Do you feel as tho you cannot spare some of your young people for work in more needy places? If there is some one in your congregation whom you feel you cannot spare and yet God is calling for that one, and you refuse to give him up, rest assured the work in your own congregation will suffer, because God cannot use any one successfully until he is in the place God desires him to be. As a minister I would not want any one in my congregation whom the Lord wants somewhere else. The minister can do a large work by encouraging thru the personal touch the mission spirit in the young people in his congregation and thus directing their attention to the world need and their individual responsibility in supplying that need.

Sometimes parents oppose their children in taking up mission work. They feel they cannot give them up. Some parents have boys in the military camps, boys whom they felt they could not let go, but the Government took them. I heard of one father who was willing to give every dollar he had to get his boy back, but he could not. God has a greater and stronger claim on your son and daughter than the Government. We object to giving our boys to the Government for the purpose of slaying the enemy, but we should cheerfully give our boys and girls to the Lord for the purpose of saving the souls of those in sin. If we as parents love the Master we will rejoice to give our children unreservedly into His hands for service wheresoever He desires them. What greater privilege can come to parents than that of giving their offspring to the Lord for service in India, South America, in our cities, rural districts, anywhere the Lord calls them! We as ministers have a work to do in encouraging our members to give their children for service. We need not preach mission sermons continually to create a mission spirit, but thru the quiet personal touch and a missionary-spirited life we can do a far-reaching work for the cause of Christ, even tho this quiet and unpretentious work may not always be recognized as of importance.

In the Sunday school we have another agency for promoting missionary intelligence. This is the teaching service of the Church. The Sunday school is for the purpose of instruction; this is its primary function. Instruction always precedes evangelization. All true civilization

is based upon evangelization. Before souls can be saved they must be taught, and when they accept Christ they have that within them which tends to unfold and develop into conditions that make for better living in every respect. India, China, Japan and other Oriental countries are today being transformed by Western civilization which followed the preaching of the Gospel. If genuine civilization is based upon evangelism let us maintain it by evangelism.

In the Sunday school we get the boys and girls in their formative years and thru instruction can vitally affect their future course in life. Some one has said that we must put into the Sunday school today, what we want to have in the Church of tomorrow. In other words study our Sunday schools today and you will be able to know what the Church will be like in twenty-five years from now. The Sunday school is the most important agency the Church has thru which to accomplish her task. If we succeed in creating and fostering a strong mission spirit in the Sunday school today we have assurance that the future Church will be permeated by the same spirit. Consequently the mission idea should be constantly emphasized in our schools.

To teach missions effectively we must present the needs in an intelligible way to the children and then give them opportunity to give expression to the impressions made by having them give for definite mission work. Here the Quarter Fund can be used to make strong impressions upon the child. The child itself is doing some definite work for the Lord. The object to which children give should be closely related to their experience or to some tangible object. It does not mean so much to them to give their offerings to India unless it is for some definite object, such as furnishing a room in the hospital, building a church, etc. To be shown a picture of a church they paid for will make a definite impression. In every legitimate way we need to keep before the whole Church the missionary idea. The General Sunday School Committee is laboring to promote missionary intelligence. The Young People's Meeting Topic Committee is emphasizing the mission idea. This year the Juniors have special topics. Thus efforts are made to bring to the young people the missionary vision so that when the responsibilities of the Church fall upon their shoulders they may do a greater work for the Master than we are doing. No organization in the Church should exist unless its primary purpose is to make a contribution to the cause of evangelism. Every organization in the Church should contribute directly or indirectly to carrying out the Great Commission; failure to do so forfeits the right to be called a Church organization and there is no longer excuse for its existence.

Another agency is found in our educational institutions. A strong mission spirit should permeate our schools. Here

strong Bible and Mission Study courses should be given; Sunday school workers should be trained and young people fitted to work in the various activities in our congregations. The schools have been established primarily to train workers to successfully work with conditions as they now are in the Church, and meet the present need and demands of the Church. In our schools the young people should get a clear vision of the world's needs and the preparation necessary to make them efficient workers in Christian service.

Still another agency is the press. We as a Church have not yet been awakened to the possibilities of the press in disseminating missionary information. Our periodicals are giving more attention to this matter. However we should have mission incidents written by our own workers printed in little tracts for distribution by the thousand. Things of special interest to our people are happening in the mission work in India, South America, our city missions and neglected rural districts, which, if written up in an interesting style and with possibly several illustrations, and printed in a little pamphlet or leaflet would be read with interest and make some definite impressions. Such leaflets and tracts could be distributed by ministers and evangelists and others interested in missions. The missionary in the field can do a helpful work by thus writing about the work and relating incidents for those in the Church to read.

I am pleading this afternoon for the future Church, that we may lay the foundation that she may be intensely missionary in spirit. I am pleading that we as workers will take time to do the quiet things in life as we come into contact with others and mould the lives of the young people so that in the future the Church can lay her hands on them for definite service. It is the personal touch, the constant interest in their welfare, that helps to definitely shape the course in life of our young people. May we have the patience to sit down and talk these things over with our young people, our boys and girls, and never weary of seeking to make missionary impressions wherever and in whatever way we can. As workers in the Church let us get a vision of the lost world, and may it be burned into our very souls. Unless we have a vision like that ourselves we cannot bring it to others. As a Church we must seek to promote missionary intelligence in every legitimate way and with constant persistency if we wish to continue our progress and enlarge our missionary endeavors.

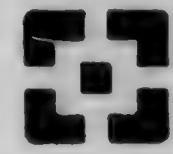
Scottdale, Pa.

"Gethsemane and Calvary are but windows thru which we may see God in Christ, shining in perfect beauty."

"The fact is we are leaky vessels and we have to keep right under the fountain all the time to keep full of Christ."



BIBLE STUDY



PAUL'S APOLOGY

II Corinthians

XV.

After the Apostle had stated to the Corinthians the nature of the power which he would make use of in bringing about the corrections in their lives he also made a declaration of the occasion when that power would be applied. There was no rashness on the part of the Apostle. There was always present in his manner and service that spirit of gentleness and patience which commended him to all men. The weapons of the spirit were powerful enough to be effective,—casting down imaginations, and every high thing that exalted itself against the knowledge of God,—they could bring into captivity every thought to the obedience of Christ, and be ready to revenge all disobedience, but that powerful weapon would wait until the obedience of the faithful ones would be fulfilled.—II Cor. 10:5, 6. It is a fearful thing to use the weapons of God in a thoughtless manner, or in an impulsive or impatient spirit. If men are careful in the use of dangerous machinery or dangerous powers, they should also be very careful in the use of the power of God given into their hands for the correction of evil, but never to be used for the sake of manifesting authority or supporting the ecclesiastical heads of the Church, but for the saving of men's souls. The weapons of the Christian warfare are intended to stand the Church in stead for her safety and used only against pernicious evils.

Continuing the thought of the nature of his spiritual ministry, the Apostle suggests that some may question his position as one of the leaders of the Church or as one having authority in the Church.—vv. 7-18. As far as outward things were concerned, he was equal to any who called themselves Christians. As to the authority which they could claim, there were grounds upon which he could make superior claims, for the authority which he had was given to him of the Lord.—v. 8. Yet, it was not such authority as was commonly used by men,—for the destruction of others. There was a spirit in which he could boast of that special authority and not be ashamed for his authority could not be used as a means of terrifying the Church. It is certain that the authority which he had was effective. We remember the nature of Christ's teaching. He taught them with authority and not as the scribes; so Paul's letters were weighty and expressed the spirit of special authority given from

heaven and the effect was evident in the manner in which the epistles were received and the results accomplished by them. Those epistles cannot be read today without the feeling that there rests behind them the authority of Jesus Christ in the same manner as His authority rests in the records of the Gospels.—vv. 9, 10.

The consistency of the life of the apostle is manifested in the statement that his deeds will correspond with his letters. His spiritual ministry must be consistent. He would not require of others what he would not himself do. Frequently, in his epistles, the apostle urges his brethren to be his followers in the example that he had set for them or in the following of precedents of life for the Church. In this letter he urges that what he has written to them he will also live among them when he comes. It is not a matter of setting tasks for them which he will not touch with his little finger.

It is evident, also, that the weapons of the spirit which the authority of Christ had placed in his hands would be used by himself in order to cast down any imaginations or high mindedness, or disobedient thoughts in his own life. The gentleness and consideration of the spiritual leader is thus revealed. It is the spirit of his ministry that must commend him to the Church and to all men.

In the closing verses of the chapter Paul asserts the extent of the authority which he has a right to assume over the churches to which he has ministered and the spirit which he desires to manifest to them. Some there are who have made great boast of the work that they have done and desire to compare their work and their lives with others. Paul desired to assume responsibility only for what he had taught and for the work that he had done. There was nothing for him to gain by comparison with others. vv. 11, 12. There is no occasion for him to boast or to compare with the work of others in other districts, or beyond the measure of the line which God had allotted to him. We remember that Paul was sent as God's messenger to preach the Gospel to the Gentiles, and it was among the Gentiles that he did his great work, especially among the nations in Asia Minor and in Southern Europe. While laboring among the Gentiles he was constantly in conflict with the Jews. Others of the Apostles

were laboring among the Jews in different sections of the world. Among those who were laboring in the same field with the Apostle were the false teachers, Jewish, who sought principally to overthrow the work of the Apostle. There is evidently some ground for thinking that such were comparing the degree of their success with the success of the Apostle and may have counted the numbers of their converts and congregations and boasted of the fact that they were holding more people to the Jewish idea of works of the flesh than Paul had succeeded in gaining by his teachings of justification by faith in Christ alone. There is present an intimation, of a very gentle nature, that others were boasting of the work that they had done in following up the pioneer of the Gospel and building on the ground which he had already covered.—cf. vv. 13, 15. But where Paul had labored he could claim his authority, and his limit of labor reached as far as Corinth up to the time of writing this epistle. It was his purpose to go farther to the West by the aid of the brethren at Corinth.—v. 15.

Paul desired to show that the boasters against him were not the leaders in the work, but had come along after him and had misled those who had first received the truth of the Gospel by his preaching. For this reason he could assert that when the faith of the Corinthian Church had been increased, in himself and in the Gospel which he had preached, there would be an opportunity of extending the limits of his labors, for he would not, as others had done, go back and labor in territory that had been exploited by others. But as the Gospel had been taught by him so he would continue to teach in other regions, in order that the pure Gospel would be taught and the message of salvation be given with the authority of the apostle of Christ to the Gentiles and souls saved by faith in the crucified and risen Savior.

There is no ground here for supposing that those teachers who were undermining the faith which Paul had preached were justified in the work they were doing that souls who believed their teachings were held as faithful and saved, and acknowledged as holding a faith which also saved them. There is too much evidence to the contrary already recorded in this epistle, and more in others of the apostle's writing to allow such claims. There is no evidence in the writings of the Apostle that souls who had heard no other gospel save that which these erroneous teachers were proclaiming were justified before God. There were only the

four classes of religion in the world,—Idolatry, Jewish, Christian, and Judaized Christianity. Idolatry should include all heathen religions. We know that the Athenians and Ephesians were no accounted saved. We know that the Lord did not give His own people any hope of salvation without their accepting Him and His cross. We know that the Judaized Christians were everywhere condemned and having fallen from grace, and there remained nothing that could save but the Gospel of Christ as taught by Paul and acknowledged by all the Apostles. Then the fact that Paul designed going into new fields instead of returning to the old fields to build on the work of others does him no discredit and allows no room for the thought that the false faith was also a justifying faith. His opponents were foolishly boasting, but vainly, for their work would fail. Only he who gloried in Christ, the Lord, could truly rejoice, and only he who was commended of Christ could claim approval. Thus did the Apostle gently and humbly commend his spiritual ministry to the erring brethren in Corinth and lovingly win them to the truth from which wily men had dissuaded them.

The Workers' Column

LIVING A COMFORTABLE CHRISTIAN LIFE.—

Phil. 2.
Junior.

July 13.

I. Comfortable Christian Experiences.—v. 1.

1. Having comfort in Christ.
2. The Comfort of Love.
3. Fellowship of the Spirit.
4. Sympathy.
5. Mercy.

II. Comfort for Others.—v. 2.

1. Giving joy to spiritual leaders by faithfulness as Christians.—
 - a. Being likeminded.
 - b. Loving others.
 - c. Being of one accord or agreeable.
 - d. Being of one mind.

III. How to Comfort Others.—vv. 3, 4.

1. Avoiding strife.
2. Avoiding pride.
3. Possessing lowliness of mind.
4. Esteeming others above self.
5. Being unselfish.
6. Seeking the prosperity of others.

IV. Follow the Example of the Model Comforter.—vv. 5-11.

1. Have the mind of Christ.—v. 5.
2. Follow the steps of Christ's humiliation.—6-8.
 - a. He was equal to and had the form of God.
 - b. He emptied himself of His reputation.
 - c. He took upon Himself the form of a servant.
 - d. He was made in the likeness of men.
 - e. He was found in fashion as a man.
 - f. He humbled Himself unto death.
 - g. He became obedient to the death of the cross.
3. Receive the comfort of exaltation from God.—vv. 9-11.

V. Follow the Instructions of Christian Teachers.—vv. 12, 13.

1. Being faithful in their presence.
2. Being more faithful in their absence.
3. Recognizing the power of the Spirit of God which dwells in the heart.

VI. Live Worthily Before All Men.—vv. 14-18.

1. Not murmur nor dispute.
2. Give no occasion for reproach by the world.
3. Allow the light of the Gospel to shine out in the world.
4. Hold forth the Word of life.
5. Make the labors of Apostles and ministers effective by faithful living.
6. Give joy to those who for Christ's sake preach the Gospel.
7. Rejoice in sharing the suffering for the Gospel's sake.

TWO SABBATH DAYS.—Luke 4, 6.

July 20.

I. A Sabbath in Nazareth.—(the first)—Luke 4:16-39.

1. Jesus worshiping.—vv. 16-29.
 - a. He went to the synagogue to worship as was his custom.
 - b. He stood up for to read as was his custom.
 - c. He expounded the Scriptures.
 - d. He interpreted the prophecies, disclosing the fact that He was the Messiah.
 - e. He was put forth from the synagogue and thrust out of the city.

II. Two Sabbaths in Capernaum.

1. The first in Capernaum.—vv. 31-39.
 - a. He taught on the Sabbath days.—v. 31.
 - b. He cured those sick and possessed of evil spirits.—v. 33.
 - c. The people were amazed.
 - d. His fame went abroad as a teacher and healer.
2. He visited the home of Simon for rest and for food.—vv. 38, 39.
 - a. Simon's wife's mother was sick.
 - b. Jesus healed her of a great fever.
 - c. She arose and ministered unto Jesus and the disciples.
3. The second Sabbath after the first.—Luke 6.

- a. He passed thru the corn fields.
- b. His disciples plucked and ate the corn.
- c. He proved it to be lawful by the example of David.
- d. He declared the Son of Man to be Lord of the Sabbath. (We must therefore conclude that any service with or for the Son of Man is a lawful service on the Sabbath day.)
- e. He entered the synagogue and taught.
- f. He healed the withered hand in the Synagogue.
- g. He declared that it was right to do good on the Sabbath day.
- h. He declared that it was right to save life on the Sabbath day.

Jesus broke the letter of the law, but established the spirit of the observance of the day of rest and worship, making it a day of blessing for man and a day of honor and worship to His God and our God.

A LITTLE FRUIT IN A LARGE PLACE.—Acts 17.

Mission work in the city of Athens.

July 27.

I. The Occasion of the Work in Athens.

1. Paul had responded to the call to Macedonia and had fled from persecution as far as Athens.—See context.

2. Brethren from Berea had conducted Paul as far as Athens, while Silas and Timothy tarried for a season at Berea, before joining him.—vv. 13-15.

3. Paul preached to the idolaters in Athens, because his spirit was stirred within him by their devotions to their altars.—v. 16.

4. He disputed with the Jews in their synagogues.—v. 17.

5. He made the market places an occasion of meeting and conversing with the people concerning the Gospel.

6. He aroused the interest of those who were religious thinkers and leaders.—v. 18.

7. He preached Jesus and the resurrection.—v. 18.

II. The sermon on Mars Hill, an exposition of the Gospel of salvation.—vv. 19-31.

1. Idolatry is an evidence of ignorance of the true God.

2. God is the Creator of all things.

3. God is a Spirit and the source of all life.

4. God is the Lord of all men, controlling their times as well as their bounds.

5. God has revealed Himself to all men. For that all may and do seek him.

6. God calls all men to repent, since the coming of the Gospel thru Jesus Christ.

7. Christ and His resurrection are the only means of grace and by that name and that Gospel will God judge the world.

III. The Effect of Paul's Effort in Athens.

1. Some mocked.
2. Others were interested to learn more.
3. A few, and some of them notable persons, clave unto Paul and believed.

IMPORTANCE OF A CORRECT BELIEF.—Galatians 3.

August 3.

I. The Difference Between the Truth and a Man's Belief.

1. Some were bewitched by the teaching of other men.—v. 1.
2. They were led away from the truth.
3. Witchcraft is ungodly.
4. Those who were bewitched were in danger with those who had bewitched.
5. To not agree with the truth is equal to the sin of witchcraft.

II. The Truth Upon which the Soul is Saved.

1. Jesus Christ and Him crucified.
2. The Gospel had been made plain to the Galatians.
3. They had seen it as with their own eyes.
4. They had received the gift and blessings of the Holy Spirit by their acceptance of the faith of Jesus Christ.—v. 2.
5. Their faith had made them accepted of God without their having been committed to the teachings of their bewitchers.—v. 3.
6. Their persecutions had come from those who had now misled them into the errors of faith, while they had believed only in Christ and had the evidences of the Holy Spirit in their lives.—vv. 4, 5.
7. The works and power of the Spirit are evidenced only in those who have been justified only by faith in Christ.—v. 5.

(Concluded on page 222)

EDUCATIONAL

GRANGE LE COMTE, THE ROSEDALE OF FRANCE

Wendell F. Oliver

Outside, a wintry wind is lashing the horsechestnuts by the window. Across the courtyard sweeps a deluge of rain and sleet. The chimney whistles in the chilly blast, and all outdoors seems in an uproar. How it reminds me of a New England "Northwester." With this setting, let us look into the common-room and library at Grange-le-Comte, "the Rosedale of France."

About a cheery fire, crackling in the stove in the center of the room, is gathered a happy throng, resting from the labors of the day. Under the mantle is piled a goodly supply of wood; in one corner rests a piano; the walls are decorated with sundry maps, bulletin boards, and that beloved institution, the mail-board, on which we find, at intervals all too long, those missives from our homes across the sea. Tables and chairs are grouped about the floor, and from the ceiling hangs the bulb that floods the room with light. At this moment an English Friend is seated before the piano, and the sweet music of an old master issues forth, while others present sit reading, discussing some live topic of the day, or are just listening to the enchanting strains. Had you been here last night, something livelier would have greeted eye and ear. Occasionally our talent mobilizes and piano, mandolin, cello, violin, and cornet all join in concert. Sometimes we devote part of the evening to an "Equipe Meeting." Should you happen in during the progress of the meeting you would see what a complete democracy we have, for the community as a whole settles its local questions as a body, or appoints its representatives to see to such affairs as demand attention. On Sunday evenings you would find going on between eight and nine, religious services. Religious life at Grange is not neglected. Such are evening scenes at Grange-le-Comte, the Rosedale of France, subject to variations. One variation is the accompaniment of the clements, for it does not always rain in France—no, not quite always.

Let us step into the adjoining room. There quiet prevails. This is the reading and writing room. On the table in the corner are various current magazines—or would be, were they not in use. We can see, by looking over shoulders, that such periodicals as "The World Tomorrow," "The New Republic," "The Public," "The Nation" (London), "Literary Digest," "The Gospel Herald" and the four

"Friends," Philadelphia, London, American, and Intelligencer are being read. As at Rosedale, so here, the boys are keeping in touch with the history making events of the day. They are not forgetting that sometime they are to go home and face new conditions, and are reading with that end in view.

Upstairs are the offices of some of the departments and even tho it is evening, were we to look, we would find many of those who plan the work, still busy. For them, there are no "hours."

The chateau is a large stone mansion, two and a half stories high, with a French roof, at the crest of a slope falling away to the north and east and south. It, and the surrounding buildings, have played an important part in the war just closed. First the Germans made this one of their headquarters, then came the French, who were here for a long time. The Italians next operated from here, and the war ended with Grange an American headquarters. And now the Quaker and Mennonite armies of the old world and the new are here on quite a different mission than the armies which preceded them.

The courtyard, down the slope in front of the chateau, which faces east, is bordered by two rows of stone buildings, two stories high with red tile roofs, as you would notice, were it daylight. In the center of the court is a double row of motor trucks, for our equipment in that line exceeds our housing space. Just below, a brook ripples along, and beyond is a rolling field, on which, on pleasant days, a French peasant may be seen, plowing. The stone buildings comprise our base of supplies and of operations. The first door to the left is the office of our equipment department, where we can get necessary articles of clothing to replace those which, thru industry or disaster have ceased to properly function.

Our maintenance department—that all-important branch of the service which looks after the needs of the inner man—is housed next door. It looks and smells like the store room of a full-fledged grocery, and well it might, for from this central point are distributed the staples that feed our three hundred and more workers in this district. Perishables are purchased and distributed by our shopping car.

The cooperative department adjoins. This branch supplies the co-operative stores that we are establishing in this

area, and works hand in hand with the relief department. The difference between the two is that the former deals with purchased stock and the latter with donated materials. The cooperative store room resembles the back room of a general store. Chairs, tables, beds and bedding, bureaus, kitchen utensils, staple groceries, are there in profusion. As the returning refugees enter the devastated towns we aim to have supplies there to meet their needs and to do this requires an immense stock. Our first week in Clermont netted fifteen hundred francs in sales. The policy of cost plus 10% enables us to help many more than would otherwise be possible, and has a better psychological effect on the people than the giving of the things gratis. In cases of actual need, however, necessities are given free.

Below this in the line are the stables of a resident farmer, his living quarters and the quarters of some of our workers.

On the opposite side are, first, the stables in which are housed the horses and mules which we use here at Grange and on which from time to time we draw to supply the needs of other equipes. Just below the stable is a room that will particularly interest the women folks of the Mennonite conferences and of the meetings of Friends. It is the storeroom of the relief department. In it, neatly labeled, and stacked on shelves ready to go out as needed, are the knitted goods and other products of your industry.

The agricultural department shares the "chapel" next door with the cooperative, as a storeroom. The chapel is where religious services were held by the army. Then we come to the Aggies storeroom, repair department and tool and seed room, adjoining which is the dentist's office, followed by the bicycle room and a thoroly equipped garage. Our extensive motor equipment demands uptodate methods in caring for it and we are fortunate to possess both the necessary materials and men.

Other buildings on the premises are located in back and at the side of the chateau and behind the garage and consist of a large rabbitry, a hen house, our electric light plant, works department office and tool room, post office, dining hall and various barracks which form the dormitory accomodations of the workers, which just now number over a hundred. In connection with the two houses first mentioned you will perhaps be interested to know that we are conducting sales of rabbits and hens from time to time in the various villages, at a cost much less

than open market prices. The sale is limited to merely a basis of a flock per family.

Thus your view to the east embraces the seats of Grange-le-Comte industry. To the north and west, beyond the rolling fields lies the wooded hills of the Forest of Argonne, which on the south approach more closely and embrace Grange in a little cove. Even tho the weather be damp and chill, from these woods come the birds that greet us every morning with the melody of spring. And from the rolling fields we gather the little English

daisies and primroses that bloom on thru the chill winds as nonchalantly as you please.

Such a place is Grange-le-Comte, the "Rosedale of France." True it lacks certain Rosedale essentials—Master Thomas, those juicy apples, and that wonderful apple-butter, but with so many of the Rosedale faces here, and so much of the Rosedale spirit, there is a resemblance. Therefore, this liberty I take, to write you of Grange-le-Comte as the "Rosedale of France," without action of the equipe as to the appropriateness of the title.

THE MOUNTAINEER IN A SOUTHERN MINING CAMP

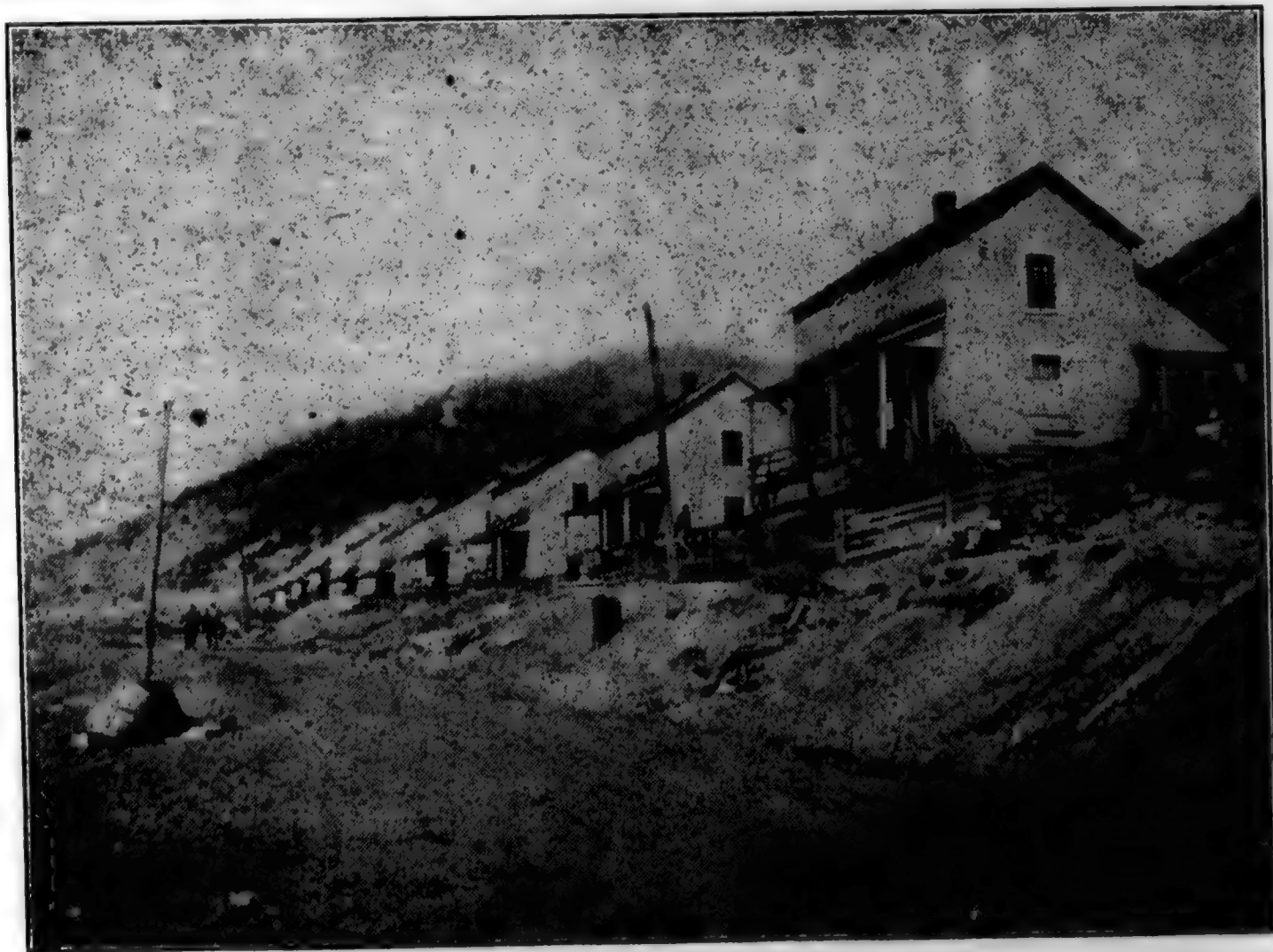
Naomi Blosser

The mountain section of extreme southwest Virginia is without a doubt one of the most interesting regions one can find. The people are so unique in a number of ways that one is at a loss to know how to do them justice in describing them. They are folks just like any others only they have not had the advantages most of their contemporaries in other states have had and therefore they have customs, language and ways of living that are just what their forefathers have had for many generations.

John Fox, Jr., who found inspiration for "Trail of the Lonesome Pine" and

the valleys and which have been promoted by northern capital and enterprise. They are lured out of the hills by the good wages offered the miner. Some work in the mines only long enough to pay for some cherished little farm somewhere in the hills, but many remain miners all their lives and often drift from one camp to another.

This is one way by which they come in contact with "present day civilization." The camps usually offer school privileges which they do not have in the hills altho there are some few rude schools found there often a great distance apart.



A Row of Miners' Houses. "The Upper End."

other books, in these hills says, "They are not to be judged by the standards of today, one must go back to the standards of the Revolution, for practically, they are the pioneers of that day and hardly a bit have they advanced." This is said of the hill dwellers who live in the most primitive manner—many of them wholly untouched by present day manners and customs.

This account is of those who find their way to the coal camps, scattered thruout

The war has also been instrumental to a large degree in this respect. Young men, whose ancestors since the early settlement of this country "lived and died on the side of one mountain" and who had never come in contact with other people, were brought forth and required to give their services to their government of which they had, if any, only the vaguest sort of knowledge. They knew they were to fight (this idea was not foreign to them) but did not know whom or for

what reason. However many of them learned to read and write for the first time in their lives, they became acquainted with other people and customs and it is at least doubtful if those who come back will allow their children to grow up with scarcely any educational advantages as they did.

Upon close acquaintance with them one is impressed with the truth of another statement made by Fox, that, "Their possibilities are simply lying dormant and that if given the chance they would in one generation take their place beside that of their fellows," who for years have enjoyed all the opportunities which an enlightened land affords.

They are of the most vigorous stock and possess keen, alert minds, altho years of neglect of the simple laws of health and hard living conditions have left their mark on many of them and thus one finds in the camps many women of thirty-five and forty with faces and forms of twenty years added; those of forty-five and fifty have the bent forms and wrinkled faces of seventy. This premature aging is also no doubt due to the fact that they marry very young, at fourteen and sixteen, and it is not uncommon for a boy to begin "talking to" (term for courtship) a girl of twelve.

They have large families, no labor saving conveniences, no knowledge of the care of their bodies and proper diet and so it is small wonder they appear as they do and that the women frequently express themselves as thinking anything preferable to the married state.

Many of the children die in infancy, this is also due to improper feeding and lack of care. When the baby dies it is taken as a matter of course and very little emotion is shown as a rule. There is a certain fatalistic attitude which the Southern mountaineer has. Everything that happens, just happens and that is all there is to it. Those who are more religious likewise have little trouble in adjusting themselves to a loss by death. They believe without any misgivings or questionings that the time had come for the loved one to die and that "it was to be so." They are thus spared the pain of regret and remorse which comes from imagining what might or might not have been.

In connection with this one might say a word concerning their burials. It seems very strange to a "furriner" that no sooner has the death taken place and the body "laid out" in the most primitive manner upon planks of the proper length, that preparation is at once made for burial. There is always some man in the Community who knows something about the fashioning of a rude casket which is often lined however to hide its roughness, likewise a rough box is constructed and the body is always interred the next day after death.

One soon learns that a serious mistake can be made by suggesting that an under-

taker be sent for when a death has occurred upon being kindly but firmly informed that, "Hit aint never done in these yere parts, pore folks has got pore ways, them that's rich an' lives in towns kin have undertakers and sich but we all never has 'em." One also decides that it is a

Christian spirit is manifest in their lives, among others it is so much mixed up with superstition that it almost seems more that than anything else.

One often finds their walls bedecked with scripture mottoes along with bright pages from a catalog or an occasional

cently one was impressed by a sort of ascetic spirituality which attended their worship. Seemingly without wearying they sang song after song of some ancient nature. They were not the good old hymns which never grow old, but for the most part the sort of music one finds in the very old time singing school books.

In the camp the children will attend Sunday school without much inducement and are more attentive and quiet than city children. We have an example here of a thoroly sincere Christian man who has for a number of years held a Sunday school together. He is very much handicapped by having absolutely no education beyond barely being able to read and write but he has the welfare of the children at heart and some idea of what a Sunday school should consist of, and, therefore, conducts one to the best of his ability. Needless to say he is a force for good in the community.

Some few who can read are deep students of the Bible and to the "furriner" some of their ideas of right and wrong seem rather strange. For instance, one woman who needs dental attention badly is afraid to have her teeth extracted because she would necessarily have to wear false ones and this she fears is sinful. One man cannot be induced to believe that consumption is infectious and that he must be careful for his own health in taking care of his wife who is in the last stages of it. He is positive that it tells in the Bible that consumption is handed from generation to generation, but germs have nothing to do with it.

They are most warm-hearted and hospit-



"Them Coke Ovens of a Winter."

very wise custom not to keep the body more than one night since embalming is also considered a worldly and unnecessary custom and furthermore the night is frequently spent in singing by the neighbors who come in. Sometimes hymn after hymn, appropriate and unappropriate, is loudly sung thruout the dreary night. Needless to say it affords no rest to the weary mourners. However these burial customs are no longer followed so much in the camps as in the hills and country surrounding.

It is impossible to be with these people very long without observing that they are superstitious (but who of us is entirely free of this?). They believe much in good and bad signs. For instance, a woman may not enter the mines in order to have her curiosity gratified as to the surroundings in which her husband works day by day or as to the processes by which the coal is dug under these mountains. It would mean "bad luck" and the chances are there would be a slate fall or some other calamity. A baby is pale and anemic looking, not because at six or nine months it is fed beans, biscuit and gravy and "anything hit wants" even coca cola from the commissary, but because prior to its birth the mother had "looked a dead person in the face."

They also have the more familiar customs of trimming the baby's hair and planting the vegetables in the right sign of the moon and many others. It would be hard to define the religion that exists among the miners. While one finds some who are truly devoted and sincere and a

magazine, however, as with many other folks, the scripture mottoes are not always an index of the uprightness of their lives.

However a description of what exists in



Just Out of the Mines

one camp might not be the case in many others and in our short acquaintance with the surrounding country one little village stands out as being unusually clean and containing people who are deeply religious.

Upon attending a "baptism" there re-

able. One cannot step inside a home on the least errand without, "Git you a char' an' sit down, set up by the far whar hits warm," or "Howdy Honey, come right in and rest a spell, ye's will I reckon?" One finds considerable complaining among the women, and small wonder for many have

a hard life. Upon asking her how she is one is almost invariably answered, "I'm jest tolerable I reckon," or "I aint much good." A not uncommon complaint is, "I haint no stomach fer nuthin," or "I done lost my stomach"—one soon learns it means a loss of appetite.

Some of them are very careless about the schooling of their children because they do not realize how really tragic it is to grow up to man- and womanhood and even old age and be illiterate. However, for the most part the mining camp people like to have their children in school altho they will keep them home on the least pretext.

Occasionally one finds a mother who does not know her age or that of her children, but this is much more frequent among the colored folks. Upon being asked her age one young colored woman said she "reckoned she was somewhar between twenty and thirty." She had a dim recollection of a President being shot. "Wuzent theah a big man or pres'dent wunst called McKinley?" Yes he was the man and she was a little girl when he died.

The homes of the white folks are bare for the most part, with few comforts altho some are very clean with their snowy beds and floors scrubbed to an inviting whiteness. The front room almost always contains a bed, a stove or fireplace, no floor coverings and "nary" another thing except a few cane or split bottom chairs which are really beautiful as well as quaint.

True, sometimes their standards of cleanliness vary a little from ours but they may be clean for all that. For instance an otherwise cleanly housewife will think nothing of the very convenient arrangement of having a pig around the kitchen door to be fed there, or the family cow will come up on the kitchen porch to be milked, or perhaps there will be a room under, or right beside, the house in which to "barn" a cow or several pigs.

The men receive good wages in the mines and one feels they could have more comforts and conveniences about their houses, but they have always been used to living like this back in the hills and therefore think nothing of it. Many know nothing of thrift or how to save their money and in times of sickness credit must often be extended by the company for food and other supplies. However one feels that this too is wholly a matter of ignorance in knowing how to buy. They do not mean to be "sorry" (term or shiftless) and some are anything but that.

At times as an excuse for slovenliness and filth about the home one is again confronted with the phrase mentioned above, "Pore folks has to have pore ways" and we reach the conclusion that this mistaken notion is perhaps at the seat of a great deal of living which surely should be bettered in more ways than one.

Taking it altogether they are kind, well meaning people and there is nothing "sorry" in the way some of them especial-

ly the young mothers, try to heed suggestions as to sanitation, care of children and other topics which the welfare worker now and then attempts to discuss in a manner which will not be considered "preachy". On their part they often teach wonderful lessons of patience, kindness and courage and aside from what might further be said

of their moral and religious needs it certainly is true that the ways in which they seem "quar" to the new comer or outsider are due to their isolation for so many years.

It is possible in a mining camp of fifteen hundred or two thousand people to find simply a "world of opportunity."

SIGHTS AND CYCLING IN THE WAR ZONE NEAR VERDUN

J. R. Allgyer

It is not unusual on a Saturday afternoon after a busy week of work for a group of from two to four to start out and visit some point of interest made prominent during the war. The trip is sometimes made on bicycles but more often it is on foot; the latter is usually the safest and we often console ourselves that it is the best, for enroute to these places one is very likely to encounter boucoup (many) shell holes, barb wire entanglements, dug outs and long lines of trenches. On this occasion J. C. Meyer and myself disregard the general precedents of foot travel and secure a couple of bicycles.

Our starting point is Neuville, our present location, a village of 500 people before the war. It is reported to have

But we must hasten on our trip and leave the village. The road we take can easily be noticed to have undergone a great amount of traffic during the months of the war just preceding. Signs along the road read, "Defense de doubler," (no double banking), "Tenez votre droite," (Keep to the right), and together with the numerous deep ruts, all indicate the long train of traffic required to keep the front line of trenches supplied with fighting material.

During the big allied drive of Sept. 1918 the retreating Germans resorted to a wholesale destruction of bridges which caused on this same road the blocking of a solid line of trucks, extending for a distance of ten miles enroute to the front lines loaded with supplies.



The Church at Neuville Showing the Tower and Two of the Walls Still Standing

been held only 15 days by the Germans in Sept. of 1914 but during the years of the conflict that followed the village has been completely laid waste. The old church tower still stands, in spite of it having received two big shell holes, badly ventilating its architecture. Three of the walls of the church still remain intact with the other portions of the building lying in a heap of ruins. Dotted here and there over the village may be seen the bare walls of an old structure badly wrecked and torn. At the one end of the old skeleton structure appear the fragments of the one time fire place while the other end gives evidence of having been used as a barn.

As we pass down the road, to our left may be seen the winding Aire river beyond which only a kilometer away stretches the Argonne forest covering an area of some 20 square miles. A side trip into these forests would reveal an intricate system of barb wire entanglements, lines of trenches extending for miles, ranging from a few yards apart to several kilometers, and great numbers of dug outs, the designs of which vary from that of a mere hole in the ground covered with a blanket of dirt and logs to that of a large spacious concrete room, dug into the side of the hill. To our right about three kilometers from Neuville is the famous Van-



The Hill of Vanquois Showing a Few of the Smaller Craters

quois more commonly known as The Dead Man's Hill of this sector. As we approach the hill more closely, we can readily see something of the tremendous struggle which had elapsed only a few months previous. One would hardly surmise that before the war there was on this same hill a hamlet of 180 people. Now not a single building stone can be found in place. Instead, immense craters fully 200 feet across and 75 feet deep, the results of terrific mine explosions, seem to gape widely at you as you attempt to picture what actually occurred. It was on this hill that 20,000 Frenchmen gave their lives in its defense. There were times when the two contending armies were no more than 15 feet apart on the summit of this hill and it was not until the Americans took over the sector that the Germans were forced to withdraw. The place was a strategic point for the German forces in their desperate attempt to take Verdun.

About a kilometer's distance from Vanquois we pass thru the small village of Bourreilles, the history of which we can find but little aside from the fact that



The Bridge at Bourreilles Blown up by the Germans. Taken and Retaken Four Times During the War.

here were located the original French front line trenches. The accompanying photograph shows the village now a mass of ruins.

We pick our path around thru a nest of entanglements over heaps of ruins, across trenches, careful at the same time not to step on any grenades promiscuously scattered on the ground and come to an old church scarcely recognizable were it not for the small graveyard nearby. Here a shell had landed on the top of several graves, leaving a large hole and a few scattered human bones. A little farther on lay the bodies of eight dead horses in a large shell crater.

Just beyond the village a short distance we come to a large concrete bridge the greater portion of which has been blown up. The bridge itself is reported to have been taken four different times during the war. Quite a substantial temporary wooden structure now appears along side of



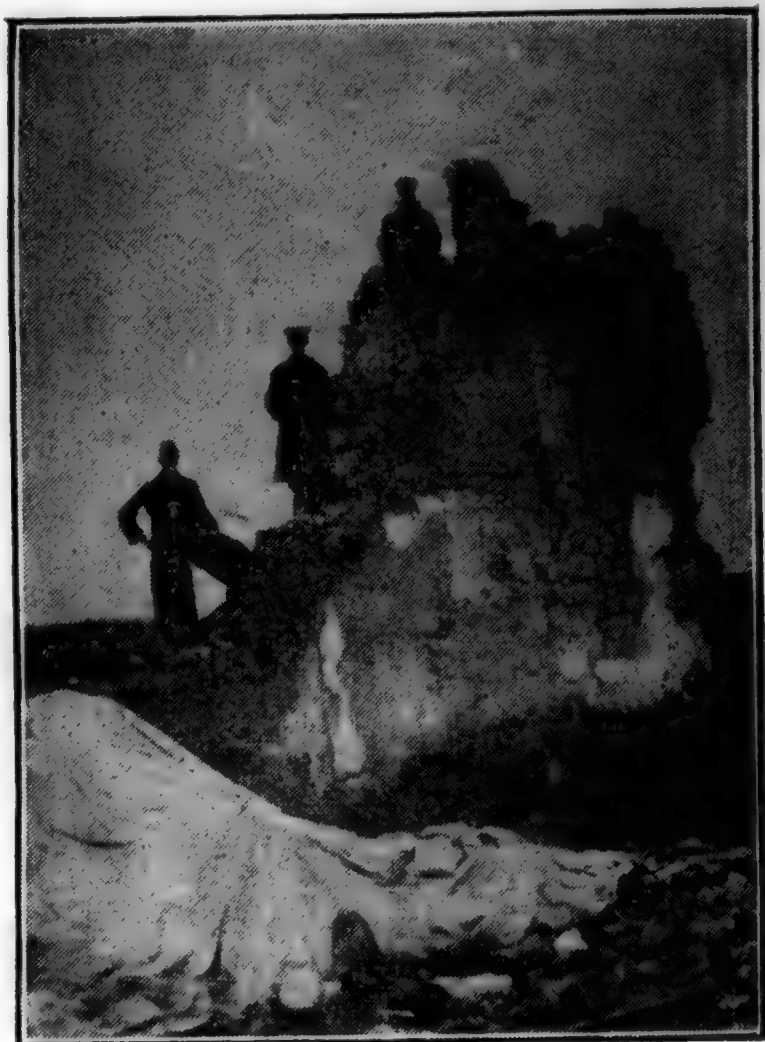
Ruins at Beaureville

the old one which can be used with safety.

Another two kilometers down the road brings us to Varennes, an important railroad center and occupied by the Germans during the four years of the war until late in September of 1918. The French had shelled the town but little and were hoping to save it. They had requested the Americans to do likewise but from all appearances now, the request was disregarded. At any rate the town lies in disorder and ruin.

It was just outside the cathedral of this village made famous in history from the fact that it was here where Louis XIV and his wife Marie Antionette were captured in their flight from the Tuileries in Paris at the outbreak of the French revolution. They were disguised as peasants and during their stop in the village to inquire of their route the king was recognized by the postmaster and in a short time both the royalty were taken captive.

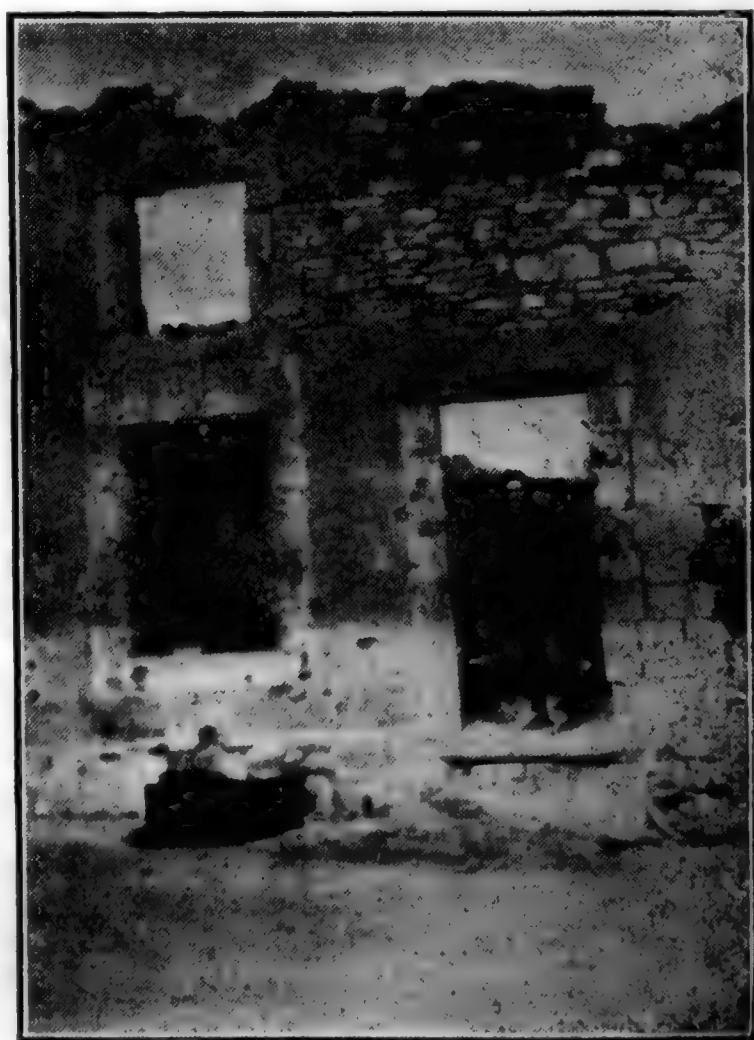
As we leave the village we see a short distance ahead of us and to our left a German prison camp held by the Americans. The camp consists of 8 or 10 long barracks, accomodating about 400 men.



The Remains of an Old Wall at Varennes

Surrounding the camp is a high barb wire fence and along its sides could be seen the familiar khaki clad soldier walking past.

During the rest of our cycle trip to Montfoucon, the destination of our journey and a distance of seven kilometers from Varennes we passed thru three small villages, each of which bears its mark of ruin. At Epionville, the largest of these three villages, we saw a family of three looking over the graves of those who had fallen in battle in the site of their former homes. Here and there along the road we see a small wooden cross marking the



Ruins of an Old Building Used as a German Barber Shop at Montfancon

grave of an American soldier. Not infrequently there appeared groups of these wooden crosses at the head of small mounds indicating that more had fallen on this field of battle. Dotted all over the fields were the "one man dugouts" showing how the army men measured their advancement by yards and dug themselves in, upon each considerable advance.

Occasionally there appeared a dug out where rested a machine gun. Here for the first time could be seen the Hindenburg defences, long stretches of barb wire entanglements with iron stakes.

A little farther on and we come to the Mount itself. It was here that the ex-

Crown Prince watched his troops during their attack upon Verdun and suffered tremendous losses. The Mount being 30 meters higher than any other surrounding hill made it an excellent observation point, and was regarded as one of the chief strong holds of the German line of defenses.

After we had invaded several of the German dug outs, taken a few pictures, we started on our 15 mile cycle back to the village, feeling amply repaid for the adventures of the afternoon.

Grange le Compte,
(Par Rarecourt)
Meuse, France.

THE HUMAN NERVOUS SYSTEM

J. J. Fisher

The human body may be pictured as an aggregate of billions upon billions of cells. These cells are bits of semi-fluid matter, which as their number indicates, can not be seen with the naked eye. They can be seen only thru the microscope. Cells differ in form, size, composition, and function. It is this differentiation of function which has led some psychologists to refer to the human organism after the analogy of a colony in which the individuals are grouped according to a division of labor. Thus in the body cells are grouped together so as to compose tissues, to some of which are assigned the function of locomotion, to others the function of digestion, to still others the function of respiration, while to nerve tissue, composing the nervous system, falls the function of transmitting impulses from one part of the organism to another, and of serving as the physical basis of consciousness. Because of their importance for action and mental life, the psychologist seeks to learn all he can about the nervous system of the human organism.

The cells of which the nervous system is composed are called neurones. They consist of a cell-body and numerous processes or fibrous extensions. The cell-body is more or less irregular in form and varies from about one five thousandth to about one hundred and fiftieth of an inch in diameter. The size of the processes also varies greatly. Their diameters range from about one eighth thousandth to one thousand five hundredth of an inch. These processes are of two sorts. Each cell-body gives off a single process which is relatively long and gives off few branches, and is white in color. This process is called the axone. The axone is often several feet or more in length. Besides the axone the cell-body generally gives off a number of processes which are relatively short and have many branches, and which together with the cell-body are greyish in color. They are called dendrites because they resemble in appearance the roots of a tree. Many of the dendrites are less than one twen-

ty-fifth of an inch in length. In general the function of the dendrites is to conduct nerve impulses toward, and that of the axone to conduct impulses away from the cell-body. Bundles of these neurones arranged in series make up individual nerves. The number of neurones which thus compose the nerves varies greatly. In the nerve which controls the movement of the tongue it has been estimated at about five thousand; in that of the nerve which controls the movement of the eye at about fifteen thousand; in the optic nerve, which conveys impulses from the eye to the brain, at about one hundred thousand. The connections between the neurones are made between the axones and dendrites. It is supposed that the way in which these connections are made has a great deal to do with the ease with which nerve impulses pass from neurone to neurone, and consequently with the rate at which impulses travel.

The nervous system is composed of two large divisions, the autonomic and the central. These divisions are themselves generally called systems. The autonomic system got its name from the supposition that it was essentially self-controlling and self-directing. It is made up of several groups of nerves. The largest of these, the so-called sympathetic system, consists of two strands of nerve processes and cell-bodies, placed one on either side of the spinal cord and connected with it. Important of the other groups are the one located in the walls of the heart, the one connected with the walls of the stomach, and those controlling certain of the glands and muscles of the eye. The autonomic system controls and regulates the vital processes such as digestion, circulation and respiration. The chief significance of this system for consciousness is manifest in our emotional experiences. Many of the characteristics of our emotions seem to be determined by the activities for which the autonomic system is responsible. Tho the functioning of the autonomic system is essential to the continuance of the vital activities, psychol-

(Continued on page 217)

THE YOUNG PEOPLE'S MEETING

OUR CONDUCT TOWARD OTHERS (Junior).—Phil. 2:1-8; Jas. 2:1-9.

Topic for July 13

MOTTO

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

THE STUDY HOUR

I. Living Together in the Same World.—How lonesome it would be for us if we were in the world all alone. If there were no other boys and girls to keep company with us how dull it would be for any boy or girl to get along. God knew it was good for us to have company. Not that He wants us always to be out for a good time on a visit as we think of visiting our friends. But God wants us to live among our fellows in this world and to have us happy and peaceable among them.

But we find that some people act toward other people in a way that they would be happier if such persons would not be with them. This makes much trouble and sorrow in the world. Jesus came to teach us how to live and to make it possible for us to live with others in this world and be prepared to live in happiness with the good thru all eternity.

The Savior teaches us how to get along and be happy with the good and the bad in this world. We cannot enjoy the evil and wickedness of evil men and women, but we can act toward them so that we will do them good and be sure that we are at peace with God. We can then even be happy when we are mistreated and even love those who are unkind and rude.

If we are right in our own hearts it will not be so hard to act right toward others. But if we are mean and selfish in our own lives it will be sure to come out in the way we act toward our fellows. How glad we should be for Jesus as our elder brother. We can safely take His example in every thing and be sure that all is well.

II. The Text, Phil. 2:1-8.—Here in these verses we have Jesus shown to be a pattern for us in our conduct toward others. He had it very good in heaven. He had great honor and glory. He did not need us at all but we needed Him. He was willing to become a servant and take a place of dishonor that we might have a place of honor. This example teaches us to do this for our fellowmen. We are to think of their things as well as our own and live to help them instead of just helping ourselves.

Jas. 2:1-9.—Sometimes people are partial toward those who have wealth and nice clothes. They would rather treat them nice and leave the poor man or woman, boy or girl to get along as they can. But the true Christian is not partial toward the rich and forgetful of the poor. We should never mistreat those who seem to be poor.

III. Outline Study—

1. Conduct toward older people.—Lev. 19:32.
2. Conduct toward one another.—I Pet. 3:8; Col. 3:12-14.
3. Conduct toward the unthankful and evil.—Luke 6:35.

4. Conduct toward enemies.—I Pet. 3:9; I Thes. 5:15.
5. Conduct toward the poor.—I Jno. 3:17.
6. Conduct toward the happy and the unhappy.—Rom. 12:15.
7. Conduct toward the stranger.—Heb. 13:2; Lev. 19:33, 34.
8. Conduct toward everybody.—Heb. 12:14; Gal. 6:10.
9. Toward parents and teachers.—Prov. 23:22; Heb. 13:7, 17.

PERSONAL THOUGHT

If we would treat others right we must have a spirit like Jesus.

SUGGESTIVE ASSIGNMENTS

1. Textword, **Love**.
2. Assign the various subtopics in the outline study above and let other scriptures be found in support of the same.

THE PROPER OBSERVANCE OF THE LORD'S DAY.—Rev. 1:10-20.

Topic for July 20

MOTTO

"In the Spirit on the Lord's Day."

THE STUDY HOUR

I. The Lord's Day.—This is the name of the day in which Jesus rose from the dead (Mark 1:9). It was called the Lord's day by the Apostle John in his message in Revelation (Rev. 1:10). There are many writings of the early church Fathers who expressly called the first day of the week the Lord's day and stated that it was observed by the Church as the day of rest and worship. There is sufficient Scripture to show us that these early Fathers received their practices from the practices of the Apostles and Christ (Cf. Acts 20:6, 7; I Cor. 16:1, 2; Jno. 20:19-26).

The Sabbath as given to Israel from Mount Sinai, and which was the seventh day of the week instead of the first, is no more binding upon us than other ordinances of the Mosaic law (Col. 2:16). But this fact does not do away with the underlying principle for which the Sabbath stood. Just as the Passover gave way to the Bread and the Cup, so the Sabbath has given way to the Lord's day. The ordinance of the Sabbath under the Jewish dispensation illuminates the spirit of the day we keep under the Spirit dispensation, just as other ordinances under the law illuminate the more perfect things of the new covenant (Heb. 10:1).

The Jews lost the spirit of the Sabbath observance by doing it in the spirit of a slave and adding burdensome regulations to it. We do well to study the regulations made by the Lord and apply their principles to the Spirit of the dispensation in which we live.

II. The Text, Rev. 1:10-20.—John here was worshipping on the Lord's day and tells of the vision which he received. John's example of Sabbath observance is a good one for us, even if we, like him, are deprived of the public assembly where we should be if possible.

III. Outline Study—

1. The Sabbath under the Law of Mo-

SES.

- a. The seventh day.—Ex. 20:9, 10, 11.
 - b. All secular work to cease.
 - (1) Man and beast to stop from man's work.—Ex. 20:8-10.
 - (2) Gathering food forbidden.—Ex. 16:23-30.
 - (3) Usual chores laid aside.—Num. 15:32-36; 35:3.
 - (4) Buying and selling unlawful.—Neh. 10:31.
 - (5) Harvest rush not to cause its violation.—Ex. 34:21.
 - c. Religious services were to be carried on.
 - (1) Sacrifices.—Num. 28:9, 19.
 - (2) Teaching the Word.—Mark 6:2.
 - (3) Worship.—Isa. 58:13, 14.
 - d. Acts of mercy.
 - (1) Relieving hunger.—Matt. 12:1-4.
 - (2) Caring for animals.—Matt. 12:11.
 - (3) Healing the sick.—Matt. 12:12, 13.
 - e. Punishment for violating.—Ex. 31:14, 15.
- 2. The Lord's Day.**
- a. The first day of the week.—Acts 20:7; Rev. 1:10.
 - b. Meeting days are not to be neglected.—Heb. 10:25.
 - (1) To observe this there must be a set time.
 - (2) They require a laying aside of other duties.
 - c. Duties enjoined may be fulfilled on this day.
 - (1) Collections for the needy.—I Cor. 16:1, 2.
 - (2) Observing the communion.—Acts 20:7; I Cor. 11:20.
 - (3) Works of mercy.—Acts 20:9, 10.
 - (4) Teaching the Word.—Acts 20:7.
 - (5) Worship in the Spirit.—Rev. 1:10.
 - d. The spirit of the day will dictate how things are to be laid aside and our example such to encourage all to meet at the place of worship.—Phil. 2:4.

PERSONAL THOUGHT

As the day approaches when God's people assemble for worship and the exhortation of one another, do we make the preparation of heart and life to observe the time to the greatest profit to ourselves and our fellowmen?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Keep**.
2. The Best Day of the Week.

For Young People—

1. Why we Need a Day of Rest and Worship.
2. Blessings Attending the Proper Observance of the Lord's Day.
3. Preparations for the Best Use of the Day.
4. The Spiritual Loss to Those Who Fail to Keep the Day Holy.

For Older People—

1. Why We Observe the First Day instead of the Seventh Day of the Week.
2. How Encourage Others to Observe the Day.

OUR CITY MISSION WORK.—Rom.

10:1-15.

Topic for July 27

MOTTO

"Bring in hither the poor, the maimed, the halt and the blind."

THE STUDY HOUR

I. Mission Work in the City.—The needs of souls in any place appeals to the followers of the Lord Jesus as something for sympathy. The same love that moves us when we see needs at home will move us for needs in other places. While there are traps and snares directly responsible for the distress; while there are conditions and institutions which are grinding out poverty and wretchedness; while there is legal tolerance of things which rend the heart and ruin precious souls, it is in the sphere of the Christian to go to the down-cast and the fallen and bring them the relief and the assistance which can be given in the name of Jesus and His blessed Gospel. We are not always responsible for the things that cause distress. It is not in our province to legislate or to bring wicked men to justice. We dare not always withhold assistance from those who are the cause of their own distress. But ours is to bring a remedy to the souls of men which if embraced will enable them to better their environment and will make our bettering of the environment worth while.

The city is a heap of depravity concentrated. Place much decaying matter closely together and it will hasten the decay of the whole mass and increase the stench. Place many people together in cities and you have a chance to hasten the corruption which the human heart is already tainted with. Education, legislation, prosperous times and well built dwellings will not stay the progress of corruption without the redeeming power of the blood and the grace which regenerates the heart. The end of the Mission work in our cities or anywhere is not a better environment, but the salvation of souls, and thereby the glory of Christ. This may result in a better environment and better things in a temporal way generally. Indeed we should be disappointed if such would not be the case. But the end of saving souls is higher and more heavenly than even this. Herein lies the problem of the city missionary; to bring the outward relief and improve the outward environment in a way that the needs of the greater ends of life are reached. May our prayers and means and service go out to the support of the work in this important and needy field.

II. The Text, Rom. 10:1-15.—The Jew missed righteousness by reliance upon the flesh. Perfect as the standard was, contained in the law, he failed. But Christ was the aim of the Law all thru for real righteousness. When men recognize the corruption of the flesh and the hopelessness of ever bringing it to a standard acceptable before God they will then welcome the righteousness by faith in Jesus Christ as Lord. He will then take charge of our corrupt nature and by regeneration prepare us to fulfil the righteousness which the law demands.

III. Outline Study.—

1. The Need of Humanity.
 - a. All are depraved.—Rom. 3:10-20.
 - b. All need Justification.—Rom. 3:21-26.
 - c. Christ is the only remedy for the sinsick.—Acts 4:12.
 - d. Spiritual gold is worth more than material.—Rev. 2:9; 3:17, 18.
2. The Sufficiency of Christ for Human Needs.
 - a. A Guide to the Lost.—Jno. 14:6.

- b. A Physician to the sinsick.—Matt. 9:12.
- c. A Redeemer to those enslaved.—Tit. 2:14.
- d. A Helper of the tempted.—Heb. 4:16; 2:18.
- e. A Master for His servants.—Jno. 13:13-17; Phil. 3:7-14.
- f. A good shepherd.—Jno. 10:11; Psa. 23.

PERSONAL THOUGHT

Have you seen the lost of our cities? Do you know how to bring them a relief in Jesus? Are you doing what you can?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Help.
2. The Great Missionary in Capernaum.—Matt. 8:5-17; Mark 1:21-38.

For Young People—

1. A Description of the Work of Missions in one of Our Cities.
2. The Cause of Poverty in the City, and How to Help.
3. Destructive Agencies at Work in the City.
4. The Power of Jesus to Save the Lost of the Cities.

For Older People—

1. Qualified Workers for the City Mission Work.
2. Reaching the Neglected Childhood of the City.

VICTORY OVER SPIRITUAL INDIFFERENCE.—Heb. 10:19-39.

Topic for August 3, 1919

MOTTO

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind."

THE STUDY HOUR

I. The Enemy of Spiritual Zeal.—Satan is the enemy of everything that leads to godliness and righteousness and eternal life. To have victory over Satan is to have victory over all the works of Satan in our lives. Indifference is an enemy to the soul. It is the spirit of Satan operating upon our lives and depriving us of the blessings of God by keeping us from taking them as ours. It matters not how great a gift a friend may have to give to us, if we are indifferent to it, it will likely be lost to us altogether. There may be a gold mine on your farm that would make you very rich, but it will amount to nothing for you if you are indifferent about working it. You may have worked your crops ideally till near the harvest time and then have lapsed into indifference about the gathering and lose all your splendid work before. So it is in spiritual matters. It matters not how great the value of salvation and how near we are to the kingdom, if we become indifferent to it we never will be saved. If we start out in the Christian life and do ever so well and are true and faithful, it will not suffice for us in the end if we fall away to indifference at the latter end. "Be thou faithful unto death, and I will give thee a crown of life," is the promise. "Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly and remove thy candlestick out of its place, except thou repent."

To overcome an enemy, we must use the weapons by which we are able to overpower him. We must rely upon such forces which we know he cannot withstand and which will force him to withdraw or surrender. So in the victory over spiritual indifference, we must recognize

its source and use the means given to us of God to overthrow its power and enable us to go forth in triumph.

II. The Text, Heb. 10:19-39.—Here we have set forth the means of our salvation. The danger of becoming indifferent to the value and seriousness of what we have received in Christ is recognized. We are exhorted to help one another in keeping up our zeal for God and the salvation in Christ Jesus. If we fail and turn against Christ we shall fail to our eternal anguish and loss. Patience is required to gain success and receive the eternal reward.

III. Outline Study.—Indifference.

1. What it is.

- a. Lukewarmness.—Rev. 3:15.
- b. Neglect.—Heb. 2:1-3.
- c. Slothfulness.—Heb. 6:12.
- d. Blindness and delusion.—Eph. 4:17-19; II Cor. 4:3, 4; II Thes. 8:10-12.

2. What it does.

- a. Causes rejection of God.—Rev. 3:16; 2:4, 5.
- b. Brings sudden disaster.—I Thes. 5:2, 3.
- c. Leads to the unpardonable sin.—Heb. 10:26.
- d. Brings eternal torment.—Jude 11-13.
- e. Loss to the church.—Rev. 3:1-3.

3. Means of Victory.

- a. The armour and weapons of God.—Eph. 6:10-18.
- b. Church attendance.—Heb. 10:24, 25.
- c. Earnest attention.—Heb. 2:1.
- d. Diligence.—II Pet. 1:10.

PERSONAL THOUGHT

May our eyes be open to the great calamity that overtakes the soul who gives place to the indifference which Satan imposes on him. May we always be full of zeal for our Master.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Zeal.
2. Sleeping on Duty.

For Young People—

1. The Behavior of Indifference.
2. How Indifference Comes Upon Us and How We Can Guard Against It.
3. The Dangers of Indifference.

For Older People—

1. Ways to Help the Indifferent.
2. Provisions God has made for Our Victory.

INDIA—COUNTRY AND PEOPLE
Junior Mission Topic

July 28th, 1919

THEME—WHERE AND HOW THEY LIVE

MEMORY VERSES

Acts 1:8; Psa. 33:12; 34:15; Prov. 14:30; Isa. 32:1; Gal. 3:28.

SUGGESTIVE PROGRAM

Opening Hymns.
Scripture Verses and Prayer.
Essays, Readings, or Addresses on India and Her People.
Suitable Bible Lesson on, "Our Duty to the Heathen".
Offering for famine stricken sufferers in India.
Prayer, remembering the famine stricken sufferers.
Closing.

WHERE AND HOW THEY LIVE

Study the map of India carefully and you will be able to note the mountains, the rivers, the valleys, the plains, the

hills, and the seas and ocean that bound it on three sides. Altho the country seems so small nestled in the southern part of Asia, yet it is almost half the size of the United States and has three times as many people living in it. Many of them live in large cities, such as Calcutta, Bombay, Madras, Colombo, etc. Others live in smaller cities like Agra, Lucknow, Allahabad, Darjeeling, etc. Many backward tribes called Gonds, Bhils, Santals, Kohls, Kamars, etc., live in the forests and mountain regions. Some of them were once criminal tribes making their living by stealing. They were professional murderers. A few living in the eastern part of the country on some islands were cannibals. Others of them live, even to the present day, from hunting wild game with the bow and arrow, fishing, and eating roots of trees, snakes, rats, etc., etc.

The people of the larger and smaller cities live very much as they do in this country. They carry on different kinds of business, such as trades of various kinds, keeping larger or smaller stores (called shops), and also have manufactories of various kinds.

Those living in the villages make their living by farming and plying simple trades such as weaving, blacksmithing, carpentering, fishing, masonry, etc.

The people in the cities live in stone and brick houses. Most of the streets of the large cities are wide and the general appearance is very much the same as that of our own cities. The people of the villages live in mud huts with grass or tile roofs. A few of the better-to-do classes have beds, chairs, and benches but the middle and poorer classes have none and simply wrap themselves up in blankets at night and sleep on the floor. They eat from brass plates with their fingers. The small children are generally entirely naked or scantily clothed. On a cool season morning instead of being able to sit around the warm fire they sit on the sunny side of the house like little chickens and warm themselves in the bright sunshine.

The terribly low wages of the working people and the heartlessness of the rich, together with the awful caste system in India, make it very difficult for the poor people when there is a shortage of crops. This year there is starvation in many parts of the country because of the poor rice crop in the fall of 1918. Government has opened famine relief works and Mission Boards are sending famine relief money to the various Missions. Our Board is receiving money at the present time. Your offerings for that purpose will be acceptable to them.

Those of us who know India are greatly concerned for their welfare. Will you with us pray that the famine will soon be stayed?

LOTUS BUDS

Note. The following is taken from a book called *Lotus Buds* written by a missionary lady of South India, Miss Amy Wilson Carmichael. You will be interest-

ed in buying it for your libraries. It should be in every home. She has also written two other books, known as *Things As They Are* and *Overweights Of Joy*. *Lotus Buds* is illustrated with beautiful pictures.

"How The Children Came To Us"

"They came in many ways thru the help of many friends. Our first two babies came to us thru two pastors, one in the north and the other in the south of our district.....One little babe, who has since become one of our very dearest, was redeemed from temple life by the wife of a leading pastor who was wonderfully brought to the very place where the little child was waiting for the arrival of the Temple people.....My mother was with me when this baby came and she adopted her as her own from the first and always had the basket where the baby slept put by her bedside. When the mosquitoes began to be troublesome the basket was slipped under her own mosquito net lest the little pink blossom should be disturbed....."

"Once it was a manservant who saved a lovely child. He heard an aside (conversation) in the market place which put him on the track. The case was very unusual. The parents were dead and the grandmother wanted to keep the dear little babe; but she was old and had no relatives to whose care she could commit it. Mercifully we were the first to hear of the little one; for even as a baby she was so winning that Temple people would have done much to get her, and the old grandmother would almost certainly have been beguiled into giving her to them. How often it has been so! "She will be brought up carefully according to her caste. All will be beautiful will be hers (they say). The hook concealed within the shining bait is forgotten. The old grandmother feels that she is doing her best for the child, and the little life passes out of her world....."

"A letter reached us from a friend in a city five hundred miles distant. The letter was written on the 8th: "On the morning of the 6th, a woman who knows our Bible women well, told them of a little Brahmin baby in great danger: so I and two others went at once and spent a greater part of the morning trying to save the child. It was in the house of a so-called Temple woman, who had adopted it, and she had taken every care of it. For some reason she wanted to go away and couldn't take it with her. Two or three women of her own kind were there and wanted it. One had money in her hand for it. But J. had already got the baby in her arms, and reasoned and persuaded until the woman at last consented. They at once brought it here. Had a friendly woman not told J. the baby would now be in the hands of a second Temple woman. I visited the woman afterward. She had two grown girls in the room with her, the elder such a sweet girl. She told me openly it was all according to custom and God had

arranged their lives on those lines, and they could not do otherwise."

During times of famine such as India is now passing thru hundreds of unfortunate girls are sold to the Temples and are bound to lives of slavery and misery unless rescued by the kind missionaries who are ever on the lookout for them. They are worthy of our pity and our prayers.

FARMING IN INDIA

Near the small village temples and shrines of India are always to be found some of the so-called "holy men," living on friendly terms with "sacred" snakes and monkeys. These "holy" men have much influence with the farmer. They are supposed to be able to foretell the future and are in constant demand to fix the best data for sowing and harvesting the crops, as the success of all the more important farm operations is supposed to be determined by the stars. For this valuable information he asks what he will, and woe unto the farmer if he does not give it. His curse may blight the finest crop.

India's farmers make gods of their plows and worship them. When all the seed has been sown there is a regular worship of the grain sieve and sacrifices of food are made to it. At a great religious festival, which all farmers observe, a woman takes a broom, supposed to terrify evil spirits, and beating about in every corner exclaims "Food abide, and poverty depart."

To a pious Hindu all life is sacred and man has no right to destroy any creature. Millions of bugs eat the farmer's plants but he must not touch them. The porcupines dig up his few potatoes. The mischievous monkey climbs his palm trees and pelts him with his own coconuts when angry. Even the deadly snakes may crawl near his house and be treated to milk of which they are very fond. All these animals are supposed to contain the souls of some of their ancestors. A sleek, fat bull will quietly v up, take his fill and be driven off by no one. He is sacred and to kill him would be worse than killing a man. He goes where he likes, eating when and what he wants. He often eats all the grain and vegetables that a poor woman has carried miles to market on her head, and who is too terrified drive him away.

It is said that Britain's greatest asset in India is the missionary, whose service in making known the freedom of Christ's Gospel has a steadying influence on these restless people teaching them how to lay aside fear.

"Beneath God's protective hand is it not horrible that you can be sorrowful, fearful, unhappy."

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL TEACHER AS A FACTOR IN TEACHING AND ENCOURAGING MISSIONS

Nettie Nussbaum

Every teacher knows or at least ought to know that it is the duty of the Christian to do missionary work. The command, "Go ye into all the world and teach all nations," should come to us with the same meaning as tho the words were spoken in our presence by Christ himself. When He said, "Lift up your eyes and look on the fields for they are white already to harvest," we realize this to be our duty to arouse interest in our pupils that they might see what He expects of us. The teacher's faith should be founded on the rock Jesus Christ and His whole life, thought and action flood with holy desires and motives ready to be used wherever the Master bids him work. Without such a passion his influence in teaching and encouraging missions may be in vain. An anti-mission teacher would be a hindrance to the real work of the Sunday school.

To teach and encourage missions is fundamental. It is timely, it is practical. Missionary instruction is fundamental to the real life and spirit of the Sunday school. Time and again the missionary spirit appears in the Old Testament while the New is saturated from the beginning to the end. No one can truly teach the Bible without imparting missionary instruction. The pupil cannot be fully developed without it. He may store Bible facts in his mind and be conversant with Bible doctrine but of what value is this unless there be also implanted the desire to communicate it to others? The teacher is incompetent who does not give missionary instruction a place. He may be well informed, apt to teach, fond of the class, interested in the school and all that, but if he has not the missionary spirit, he falls short of the best work.

Teach the pupils that we do not live for self alone. Tell them what the Bible teaches about giving, how He loves a cheerful giver, and the grace of giving cheerfully can be learned only by giving. Christ gave everything, even His own life for us and the believer should do likewise. We should also teach them that there are many things the Christian can give in service for the Master. Teach them to give what is needed to relieve the suffering and burdens of humanity. Teach them to be sympathetic and to give as they have been prospered. Tell them concerning the great work of missions; of the city missions, home and foreign work. Every-

where are golden opportunities of telling men the simple story of the redemption in Christ Jesus.

A teacher must also practice what he professes. He must be prayerful and ever remember that the most effective lesson is taught by his own life. He should also teach his pupils to pray for missions. Missionary emphasis should be given to the incidents of the regular lesson, for nearly every lesson has some truth bearing upon missions. Sometimes heart to heart talks between teacher and pupils may be a help to encourage them in missionary work. We should tell them of ways for raising money for the mission cause. This is especially true of the Primaries who are ever willing and anxious to do something for the cause of missions if directed properly. The value of teaching missions in the Sunday school is illustrated by the following incident:

A missionary in North Dakota once made a strong plea in a Sunday school for funds to build an orphans' asylum in India. At the close of his address he said, "Now boys and girls, how many of you are willing to give something to these unhappy little brothers and sisters across the sea?" A number of hands went up. "Well," said the missionary, "How many would like to give that don't have a dollar of their own?" Again a number of hands went up, among them that of nine year old John. The missionary continued, "Now I will tell you what to do. I will give you six months time in which you can earn your dollar and then you can send it to me."

When John reached home he said to his father, who had not been in Sunday school, "Father I have promised to give a dollar to missions."

"What did you do that for?" asked the father harshly. "You don't have any money of your own."

"But, father, I thought I could earn some."

"You can't earn money. What could you do?" asked the father with a sneer. "You never did any work, what business do you have promising money that you don't have?" The father in his anger shook John roughly.

"Father, won't you listen to me?" pleaded the little fellow. "I thought out a plan while I was coming home. You know you and mother always say it would not require nearly as much money if I didn't eat

so much butter, and I decided that I would do without butter for a whole month if you will give me a dollar."

"All right," he said, "You do without butter for a whole month and I will give you a dollar."

For a time all went well. John steadfastly refused to take butter. Sometimes he forgot himself so far as to take some on his plate, but then he always remembered in time. One day after a ball game with the boys, he came home tired and hungry. He rushed straight to the pantry, cut a thick slice of bread and spread it with butter. Father heard him come in and was watching him silently. John raised the bread to his mouth. All at once he remembered and with a peculiar look he laid down the slice of bread, cut another slice and began to eat it without butter. This was too much for the father, with a sob he caught the boy in his arms crying, "John, you may eat butter now, you have earned your dollar." As a result of that little incident John's father subscribed \$500.00 to the asylum. We see that pupils are liberal when properly informed and interested.

The teacher should also show his pupils that giving is not only a duty, but a privilege; that it is as much a part of their worship as prayer or song. It is also helpful to relate good missionary stories, especially for the Primaries, and they also have an effect on the Juniors. If the subject of missions were discussed more in the home, it would not be so necessary for the Sunday school teacher to be so intense on this subject. But that is not the case in many homes. Consequently, future laborers and supporters of missions must be secured from the Sunday school of today. Children are naturally sympathetic and if allowed to raise something to sell or otherwise work for something to give to the mission fund, they will become interested in giving so that when they grow to maturity this habit will be fixed. They can be taught to bring others to the Sunday school and thus be trained as real missionaries. Thus many of these young hearts may be touched so that they will later become active servants in the Master's great harvest field.

Dalton, Ohio.

"It is not what you can do, it is what Jesus does for you that fits you for heaven."

"The human heart was made for God, and it will never find rest till it rests in God."

THE PLACE OF THE BIBLE IN THE PREPARATION AND RECITATION OF THE SUNDAY SCHOOL LESSON

Mattie Zook

The Bible is the inspired Word of God. It is the Sword of the Spirit by which right must conquer and wrong be overcome. It is a gift of God. The truth, that only he that uses shall even so much as keep, is applicable here. Unemployed talent steadily diminishes. Having is using. Not using is losing the power to use.

The Bible is the chart guiding men from earth to Heaven. The Infinite God thought it worth while to give the chart for our guidance. Is it not worth our time to study it and accord it the place it ought to have in our work and our lives?

This Book is the climax of authority on practical subjects studied in the Sunday school. It is the Sunday school's text book.

Since it is all this and more it ought to have first place in the preparation of the lesson.

If we really want to know about some great man we are not satisfied to know what others say about him. We want to study what he himself has said and done. When we want to know the Bible and its Author we want to know, not only what others say about it, but we want to know what the Bible itself and its Author says.

The Sunday school teacher needs a wide fundamental knowledge of this great Book. He needs also a ready, fresh, living knowledge of the portion studied as a lesson text.

In these busy times when every one seems to hurry and hustle, and so many things seem imperative, it is rather easy to leave the study of the Sunday school lesson until practically the last minute, then glance hurriedly over the explanations of the lesson in a favorite help.

I think it is Geo. Needham who said that one great difficulty in Bible Study is laziness, just plain laziness.

It requires less effort to read over another's thoughts than to think or study seriously ourselves. "These things ought not so to be."

A better way is to study **first** and **carefully** and **prayerfully** the lesson text itself. It is often helpful to read both versions of it. Read carefully the Daily Readings and References, and with these use the lesson help, for this, too, has its place in the preparation of the lesson. Its explanations are the thoughts of men who have given much time and study to its preparation. The teacher should lead the pupils. He cannot teach what he does not know. He cannot lead where he has not gone.

In the recitation the Bible ought also be first, not only in the hand, but in the heart also. Bring your Bibles to Sunday school. What the Bible says counts. More of the precious Book should be memorized—not only isolated verses, but whole chapters and Bible stories. Some-

times we think this is work for pupils only. It is vastly easier, however, to induce pupils to memorize if the teacher commits or has committed to memory the same verses or portions of scripture. What you do speaks louder than what you say. Teach by precept as well as example.

Not only the teacher, but the pupil as well, should study the Bible in lesson preparation and use it in the recitation. Bible knowledge or teaching is not, in itself, the greatest object of Bible study. Your knowledge may help and inspire others. The greatest object is the effect of Bible teaching on your life and the lives of others, living closer to Jesus yourself and winning others to Him. This ought to be the business of every Christian, even more and more as we see the Day of His coming approaching.

Sterling, O.

THE HUMAN NERVOUS SYSTEM

(Continued from page 212)

ogists generally devote more attention to the central system. This is very probably due to the fact that the central system registers the important changes wrought by education and experience in general.

The central system comprises the brain, the spinal cord, and two great groups of nerves. The brain and cord are masses of neurones contained in the skull and the canal of the spinal column respectively. The first of the two groups of nerves consists of those which convey impulses from the sense organs, such as the eye, the ear, the skin, to the cord and brain. They are called the sensory nerves. The second of the groups consist of those nerves which carry impulses from the cord and brain to the muscles, causing them to contract and relax. They are the motor nerves. It has already been remarked that the nerves are bundles of neurones, the number of which varies with the size of the nerves. It is estimated that the total number of fibres entering and leaving the brain and cord is considerably above two million. The nerves are white, taking their color from the axones of the neurones of which they are composed.

The cord varies from fifteen to eighteen inches in length and weighs about an ounce. It appears white because the axones form the outer surface. They are arranged longitudinally. The cell-bodies and dendrites lie within forming a central grey core. The cord has two functions, that of carrying impulses upwards and downwards, and that of serving as a reflex center. The cord has within itself a number of pathways joining important groups of nerves and the brain. When acting in its reflex capacity the cord transmits impulses brought to it by sensory nerves to motor nerves, thus effecting a response to sensory stimulation without the intervention of consciousness. Such a response is called a reflex. An illustration of a reflex is the quick

withdrawal of the hand from a hot object.

The weight of the brain of an adult is about one fiftieth of the weight of the entire body. There are three important divisions of the brain. Named in the order of their size from the upper and foremost to the lower and hindmost, they are the cerebrum, the cerebellum and the medulla. The cerebrum and cerebellum presents a peculiar structure. Their surfaces are greatly increased by many elevations and depressions. The outer portions are greyish because they are composed of cell-bodies and dendrites. The inner parts are white, due to the axones' extending inwards. The axones provide a complex interconnection among the outer areas. The brain has the function of the cord together with being active in such a way that the activity is accompanied by consciousness. The medulla contains extremely important reflex centers. Here are located the centers primarily responsible for the control of breathing, the rate of heart beat, and other vital functions. The chief function of the cerebellum is to coordinate the movements of the body, particularly those involved in keeping the balance. This is done reflexly. There is a great mass of evidence which points to the outer portion of the cerebrum, known as the cortex, as the physical seat of consciousness. Areas of the cortex have been assigned to the reception of impulses from the several sense departments, especially vision and hearing, and to the control of groups of muscles with considerable definiteness. It is probably this part of the nervous system which serves as the physical basis for the higher mental processes of perception and reasoning and which is chiefly concerned with learning, education and individual acquirements.

What are the changes wrought in the nervous system thru education and the advance of intelligence? It has been proposed that the size of the brain is increased. This is hardly true. The brain reaches its full size at about fifteen years of age altho individual acquirements and improvement of intelligence continues many years after. It has also been found that the brain of primitive man, as estimated by the girth measurements of the skulls that have been preserved, was not appreciably smaller than that of civilized man. Some have thought that the neurones might increase in number. But it is probable that all the neurones which will finally belong to the individual adult are formed before birth. The opinion most commonly accepted among psychologists is that these changes consist in an increased complexity of organization among neurones. Use develops the neurones, causes them to lengthen their processes and develops their branchings. This makes possible new inter-connections, a strengthening of connections already formed, greater harmony among impulses and increased efficiency of action.

Goshen, Ind.

CURRENT EVENTS

Wilson and Congress.—The nation is watching with interest the conflict between President Wilson and the present Congress. Pres. Wilson succeeded in having the peace delegates draft a constitution for a League of Nations with the purpose of making this a part of the treaty of peace. From the time he expressed this purpose there has been some opposition to the idea of the United States entering such an alliance with the European and other nations. When a draft of the League of Nations' constitution was made public it aroused considerable opposition and as a result certain changes were made, but it is still not satisfactory to some. It is a wellknown fact that such a League would be of little value without the United States being a party thereto. When Congress convened it asked the President for a copy of the treaty of peace submitted to Germany. This was refused on the grounds that it would be unwise to submit the treaty to the Senate until completed. However the Senate thru some source secured an official copy of the treaty and had it read into their records. An investigation was ordered to determine how the copy was secured. It developed that Mr. Davison, a Red Cross official and a member of the Morgan banking firm, secured a copy in France which later fell into the hands of the Senate. With a Republican Congress and another presidential campaign approaching the conflict between Wilson and Congress is being watched with interest. It requires a two-thirds vote to ratify a treaty. Twelve senators have already declared themselves against the League of Nations, 20 are doubtful and 64 declared in favor. If the 64 stand steadfast, the treaty of peace with the League covenant, will be ratified with just one vote to spare.

The President and Prohibition.—President Wilson's recommendation to Congress that the ban on beer and wine be lifted has elicited considerable expression of sentiment. In the minds of not a few he made a serious error resulting in the loss of confidence in his sincerity on the part of millions of Americans. His message contained seven main points, concerning the first six he made no definite recommendation on the ground that he has not been in close enough touch with home affairs to make any definite suggestions. On the seventh point he does not hesitate to advise definitely as to what should be done with the war time legislation providing for national prohibition beginning July 1 next and to continue until

the army is demobilized. He declares that "demobilization of the military forces of the country has progressed to such a point that it seems to me entirely safe now to remove the ban upon the manufacture and sale of wines and beers." Several weeks before Congress convened the liquor crowd made it known that the President favors lifting the ban. The fact that they had this advanced information is evidence that Wilson was influenced by the liquor element and was led to believe that the laboring class in America is demanding it. Not being a friend of Prohibition, having hindered the enactment of prohibition measures, it was no difficult matter for the "wets" to induce him to make such a recommendation. It is astounding that he should at this stage line up with the "wet" element when a constitutional amendment is enacted and which is to become effective next January. Congress is not taking the suggestion seriously and does not seem to be disposed to repeal the war-prohibition act, but rather to enforce it.

Anarchy on the Increase.—Recently the country was shocked several times at the bold attempts of anarchists to create a reign of terror by the use of bombs in an attempt to destroy the lives of prominent citizens. In April a number of bombs were sent thru the mails to well-known public officials, but most of them were intercepted before they reached their intended victims. Early in June a number of bombs were placed in the residences of public officials. Several homes were damaged and several lives were lost, one that of an anarchist by his own bomb. These acts of terror are spurring the department of justice to greater activity to run down these anarchists and if possible stamp out Bolshevism in this country. The Attorney-General has asked Congress for an appropriation of \$500,000 to enable his department to hunt down these criminals. It is not known whether these attempts at assassination are the work of but a small group of desperate criminals or whether it is the work of a larger group of political agitators. It is alleged that another bomb plot planned for July 4th has been unearthed by the Government. In the present social, political and religious unrest the seeds of anarchy find a fertile soil. The anarchist is an active propagandist. He gives special attention to the foreigner who comes to our shores. As soon as he leaves Ellis Island the anarchist gets in touch with him and begins to sow the seed of discord and

hatred for the capitalist. Grouped as he is in large cities among his own countrymen, the newly arrived immigrant learns very little of American institutions and social and political ideals. The problem of dealing with the growing menace is one of no small concern to the government.

Trans-Atlantic Flights.—Since the close of the war there has been a renewed interest in flying across the Atlantic ocean. Several years ago an English newspaper offered a prize of \$50,000 for the first successful non-stop flight across the Atlantic. The war gave aeronautics a new impetus and great advances were made. Thousands of machines were made and thousands of men trained as pilots. With the lessons learned and the experiences gained by these pilots it is not strange that a larger interest should be taken in attempting long and dangerous flights. Considerable rivalry was manifest between England and the United States in securing the honor of making the first successful flight across the Atlantic. Three American planes undertook the flight early in May via Azores. Only one of these reached the Azores without mishap, and later succeeded in flying to Spain and then to England, thus making the first trans-Atlantic flight. At the same time two intrepid aviators, Hawker and Grieve, Britishers, attempted a non-stop flight from New Foundland to Ireland in a small plane, but were forced to alight in mid-ocean where they were picked up by a small steamer.

On the morning of June 15, two British aviators, Alcock and Brown, completed the first non-stop flight across the Atlantic. They flew a distance of 1,960 miles in 16 hours and 12 minutes. Thus the honors between the two countries are about equally divided. This success will give a new impetus to long non-stop flights.

Austrian Peace Terms.—After the peace terms were submitted to Germany the Allies began the preparation of the terms for Austria. These have now been made public. We append a brief summary given by a New York newspaper:

Under the treaty the area of the Austrian Empire is reduced from 240,935 square miles to between 40,000 and 50,000 square miles. Her population is reduced from over fifty to between five and six millions.

She must recognize the independence of Hungary, Czecho-Slovakia, and Jugoslavia. She must recognize and respect

the independence of all Russian territory.

She must renounce all extra-European rights.

She must agree to accept the League of Nations covenant and the labor charter.

She must demobilize all naval and aerial forces.

She must admit the right of trial by Allied and Associate Powers of Austrian nationals guilty of violations of the laws and customs of force.

She must make compensation for all damages by personal injury to civilians caused by acts of war, including aerial bombardments.

She must assure complete protection of life and liberty to all inhabitants of Austria.

She must agree not to impose any restrictions on the use of any language.

She must abandon all financial claims against Allied and Associate Powers.

According to these terms Austria will be one of the smaller nations of Europe, even smaller than some of the states that have been formed out of its former dominions.

The Peace Treaty.—The terms of peace handed to the German delegates on May 7 are still in the making. When the Germans were handed the document they were given to understand that the terms would not be changed except possibly in minor details. No verbal discussion is allowed but the German reply must be in written form and is to be answered in writing. Now we read that the whole treaty is being rewritten, this being necessary to embody some of the changes agreed upon. This rewritten copy is soon to be submitted to the German delegates and a certain number of days will be given them to sign. If Germany refuses to sign it is intimated that military steps will at once be taken to bring her to time.

Sentiment seems to be divided as to the justice of the terms of the treaty. Even in the Allied nations there is manifest considerable sentiment unfavorable to the treaty, for the reason that the terms imposed are considered too severe and not in harmony with the high ideals of justice voiced by statesmen while the war was in progress. The terms are considered by some as a breeder of another world war.

Mexico.—Our neighbor to the south of us after enjoying a period of comparative tranquillity is again in the throes of a revolution. Villa, who had been reported dead a number of times, is again in evidence and is one of the leaders in the present revolt against Caranza, head of the present administration. Allied with Villa is Gen. Angeles, who several years ago was considered by the United States as the most capable man for the presidency. It was reported that he had been declared as the chief executive of the provisional government established by the revolutionists and that Villa holds the office of Secretary of War. This report

has also been denied. At this writing (June 16) fighting is in progress near Juarez, across the river from El Paso, Texas. A number of citizens in El Paso have been wounded and several killed by stray Mexican bullets from across the river. American troops have been sent into Mexico for the purpose of stopping the Mexicans from firing across the border.

INTERESTING FACTS AND NEWS ITEMS

The great Krupp gun works are practically idle since the close of hostilities. At the breaking out of the war the working force was increased from 38,000 to 107,000 employees. We trust it may soon be turned to practical constructive service.

German capitalists have deposited nearly \$5,000,000,000 in Swiss banks within the past two months.

The first and second U. S. armies have disbanded. This leaves only the third still existing. This is generally known as the army of occupation.

The Mexican government has turned the state and street railways of that country back to their private owners. The government had held these for four years.

Francisco Villa is again bringing himself into evidence in Mexico. He is demanding an indemnity from mining and industrial organizations for alleged protection.

The remains of Edith Cavell, English nurse, are to be removed from Brussels to Westminster Abbey, London. Miss Cavell's name has been widely circulated as a nurse shot by the Germans, accused of being a spy.

The Rumanians are again restoring the oil wells of their country. In that country butter sells for \$6.00 a pound and an ordinary meal costs \$8.50.

England has 1,000,000 idle women, with no immediate prospect for employment. Most of these are idle, their places being taken by returning soldiers. Many of them need to contribute towards the support of near relatives disabled by war. The hardships following war are, in many cases, more far-reaching than those of war itself.

The geophone, an instrument used during war times to locate tunneling operations, is now to be used to locate men buried in mine cave-ins.

A nationwide campaign favoring the release of J. F. Rutherford and seven other members of the International Bible Students' Association has been completed. The Federal Circuit Court of Appeals, in New York, has reviewed their cases, and reversed the conviction, on the ground that the trial was unfair. These men had been convicted of alleged violation of the espionage law.

New York has 100,000 idle men; Ohio and Illinois have 12,000 and 20,000 unemployed, respectively; the country at large has 700,000.

Resolutions urging the passage of federal laws to stop lynchings were adopted at a recent meeting of the American Mutual Benefit Association. The Federal Council of Churches has adopted similar resolutions.

Thousands of Italians, Poles, and Bohemians are returning to Europe according to state department reports.

A maritime canal, to connect the Mediterranean Sea and the Persian gulf, by way of the Euphrates river, has been projected.

Railroad fares for travel to religious, educational, and fraternal meetings have been reduced from three to two cents during the summer.

The Director-General for the U. S. railways has made a request for \$1,200,000,000 more to cover railroad needs for 1918 and 1919.

Severe Jewish massacres in Eastern Europe are in progress with dangers of becoming widespread. Editors and statesmen of various countries contend that a guarantee of protection to Jews, and other religious bodies, should be made a part of the Peace Treaty and proposed League of Nations.

Leaving Rockaway May 8, New Foundland May 16, reaching the Azores May 17, and Lisbon May 27 is the record of the recent trans-Atlantic sea-plane flight. The party covered 2150 miles in 26 hours and 45 minutes actual flying time, at a rate of more than 80 miles an hour.

According to the opinion of prominent editors, 31 legislatures are believed certain to ratify "Woman Suffrage", 8 states are expected to reject it, while 9 are uncertain. 36 states are required to pass the proposed amendment.

Chemists have discovered that the cockle-bur, generally considered a pest, contains oil very valuable for paints and varnishes.

There are more than 441,000 automobiles in the state of New York.

According to the National Board of Fire Under-writers the total loss from fire in the U. S. during 1918 amounted to \$290,000,000.

A number of mural sculptures have been erected in Geneva, Switzerland, in honor of the religious and educational leaders of the past centuries.

During the year of 1917, the membership of 33 Protestant denominations increased 740,000.

There is great dissatisfaction existing in China owing to the proposed cession of the city of Shantung to Japan.

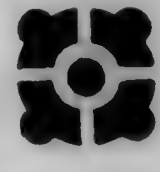
Fifteen thousand persons were killed by a recent volcanic eruption in Java.

Many states are adopting plans to care for needy mothers. It is evident that mothers should be provided with sufficient means to support needy children.

Socialists of New York are making use of so-called Sunday schools. It is reported that the sole aim of these schools is not to promote religion, but socialism.



MISCELLANEOUS



TO REFORM THE CALENDAR AND SAVE \$50,000,000 A YEAR

Now that radical legislation has brought prohibition and daylight-saving to pass, an organized effort is being made to prod Uncle Sam into stepping still farther out of the beaten path and to time his movements by a new calendar. The time-honored Gregorian calendar is shortly to go by the board if the American Equal Month Calendar Association, incorporated by fifty leading Minneapolis business and professional men, is to have its way with Congress. The purpose of the organization is the securing of a change in the calendar so that all the months shall be of exactly the same length. This is to be accomplished, it is hoped, by the adoption by Congress of the Liberty Calendar in which are to be thirteen months of exactly four weeks each, every month commencing on Monday. In its construction three changes are made in the present Gregorian form: First, New Year's Day is made an independent legal holiday. It is placed between the last day of December and the first day of January. It is not included in any week or month. Second, another independent day, called Correction Day, is provided for leap years. This likewise is placed between the last day of one month and the first day of the next. It is not included in any week or month. Third, the remaining 364 days are divided into the thirteen months which will bear their twelve present names plus one to be called either Gregory or Liberty.

Under this new form, we read in a statement issued by the Association, all holidays and anniversaries will always fall on the same day of the week. A promissory note given for any number of weeks, months and years will always come due on the same day of the week it was given. It is claimed that the saving of time and mental effort in making calculations for future dates will be beyond all comprehension. Furthermore, "it will cause a saving of nearly \$15,000,000 a year in cost of printed and lithographed calendars, as no printed calendars will be needed." It is further estimated that the total saving of time and money will equal fully \$50,000,000 a year in this country alone. Officers of the Association state that the plan, as carefully outlined in a bill—H. R. 15946—now pending in Congress and which provides that the change shall take place in 1922, has met with the approval of the highest authorities. As to whether it would cause any jar or friction in our business or social life, we read:

"The first day of the year 1922 will be Sunday and it will also be New Year's Day. We will observe it as we have always observed Sunday and will scarcely think of it as being New Year's Day or that it is not January first. Of course, if we write any letters that day we will be careful to date them 'New Year's Day, 1922,' instead of dating them January first. The next day will be Monday, and that will be January first. We will go about our work as usual and it will seem very fitting that we are commencing the work of the year and the month on January first and not on January second as heretofore. Then, too, we will be pleased at the thought that hereafter, thru all the years, we will commence the work of every month on Monday. In case we have occasion to pay or collect any rents that day under a former lease, we will of course remember to collect or pay only one-thirteenth of the total annual amount instead of one-twelfth as theretofore. The law provides for this, so that there will be no injustice to either landlord or tenant. Matters will go on as usual thru the month, except that the half-month pay day will be on Saturday the 13th and the pay will be for just two weeks, while the monthly pay day will be on Saturday the 27th and the pay will be for exactly four weeks. This will be the rule in all the months thereafter, and we are sure it will be a welcome change to both employers and employees. In cases where pay is made under old-time year contracts, the monthly pay checks will be for one-thirteenth of the total amount to be paid in the year instead of one-twelfth as heretofore.

"The first day of February will of course be Monday, following January 28th. This month has always had just twenty-eight days except in Leap Years, but this time it will have four complete weeks, which very seldom has happened heretofore. Nothing unusual will appear thruout the month, except that when on Friday the 12th we celebrate the anniversary of Lincoln's birthday and on Monday the 22nd we celebrate the anniversary of Washington's birthday, we will doubtless be reminded that hereafter these holidays will always come on Friday and Monday and we can calculate accordingly. The proposed law provides that the new additional month shall be named Gregory. This name was chosen partly in recognition of the valuable services of Pope Gregory XIII., who brought about the adoption of the present calendar and which has been a great improvement over

the ancient Julian form, but the name was also chosen because it alliterates so nicely with the words January and February. This new month will follow February and it will contain four straight weeks without a break for a single holiday. By this time we will have become quite accustomed to the fine arrangement of months with exactly four weeks each. We will observe Friday, March fifth, as Good Friday, and Sunday, March seventh, as Easter Sunday. The law provides that these religious occasions shall always thereafter be observed on March fifth and March seventh—the ninetieth and ninety-second days of the year—instead of at irregular dates anywhere from the eightieth to the one hundred and fifteenth days of the year. This change will be worth millions annually to certain classes of the mercantile trade."—Sel.

A NEW FARM PROFESSION

War-conditions and abnormal wages have so demoralized farm help that it is difficult to get assistance to carry on operations. In this state of chaos the Federal Board for Vocational Education has hit upon what seems to be a brand-new profession—that of "farm mechanic"—and it is figured that any farm of more than one hundred cultivated acres can very well afford to have a man of this sort. Says Power Plant Engineering (Chicago, March 1):

"The men being qualified for this work are disabled soldiers who before injury were farm-boys. With this background of agricultural knowledge these men are being taught to operate modern tractors which do the work of many teams and men. They are being taught operation, care, and up-keep of motor-trucks and other gas-engines. They are being given a general course in looking after all machinery used on modern farms, and indications are that the supply of these specially trained men will not begin to equal the demand. Farm-hands who, before the war, could not hope to make more than \$25 or \$30 a month as laborers can, by becoming proficient as farm mechanics, qualify for positions paying from \$100 to \$125 a month, with steady employment the year around. It is an exceedingly interesting development of our national rural life brought about by forces of necessity, and is but another illustration of the fact that the emergency is usually met in one farm or another."—Sel.

CAPTURE AND EXILE OF THE LADYBUG

An army of ladybugs is on its way from California to France and the story behind it, told by Rene Bache in the New York Sunday American, is one of the most remarkable chapters of economic entomology ever written. The ladybugs in the case are from California, because they are the most voracious and the most carnivorous ladybugs ever heard of. The employment of these little beetles as soldiers to defend the orchard and garden foliage of California has reached a high stage of development in recent years, writes Mr. Bache. The bugs are shipped to all parts of the state. The famous Imperial Valley, where great areas are devoted to the production of the finest cantaloups in the world, would be obliged to go out of that business altogether were it not for the ladybugs.

Where do they all come from?

They are collected during the winter in the mountains. Trained bug-hunters do the gathering. In late autumn the little beetles depart from the valleys and fly up into the high Sierras, where they assemble in swarms about the roots of plants, choosing by preference sunny slopes along the banks of streams. The first are due about the first of November. The bug-hunters are then busy. They climb the mountains and hunt for the colonies.

"But they do not disturb the colonies, which have only begun to form. Later on there will be thousands where at this time there are but a few in each assemblage. They are content to locate them, making sketch-maps that will make easy the problem of finding them months afterward.

"How important these sketch-maps are may be judged from the fact that in December and January, when the bug-hunters do their collecting, the high mountains are likely to be covered by snow to a depth of several feet.

"It is then an affair of digging, and there must be no uncertainty as to where the insect colonies are to be found.

"At best it is hard work, with much exposure to bad weather and severe cold. The bug-hunters are equipped like Arctic explorers—for the ladybugs are to be found only at high elevations—and with them they carry sacks in which to pack the insects. In the mouth of each sack is a sieve with a wire-net bottom.

"Naturally, in collecting the insects much trash in the way of dried leaves and other debris is gathered. Most of it is disposed of by passing the gathered material thru the sieve."

Two men usually work together, one getting out the bugs, which may be seized by the handful, and dropping them into the sieve, while the other passes them thru. A hundred pounds of ladybugs in a day is a fair collection for the men. The bugs are bulky for their weight and forty pounds will be as much as a man can carry. For the bug-hunters a camp is maintained in the mountains. A weekly

train of mules brings supplies and carries the bugs to quite an elaborate establishment where they are cleaned. The contents of the sacks are emptied upon long tables brilliantly lighted at one end and dark at the other. The ladybugs crawl to the light and, thus freed from debris, are recaptured and resacked. It remains only to count them by a device which encloses just 330,000, being a box with two sides of wire to afford air.

"Please observe that the season is winter. The ladybugs are hibernating, and it would never do to allow them to get warm. If that were to happen they would quickly die. Furthermore, they will not be wanted for use for several months to come, and in the meantime their term of hibernation must be artificially extended. This is accomplished by keeping them in cold storage at a temperature as close as possible to 40 degrees Fahrenheit.

"A cold-storage outfit is, therefore, an indispensable adjunct of the ladybug packing-house, and there the boxed beetles are kept until spring arrives, when they are shipped by express to the places where they are needed. This is an affair controlled by telegraphic orders from Sacramento.

"Consider the case of the Imperial Valley. In early June thousands of acres of cantaloups are starting to grow. The problem is to get the ladybugs on the job at just the right time. If they get there seventy-two hours too early the plant-lice will be too few to provide them with food and they will starve to death. On the other hand, if they arrive forty-eight hours too late the crop may be entirely lost. In forty-eight hours the plant-lice may destroy whole fields of muskmelons.

"Accordingly, the method adopted is to send experts into the melon-growing region, who watch for the arrival of the first plant-lice, and at the proper moment they wire to Sacramento for help. Sacramento wires the packing-house, and, without a minute's unnecessary delay, as many millions of beetles as may be needed are shipped. All the grower has to do is to scatter them over the melon vines—they may be counted on to do the rest."

For effective work, about thirty thousand ladybugs to an acre suffice. They are usually distributed in the early evening, after sundown. By the next morning they have got over the excitement incident to the disturbance they experience and are ready for work. They eat the plant-lice off the face of the earth. Of all insects, therefore, the ladybug is the most valuable to man.

"Twenty odd years ago it saved the orange orchards of California from total destruction by wiping out the 'fluted scale' insect which was eating them up. It is literally a bug of prey, feeding in gluttonous fashion upon many of the worst enemies of our crops. It is particularly a friend of the fruit-grower and vegetable-gardener, and in this capacity it is expected to prove vastly useful in France.

"Consignments of ladybugs from the

Sierras, in cold storage, are already on their way across the ocean, accompanied by ladybug nurses who will teach their proper handling and employment."—Sel.

GRAFTING WITH FROG'S SKIN GIVES SATISFACTORY RESULTS

The idea of grafting with frog's skin was put into practice as early as 1886. Recently fourteen cases of successful grafting were reported in France. The ideal wound to graft is flat, and without excessive granulations.

The method of applying the frog's skin is as follows. The wound is first gently cleaned without antiseptics and as gently dried. Then the loose skin on the inner side of the frog's thigh is carefully pinched up in a pair of dressing forceps, snipped off with scissors, spread out and applied by its under surface to the wound. A strip of gutta-percha tissue is then placed over it and fixed in position at its ends by adhesive plaster. Then a dry dressing is applied over all. The wound heals with remarkable rapidity after the grafting. Frog's skin is used, however, only in places where it will not be conspicuous.—Sel.

IN WHAT POSITION DOES A RIFLE BULLET RETURN TO EARTH?

In order to solve the problem, a special stand was erected in Germany recently, and experiments were carried on along the shores of a lake, the surface of which was frozen. The ice was covered with strong planks. It was shown that an infantry rifle bullet shot upward in a vertical direction passes downward in the same position in which it passed upward—in other words, it came back again to earth with its bottom first.

Why was it not upset at its culmination point? The answer is that the propelling force ceases to act at the culmination point. But the twist has as yet not stopped, and therefore it starts its fall with a twist. Even on impact the twist has not stopped, as was indicated by the warping of the wood fibers in the plank- ing on the ice.—Sel.

WHAT POOR PAVEMENTS COST THE AUTOMOBILE OWNER

By running an electric delivery wagon over pavements and measuring the amount of power required at different speeds the condition of the pavement and its resistance to traction have been obtained. At the rate of twelve miles an hour it takes twenty per cent more power to run a car on a poor asphalt pavement than on a good one. On a poor, soft macadam pavement it takes one hundred and twenty-five per cent more power. This taxes each owner about twenty-five dollars annually for roads.—Sel.

"We are permitted to know the goodness of God in the heart."

WHY MANY INVENTIONS ARE FCOLISH

The man who knows about qualities, but takes no account of quantities, is responsible for many of our impractical inventions, especially those intended to "win the war," says an editorial writer in *Engineering and Contracting*, Chicago, (August 14). He knows that a magnet will attract iron, and he wrongly concludes that this attraction will act across a great space. In former times he devised flying-machines by the score, to be propelled by human muscles, without inquiring whether these were relatively as strong as those of the birds. He knew what things would do, but not the degree in which they could be done. Engineers realize, the writer says, that to attain a desired end by mechanical means of any kind, the first things they must investigate are the quantities of energy and materials involved. They must make a careful study of the forces available, the strength of each element in the proposed machine, and how it will act in given circumstances. All that some of our inventors desire to know, apparently, is that iron is heavy and strong, that a magnet will attract, that water will flow, and so on. We read:

"To relatively few people other than engineers and scientists is it clear that correct economic reasoning is based on quantitative knowledge. For example, hosts of would-be inventors are flooding our War Department with suggested devices for winning the war. One comes with a plan to snatch the guns from the Huns with electromagnets suspended from balloons. Another would use magnets to deflect torpedoes from an attacked vessel. A third would even pull a submarine from the depths with magnets. We have selected these magnet schemes as an illustration because they serve exceedingly well to show how futile reasoning may be if only qualitative knowledge is involved without adequate quantitative knowledge.

"Magnets have the quality of attracting iron and steel; and, based on a knowledge of this quality, it seems feasible to many inventors to perform feats like those above mentioned. But a certain quantitative fact stands in the way of the proposed achievement. A magnet, whether permanent or electric, has almost no attractive power beyond a very limited distance. One need not be acquainted with the complete mathematical theory of magnetism . . . to appreciate how limited is the field of induced magnetism. Take even a little horseshoe magnet and observe its failure to move a pin that is half an inch distant; and contrast that lack of pulling power with its relatively great pull when the pin is only an eighth of an inch away. Similarly, as the pulling power of the huge electromagnet used in lifting great weights of iron or steel, even the crudest observation of the very rapid decrease of pulling power with increasing distance should make it clear that distance is a very important factor in any problem involving magnet attraction.

"Distance is a quantitative factor which these qualitative 'inventors' of magnet war-schemes ignore. Their quantitative ignorance therefore dooms their plans to failure."

Analysis of a great number of chimerical schemes of would-be inventors has made it clear to the editor that the fundamental error in most of them has occurred because the inventors lacked quantitative knowledge. "A little knowledge is a dangerous thing," particularly when it is purely qualitative. He goes on:

"The ordinary run of men, even many of those who account themselves educated, fail to appreciate the real power of engineering knowledge because they fail to understand the wide gap between mere qualitative knowledge and knowledge that is quantitative as well as qualitative. They know, of course, that an engineer must have quite an extensive knowledge of the science of quantitative relations, mathematics, but what they do not understand is that mathematics is now applied in almost every branch of human knowledge, and with astonishing results. (Cost analysis, strengths of materials, surveys of distances and areas—all such relatively simple applications of mathematics the average man can appreciate. But he begins to become hazy in his conceptions when you tell him that chemistry and electricity are now very largely reduced to mathematical laws; and that, guided by such laws, engineers can predetermine the economic possibilities of a vast number of 'novel' ideas.

"One war-inventor would petrify the enemy soldiers by deluging them with Portland cement grout. A little quantitative thing like the time element in the hardening of the cement—several hours—makes his scheme seem like a joke; but to him the plan was entirely serious, for all he knew about cement was its quality of hardening into rock.

"Showing how gullible most men are where an alleged invention is concerned, take the recent instance of the investigation of 'Garabed' ordered by Congress. Here was an inventor who claimed to have discovered how to 'create' power by a secret process, and practically without cost. Asked for his credentials he produced only letters affirming belief in his honesty—not a letter stating that he had the slightest quantitative education or experience in the matters relating to power production. It never occurred to Congress that quantitative knowledge is essential in solving economic power-production problems. True, by some inspiration or accident an ignorant man might discover a novel and economic means of producing power. But if time and money are to be spent in investigating claims that are not even accompanied by quantitative data, would it not be equally sound economics to investigate every old housewife's remedy for croup or a cold in the head?

"In this connection it may be pointed out that Congresses, composed as they are largely of men having very limited knowledge of applied mathematics, inevitably blunder

in nearly all acts that involve the solution of economic problems. And since most of their problems are economic, the records of one Congress after another are mostly records of incompetency. Is it a question of paying bonuses to men working in government factories? Congress does not ask for the economic or quantitative results of bonus payments in other factories. Congressmen can reason out the answer, without bothering with 'figures,' and they do, resulting in the uneconomic prohibition of bonus payments. Is it a question of railway or telephone or telegraph operation? Congress seeks no data to establish the economy of government versus company operation. Congressmen have merely to look into their own hearts to know that, at least during the war, such utilities should be operated by the Government. And so it goes. The great majority of important Congressional decisions have rested on mere qualitative reasoning, and therefore were almost as certain to be erroneous as the reasoning of the inventor who would pull U-boats from the 'vasty deep' with magnets floating on the surface above."—Sel.

WORKER'S COLUMN

(Continued from page 206)

III. Abraham an Evidence of Justification by One's Faith.

1. He was called out from all other men and from all other nations and religions.
2. He was justified alone by faith and not by the deeds of the flesh.
3. The faith of Abraham, not the faith of other men not even the faith and law of Moses, was the faith by which all nations of the earth would be blessed.—v. 8.

IV. Christ Espoused Only One Faith and Advocated Only One Way of Salvation.

1. Christ came to redeem men from the curse of a written law.
2. He came to redeem men from all the deeds of the flesh.—10-14.
3. Christ came to establish justification thru the faith of Abraham,—"That the blessing of Abraham might come to the Gentiles thru Jesus Christ; that we might receive the promise of the Spirit thru faith."

V. If God Is Particular to Condemn the Indifference of Men as regards the faith which they are inclined to accept, and particular to point out the faith which He has declared and advocated for the salvation of the soul, it is important that we know and adhere to the one faith of God for our salvation. Be not bewitched.

At a recent meeting of the National Building Owners Association, resolutions were adopted opposing the repeal of the daylight saving law.

The Northern Presbyterians holding their 131st general assembly and the Southern Presbyterians at their 59th assembly agreed to begin negotiations for the union of these bodies, which have been separated since the Civil war.

SPIRITUAL VICTORIES IN LATIN AMERICA

(Continued from page 195)

stone, like those who break up little stones for macadam. Then they put it away to ferment, and the drink is prepared. In Bolivia it is prepared in another way which requires less muscular force. With disheveled hair, dirty, fetid, there you may see people at their fatiguing job of making their poison, for which they put the grains of maize in their mouths, grinding them well with their teeth, and spitting them into a receptacle, where they often fall, together with one or another of the gentlemen of San Patricius. It all remains in this vessel until it ferments. Then it is ready for the consumer!

The capital of Guatemala is the city of the same name, situated in a beautiful valley, surrounded with mountains and valleys more or less fertile. The valley's height varies from 4,000 to 6,000 feet. In a radius of sixteen miles there are various towns, for the most part indigenous. The people give themselves to agriculture, and prepare carbon to supply the need of the capital. Some 4,000 or 5,000 Indians, largely women, come to the capital daily, carrying on their heads large baskets of vegetables, fruits, corn and other things. Generally speaking, these poor Indians come a distance, under two leagues, on a trot, and bathed in sweat, with their enormous baskets, and, in addition, a child more or less large, tied on the back, and many times another in the arms, when they are not expecting another. They sell their small wares, and very frequently when their sale is once realized they begin to drink "chicha" and, what is worse, "guaro," which seems to make them very sad, since as soon as they are inebriated they begin to cry, apparently with great affliction. The poor mothers, now drunk, fall to the ground, and it is not rare that in this fall they kill one of their little ones. The Indian women are hard workers; they are faithful to their husbands, and in this they are able to give lessons to the women in our countries who brag of being civilized, and even educated.

In Guatemala sugar cane, cocoa, India rubber, vanilla and all that you could wish grows well, because they enjoy a great variety of climate, from the tropical to the frigid; but the principal riches consist of coffee, which they export in considerable quantities. Guatemala, its capital, is situated 5,000 feet above the level of the sea. Its climate is delicious. It has 80,000 inhabitants. Its commerce, more or less active, is in the hands of the Germans, mostly Jews.

(To be concluded)

With only a 25-cent piece in his pocket, Nicholas Cascarino, 16, arrived recently at Los Angeles, Calif., having walked the entire distance from New York, having started last November. He was seeking an uncle, his only relative in the world, who had left Los Angeles 100 years before.

GALICIA AND OTHER SALT REGIONS

Imagine, some day when you look upon the earth covered with pure white snow crystals, how you would like to be always surrounded by this pearly whiteness. In Galicia, in an offset of the Carpathians, deep down in a salt mine, lies the village of Wieiczka, whose inhabitants are thus environed the whole year round.

Many of the 800 to 1,000 persons, who are, for the most part, Polish and Ruthenian, employed in the mine, make their home down in this village. Travelers tell us that the village is neatly laid out with streets and houses, and that its crystal vaults, sparkling aisles, temples, and fairy palaces are a sight to behold.

These mines of Wieliczka are the most celebrated in the world, and have been worked continuously for 600 years. The mass of salt is calculated to be 500 miles long, 20 miles broad, and 1,200 feet thick. About 55,000 tons of salt are taken from these mines in a single year.

The salt is stoped in longitudinal and transverse galleries and large vaulted chambers supported by massive pillars. Explosives are not used in this, nor any of the mines of the district.

The salt is sold either just as it comes from the mines, or finely ground and packed in sacks.

Perhaps the salt in these mines would be more kind to the eyes than the dazzling whiteness of snow, as it is of a grayish color and somewhat resembles granite in appearance. However, those in the mines do complain of a slight soreness of the eyes, but declare that salt-mining is by no means an unhealthy trade; indeed, the atmosphere of steam saturated with salt in which the workmen live, seems to be a preventive of colds, rheumatism, and neuralgia.

Exposed to the cold northern and northeastern winds, and shut out by the Carpathians from the warm southerly winds, the climate of Galicia is the severest to be found in Austria. It has long winters with abundant snowfall, short, wet springs, hot summers, and long, steady autumns.

Salt is found in all parts of the world. In the United States it is produced in fifteen states and territories. New York, Michigan, and Louisiana have immense mines. In Utah and California great quantities are obtained from lakes. One of the most remarkable salt works is at Salton, California. There is a lake, twenty-eight feet below sea level, where the brine rises in the surrounding marsh.

As early as 1620, the Jamestown colonists of Virginia established salt works at Cape Charles. Out from Salt Lake City one travels over miles of salt fields where the salt is hard and packed like a lake of ice. The action of the sun over this salt makes everything appear hazy, resembling, perhaps, a mirage of the desert. The hills, or buttes, loom

up in the distance, apparently raised from the earth like some huge monster ready to spring upon one.

The vast salt mines of northern India were worked before the time of Alexander the Great, and were probably the center of a widespread trade.

Cakes of salt have been used as money in Tibet and in parts of Africa. In Oriental systems of taxation high imposts on salt are never lacking, and are often carried out in an oppressive manner, the salt being adulterated with clay.

The salt which has lost its savor is simply the earthy portion of an impure salt after the sodium chloride (common salt) has been washed out.—Selected.

At the recent Annual Meeting of the Church of the Brethren, at Winona Lake, Ind., thirty-two new missionaries were presented. Two for Denmark, ten for China, and twenty for India. Nearly \$125,000 were raised for mission work.

John Coit Spooner, former Wisconsin senator, an authority on constitutional and international law, died at his home in New York, June 11.

The French minister at Belgrade has officially announced that France has recognized the Serbian-Croatian-Slovenian State.

Money in circulation on June 1 amounted to \$5,834,268,212 or \$54.29 per capita. Of this \$2,506,177,517 was in the form of federal reserve notes.

Considerable agitation for repeal of the daylight saving law is in evidence. It has been estimated that 95% of the farmers are opposed to it.

COMFORT FOR THE CROSS-BEARER

By Sallie E. Moyer

The title of this book suggests the nature of its contents. The circumstances under which the book was published appeal to every lover of suffering humanity. For over twenty years the author has been a helpless invalid, depending upon the painstaking care of a devoted mother and the help of sympathizing friends for support. Thru sheer force of will power and desire to make her contribution towards her own material support and the comfort of other sufferers she wrote the book bearing the above title. Those who purchase the book will not only be the possessors of a book that has brought comfort to many a cross-bearer but will also lend a helping hand to one who will appreciate the encouragement thus given. There are yet 500 of these books to be sold. Retail price, \$1.00. Postpaid. Send your orders to Menonite Publishing House, Scottsdale, Pa., or to the author, Sallie E. Moyer, Perkasié, Pa.

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generations; they ^a call their lands after their own names.

12 Nevertheless ^b man being in honour abideth not: ^c he is like the beasts that perish.

13 This their way is their folly: yet their posterity ^d approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright ^e shall have dominion over them in the morning; and ^f their ^g beauty shall consume ^h in the grave from their dwelling.

15 But God ⁱ will redeem my soul from the power of ^j the grave: for ^k he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

^a Gen. 4. 17.

^b ver. 20.

^c Eccles. 3. 19.

^d Ps. 80. 13.

^e Heb.

^f with me.

^g Heb.

^h delight in their mouth.

ⁱ Ps. 24. 1.

^j Judg. 5. 13.

^k Ps. 69. 30, 31.

^l Cp.

^m Job 4. 21.

ⁿ Or,

^o strength.

^p Or, the

^q grave being a habitation to every one of them.

^r Job 22. 27.

^s Hos. 13. 14.

^t Ps. 81. 7.

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and ^a the wild beasts of the field are ^b mine.

12 If I were hungry, I would not tell thee: ^c for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and ^d pay thy vows unto the most High:

15 And ^e call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take

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Ignace J. Paderewski, well known pianist and composer, has been appointed premier of Poland.

Adjutant Casale, French aviator recently ascended to a height of 31,000 feet in an airplane, setting a new world's record. The previous record had been 30,500 feet.

Airplanes are being used by the government in forest patrol service.

Mormonism is said to have gained a firm foothold in the state of New York. This is another challenge to greater activity on the part of Christians.

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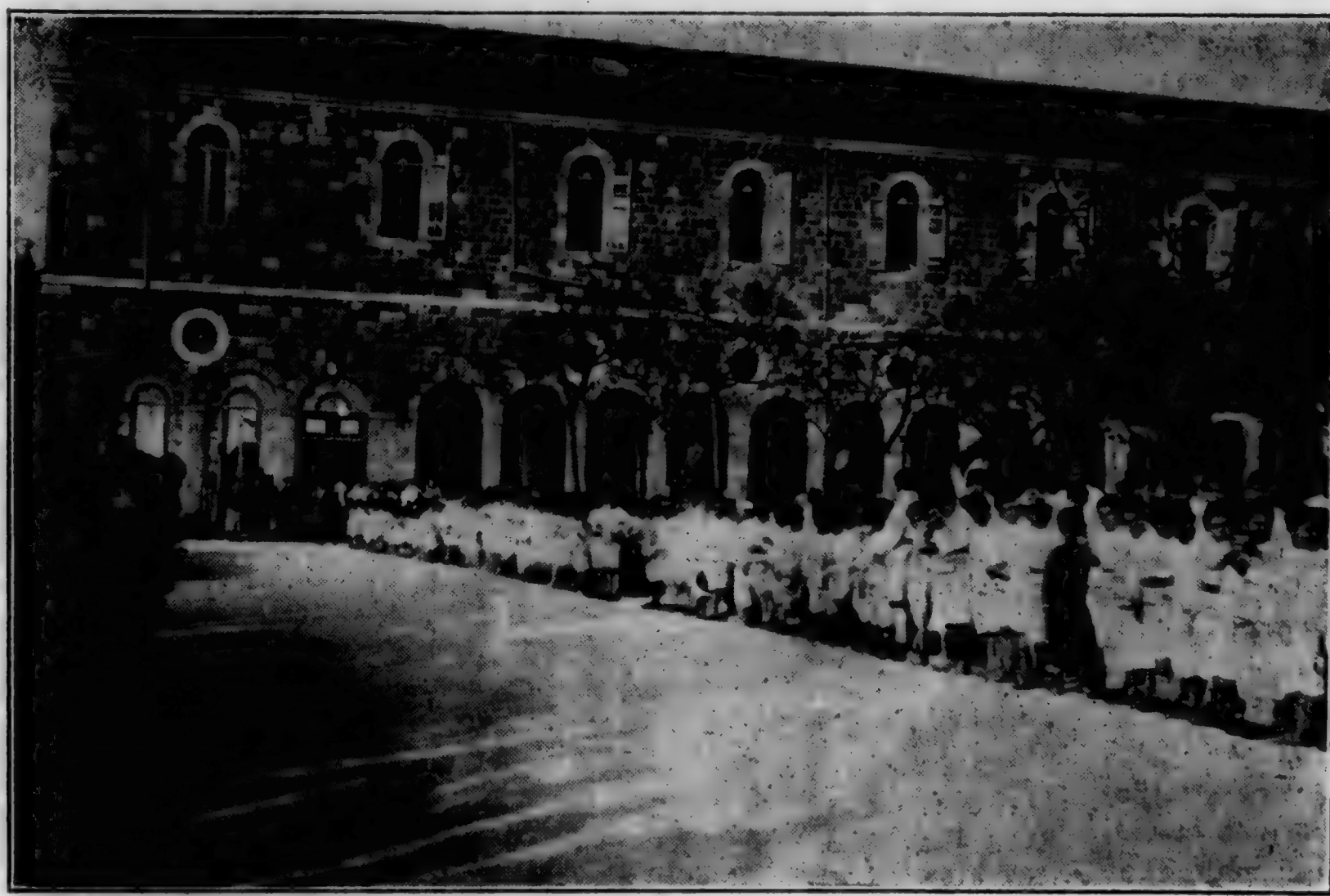
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CHRISTIAN MONITOR

AUGUST, 1919



ORPHANAGE AT ANTOURA, SYRIA

(See page 243)

SELECT READING

ECHOES OF LIFE

Substitutes

Clayton F. Yake

Of all the different names, titles, and degrees that have been applied to this our modern age, none has quite so impressed me as this one; "The Age of Substitutes." When it first came to my notice it made me think considerably as to the applicability of the same, but the significance of it became apparent as its appropriateness was realized.

It is a well known fact to all purchasers of household necessities that one of the most frequent slogans printed upon goods is, "Look for this trade mark. Accept no substitute." And the general public has been so well informed along these lines that they suspicion the storekeeper who makes it a policy of putting up for sale, "Something just as good." Usually the man with that principle back of this salesmanship does not make "good success," for he is boycotted in a major degree and eventually forced to shut down unless his business policy is changed. So we find that inasmuch as this is an "Age of Substitutes" it is also an age in which there is placed a higher valuation upon the genuine than ever before in the history of mankind.

Of all the commodities for which substitutes have been made I could not name one where the genuine, when available, is not much more highly appreciated. In the line of furniture, leather, and a host of others the imitation has taken the place of the genuine in so large a degree that when you see the real thing it just fascinates you. And yet the imitation mahogany and oak, the different veneers, meet a need that could not be met alone by the genuine in the furnishing line. In leather goods the same is true too. Such large inroads upon the real thing have made it necessary to manufacture imitations for use where they will serve just as well as the genuine.

And yet the genuine always demands the highest appreciation if for no other reason than that it is genuine. The fact that you have the real, whether extremely valuable or not, alone puts a premium stamp upon it.

Every last one of us, too, like the real, the genuine, if we are able to have it or not. We admire, we appreciate, we love to see the real. How pleasing it is to the well-trained eye of some good housewife to come across a beautiful piece of linen. I have stood by and watched the apprecia-

tion, often times, overhearing the same remarks from vastly different appreciators—"This is the old kind." "This kind you can't get any more." And you know that, "can't get any more" always chilled me a bit. But it was true, just the same I presume.

And so on indefinitely. The imitation and substitute work has gone on so far that very few commodities do not have them. And from a general business end, in the matter of supply and demand, it is no doubt valuable. So long as the imitation is represented as an imitation, and not as the real, so long there is no harm. But when the substitute is sold as the real, therein is the danger. "Ask for the genuine. Accept no substitute."

So on thru the realms of human life the substitutes, the imitations, the veneered are becoming so prominent and numerous that it becomes a difficult matter to find the necessary genuines demanded.

The "Signs of the Times" are often described and enumerated, so let us not forget that one of them is the "Substitute" sign. It points the human family down a highway we would rather not see; it shows the road that leads to a destination uncertain.

Many a young fellow at this time is playing the pretension and imitation game, polished over with veneered manhood; playing the game of the genuine when it's just a veneer, and woe to his future success and happiness.

We often wonder why this or that person failed in the specific job they had at hand. Why they did not succeed? Why instead of going forward they retarded? The answer is often found in the fact that they were an imitation product.

I have in my mind now a certain young man who played just that kind of game. He even played it so far that it affected the happiness of a loving wife and babies, for he turned out to be the kind of thing he pretended he was not.

The business world is hard upon the imitation or veneered product and in the course of time when the veneered surface is worn away the blasted youth will stand exposed—a miserable wretch.

The world today is calling louder than ever before for the genuine product of strong Christian manhood and womanhood. And she must have her demand supplied or she will perish.

Today the Church is in greater need of the genuine than she ever was. She is seeking here and there for the staple product of Christian manhood and womanhood to meet the demands the world in its needs is longing for. The highways of life are teeming with peoples, but how few are the reapers! Never in the history of our country, I presume, was the farmer jeopardized in harvest for lack of help as this year, and it is similar in the Lord's harvest fields only much more needy.

The Church today needs men; men clean to the core; men whose hearts the canker-worm of selfishness has not affected; men who are strong to bear the burdens of life's toil uncomplainingly; men who are willing to fill their place of service where the need is the greatest; men with love—love to give, love to serve. The world in her need is crying aloud for such men, and when she finds them grasps them in her powerful clutches of demand and consumes them upon the altar of service. Such is the need of the Church to meet the world's demands.

God give us men! Such men and women who with a whole-souled enthusiasm are glad for the privilege of proclaiming the Son to a dying world.

West Liberty, O.

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

H. FRANK REIST

Editor

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XI

SCOTTDALE, PA., AUGUST, 1919

No. 8

SPIRITUAL VICTORIES IN LATIN AMERICA

The Autobiography of Francis G. Penzotti

VII. A Retrospect

The Dawning Day

In regard to missionary work, when I was in Guatemala City in 1892 there was only a small mission in the capital, belonging to the Presbyterian Church. Today it has a church and a very good parsonage, a block from the principal plaza; also a beautiful building for a school and sanatorium, as well as a print-shop, where they publish *El Mensajero* (The Messenger), a periodical that is well received. It has also a work in San Augustin, Quezaltenango, Mazatenango and other places. Also the Central American Mission has a very good building, and a large congregation. The same mission has work in various other parts of the republic.

Marvelous conversions have taken place in this country. I have known men who were the terrors of their families, which were accustomed to seeing them arrive home staggering, overcome with drink, giving forth insults and blasphemies, carrying in one hand a bottle and with the other threatening to take out the knife which they never cease to carry in their belts. The women and children were afraid to see them enter, and they tried to flee and hide themselves, always trying to escape the blows and other barbarities. And I have known these men to be converted to Christ, and to lead glorious lives of piety; their homes transformed from hells to heavens; their wives and children running to meet them and to give them a welcome.

I have also preached to the negroes on the coast of the Mar Caribe to the north of Guatemala. These people are known by the name of "Carabianos." It is very hot there, and those poor people dwell beneath straw roofs. There are no walls, only forked poles. The people speak a dialect, or, better said, a medley of English, French and Spanish, with fifty per cent African. They live miserably. As a rule, they do not have beds, chairs or tables, nor, of course electric lights. As it is rare for them to know how to read, one is obliged to read and explain the gospel to them like to small children. One day I gathered a group together to preach to them. The men sat on the

ground or remained standing. But my attention was called to the fact that each one of the women came with a kettle in the hand. Without much ceremony each one placed the kettle bottom side up, and sat down as comfortably as could be, listening to me with marked interest. Any reader is likely to ask, "But did they not get their clothes dirty?" No, reader, because the faces of those good women, their dresses, their hands and the bottoms of the kettles were all of the same color.

The men and women that are converted are always a guarantee and a blessing to their homes, their neighbors and their country in general. Even the unbelieving and the fanatics, at times, appreciate this fact. Of this I could give innumerable proofs. But I must limit myself to a few, such as the following: In the city of Guatemala there worked a man who frequently had trouble with all the world—difficulties which at times acquired proportions very disagreeable for those about him, and to himself occasioned very serious displeasure. This man was converted to the Lord, and before long became a man to be trusted in the workshops—the Company even coming to beg us to send it men like him. A doctor dentist to whom we had recommended a converted young man appreciated it so much, in spite of being himself a sceptic, that he said to us, "Now that you have a factory of young men such as we would wish that every man would be, when you have others like the one you sent me, send them to me."

When I was in Puerto Corinth (Nicaragua) I had to put up a little house, the owner of which was a fanatic, who, at first, wished to put me out into the street. But she began to have confidence in me, and, although the priest insisted that she send me away, she did not do so. On a certain day the priest came to persuade her to make me get out of her house. At this moment a boy came with a telegram for her. Since she had never received nor seen a telegram and did not know how to read, she left the priest and came where I was and asked me what it was, saying, "Oh, mister, I do

not have any confidence in anybody save you. Please be so kind as to see what it says." I opened the telegram and read it to her. It was a telegram stating that her son was soon to arrive.

Confidence from a Stranger

On a certain occasion I returned to Central America, after seven months of work in Cuba—in which I was abundantly blessed—passing through the Isthmus of Tehuantepec. On the same boat came a young Spanish man who had just received a large inheritance from his father. He was squandering it, spending sterling pounds as one would spend pennies. Naturally, there were not lacking those who gathered about him and praised him, in order to take advantage of his bewilderment. He was the one who paid for the expense of the drinks and other things which he and those about him consumed in great quantities.

I tried to evangelize him and his companions, but, under the influence of liquor, which they drank continually, they resisted me and even ridiculed me. On reaching the harbor of San Jose, Guatemala, where he had lived before and where he had a little son and its mother, he told me that he had been driven out because of political questions, and that he could not disembark. When I was disembarked he drew near to me, and said, "There is no one among the passengers who inspires my confidence but you. Take this \$400 gold, and do me the favor to change it into the money of the country and send it to my family in Chinimula." I did what he asked me, and sent him the receipt for the money, but a few days after I heard that he had taken his life.

The American Bible Society since 1892 has put into circulation in these countries about 300,000 Bibles or portions of it, and in that Great Day she also will have a good part in the harvest.

Guatemala and San Salvador have responded richly to evangelical missionary work, and among the two and a half millions of inhabitants of these two republics there are more souls converted to the Lord than in Venezuela, Colombia, Ecuador, Peru and Bolivia together, with their millions of inhabitants.

Recently they have had a great revival, and hundreds of people were converted. Without doubt, they are the fruit of the

seed which years before was sown in prayer and tears.

Some Excesses

How many times we had to run from one side to the other after superior authorities, in order that they would set it liberty for our colporteurs, held, unjustly and against the law, by employees ignorant of their duty.

In Guatemala they have the most liberal laws of all Latin America. They do not allow convents, nor that the priests walk the streets in their habits. There is not only liberty of worship, but the Church is separated from the State. And, notwithstanding this, in the same capital a few years ago, on what they call there "Holy Friday," a procession called "Calvary" left the Roman Catholic church, and, on passing in front of the chapel that we were constructing, tore down the doors, beat some of our native members, and then went into the interior and took four of them prisoners. We had to pay seventy pesos for the liberty of each one.

The Romanists becoming bold through this achievement the following day came to one of our chapels, tore down the doors, entered, tore to pieces the benches, books, lamps, the harmonium, and even the ceiling of the room, putting the lives of some of the brethren in imminent danger.

The feast of "holy week" being past, and the public offices being opened, we presented ourselves to the Minister of State of the government, and explained our complaint, accompanied by a note from the United States Minister.

The Minister sent to look for his colleagues of Exterior Relations, and, after a long interview between them and us, asked that we make out a list of the damages suffered. These, according to their calculation, amounted to 5,000 pesos of their money. At once they drew out a check on the bank for that amount. At the same time they ordered the chief of police to hunt for the authors of the offense. He fulfilled his order, and put some seventy persons in prison, both men and women. As it was told to us, they gave 100 stripes to each one of the ring-leaders, and they (the Romanists) had to pay the 5,000 pesos before they were allowed their liberty. With this money we renovated our room, putting it in as good condition as before. Intolerance and superstition does not disappear so easily from the hearts of the people educated by Rome, by laws which the governors make.

In Bolivia and Ecuador exists, in theory, liberty of worship. But the people are slow in understanding it; and the clergy, gnashing their teeth, act as if they would never understand it. On the night of July 13, 1911, I was in the city of Guayaquil (Ecuador). About 7 in the evening, passing in front of the cathedral, I heard that they were preaching, and I went in to hear what the preacher had

to say. The priest was proclaiming from the pulpit the wonderful, illimitable power of the scapulary of the Virgin of Carmen, and, trying to demonstrate what he was preaching, said: "One day a carpenter was working in the very top of the belfry, and, being careless, fell from that height. But as he had on his chest the holy scapulary he fell slowly, slowly, until he put his feet on the ground, without receiving the slightest harm." He continued, saying: "A man was working in the hole of a tunnel when a great quantity of earth fell in. But as the man had the scapulary about his neck he did not suffer any, although he remained below the earth three days, which was the time necessary to remove the fallen material. When they discovered him below the debris the man was perfectly sound and very contented, because the Virgin had accompanied him, and he had been smiling all the time." He continued, saying: "One day it was noised abroad that there was a great fire in the city, threatening to destroy it completely. The firemen could not do anything, when suddenly a woman from among the multitude took from her breast the scapulary of the Virgin of Carmen, and, lifting it, cried out: 'Fire, stop!' On her doing this it disappeared to the last spark."

If this had been told to the Indians in some mountain village it would not have been so strange (coming from a Roman Catholic preacher): but it seems impossible that such things are told in the cathedral of the principal city of a civilized nation. If I had not heard it I could hardly have believed it.

The End

If it were not for lack of time I would continue giving details of my journeys and experiences; but I have hardly done anything else but sketch something—very little—of the picture which, with such experiences, I would be able to make.

It is possible that my readers hoped that I would have said something about my journeys through Cuba, Mexico, California, United States, Jamaica, and other places that I have visited, scattering the Bible, but it is necessary to leave that for another time. I will add that in one year alone I traveled 53,000 kilometers, leaving Central America, passing through parts of South America, the United States, Spain, Italy, Switzerland, France, England, and some of the Bible lands—as Rome, Alexandria, Cairo, and other places in Egypt and Syria. At these last places, with my Bible in hand, I seemed to see the children of Israel in the land of Goshen, Joseph in Egypt, and Abraham with his descendants of Ishmael, the actual Bedouins, not to speak of the children of Isaac, the chosen people. I also was impressed on going over the land where my imagination dreamed of the footsteps of the Pharaohs, Ptolemies, and, above all, the apostles, the prophets, and

—Oh, what joy!—even the very footprints of our Lord. How often I found myself, my heart beating with emotion to think that each step I was taking perhaps was on the very places that they trod, who, although dead, yet speak!

If anything that I have written would serve as an inspiration to some young persons to move them to consecrate themselves to carry the light to those who need it, I would have fulfilled the only motive that inspired me to write what precedes; and I would have a new motive to say with the Psalmist: "Bless the Lord, O my soul; and all that is within me, bless his holy name."

(The end)

THE BOY AND HIS SISTER

He was a little fellow, dwarfed by long illness. She was a beautiful girl to whom nature had given every grace of health and every joy of a bright mind. There could have been no greater contrast. Her step was elastic and strong. He was a helpless cripple, bound to his chair.

Her wedding day came. Every goodbye was spoken, the carriage waited, yet she flew back upstairs to the brother gazing from the window in his wheel chair. He should have the very last embrace. Her kisses, her protecting tenderness threw about him something of joy that could never be his own.

When Nature has her way the love between brother and sister is sweet beyond all telling. The girl's pride in her brother's progress at school, his prowess on the playground, amounts almost to worship. Why does anybody ever lightly hold a sister's love? He may live long and yet find no other purer and stronger. Her caress may be as tender, when the harness bruises his shoulders, as that of the mother, who may not always be near him. The girl learns much of the sterner sex if she be the sister of a manly boy. Thru her the boy receives his best knowledge of womankind. In countless ways each is the other's instructor.

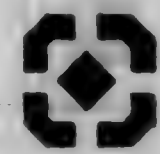
Our congratulations to you, my boy, who often escorts your sister and are glad in her beauty. You yourself know that there will be no more beautiful girl at the party. But perhaps you do not know the happiness that thrills your parents' hearts as they see you go out together and know how much you are to each other. If you do not realize it now, we hope that sooner or later you will know with what respect the parents of other girls look on you, sir, for your gallantry to your sister.—Unknown.

"Some day we shall find our tears transformed to jewels in the crown that we shall lay at Jesus' feet."

"It is not strange for the soul to find its life in God; this is its native air."



EDITORIALS



BLEEDING KOREA:—For several decades Korea has been known as a fruitful mission field. For the past ten years Christianity has probably made more progress in that country than in any other. Much was written concerning the devotion and zeal of the Korean Christians, and the large gatherings as a result of their faithful labors. The standards for admission into church-fellowship were probably higher there than in any other country; no adult was admitted until positive evidence of the New Life was given by leading another soul to Christ. The native Korean Christian was known as an ardent student of the Bible. Prospects were favorable for the speedy evangelization of this small country.

Whenever the forces of righteousness become active the forces of unrighteousness likewise assert themselves more vigorously. It seems that since 1910, when Japan gained full control in Korea, the natives have been oppressed and their liberties more and more circumscribed. The policy of Japan seems to have been to crush the Korean spirit of independence and to make them a subject people. Despite the enforcement of this policy of oppression the hope of independence and liberty kept burning in the hearts of the Koreans. When the Peace Conference revived their hope of securing independence they quietly but without force began to assert their desire to regain their independence as a nation and to throw off the Japanese yoke. Japan at once inaugurated a policy of brutal oppression to crush the spirit and hope for independence. Little was given to the outside world of what was transpiring in Korea, until recently authentic reports are being published.

Evidence has been produced by Presbyterian missionaries showing that Japanese officials directed their oppression especially against the native Christians. It appears as tho Japan was set on exterminating Christianity in Korea. A number of villages were burned, most of them being Christian centers. An incident is related of how all the Christian men in a village were asked by Japanese officials to gather in their church. When they were in the church, about thirty of them, the soldiers attacked them with rifles, knives and bayonets, and then set the building on fire, with the result that almost the entire village was destroyed. Men, women, and children have been maltreated and killed.

Independence might not be feasible at this juncture, but Japan should not hesitate to grant much needed reforms. A missionary, who was called to confer with Japanese officials, states the demands of Korea as follows:

"Due consideration of racial distinction between the Koreans and Japanese. There should not be the policy of absorption. The privilege of Korean language study in

the schools. This is now prohibited. Freedom of speech, of the press, of public meetings, and of travel. While Japanese and foreigners enjoy these, the Koreans are denied them. Opportunity to promote social purity. The Japanese have forced prostitution as an institution upon the Koreans. The removal of discrimination against Koreans in Japanese courts of justice."

In an age when world statesmen in beautifully phrased sentences speak of justice to all peoples and the rights of smaller nations to an existence free from oppression from the larger and more powerful nations, it seems that the pitiable condition of Korea under the iron heel of the "Prussia of the East" should not escape their attention. Korea appeals to the world for help in her helpless condition.

The attitude of Japan towards Christianity does not augur well for future progress in the Far East. Not only does Japan interfere with and hinder the missionary in Korea, but also takes an antagonistic attitude towards the work of the missionary in Japan and likewise in China so far as her influence extends there. Instead of the world war opening doors wide for the entrance of the missionary it seems as tho doors once swung wide open are swinging shut on their hinges. What is the significance of this? Has the Church neglected the golden moment of opportunity to enter open doors and is now finding these same doors swung shut in her face? May she, because of these new barriers, put forth still greater efforts to evangelize the world.

THAT UNRULY MEMBER:—Who of us has not had occasion to regret sorely words spoken to another? Friendships have been marred by a word spoken in an unguarded moment. Gossip has demanded the life of many a victim. With apparent ease and indifference as to consequences some men speak unkindly in public and private of their brethren. The spirit and example of Christ teach us the vital importance of using the tongue for the good of our fellowmen rather than to do them evil. Unless the spirit of Christ permeates the life of the individual the tongue will not be kept under control, and the unkind word will be spoken and possibly set in motion a force for evil that may continue for generations to come. How frequently we hear individuals seek to justify the course they are taking by the fact that sometime in the distant past some one made a certain remark that was unkind. The tongue truly is an "unruly member." Christ alone can supply the needed power to keep it under control.

CHRISTIAN LIFE

LIFE LESSONS FROM NEHEMIAH

A. E. Kreider

Few characters in the Old Testament are more interesting than Nehemiah. His life is rich in wholesome lessons. The study of this devout, God-fearing man is of great profit to anyone.

Nehemiah held a high and influential position in the Persian court. Altho assigned to the confidential office of cup-bearer to the king, he never lost his love for his own people, the Jews. He had often shown himself friendly to Jews sold as slaves (5:8). Jerusalem at this time was in a desperate condition. A small deputation of Jews made the long journey from Jerusalem to Shushan, the Persian capital, to appeal to Nehemiah. The walls were broken down and the gates were burned. The whole Jewish community was in great affliction and reproach. Nehemiah saw clearly that his people in Jerusalem were in great need of help. These conditions stirred the heart of Nehemiah profoundly. He resorted to prayer and fasting. As a result, he dedicated himself unhesitatingly yet prayerfully to the task of rebuilding the holy city.

The first lesson which we pause to emphasize is the consecration of Nehemiah. His advancement in the Persian court did not hinder him from keeping loyal to his Jewish faith and people. When the need was apparent and the opportunity offered itself, he gave himself in self-sacrificing service. He served God by serving his own people.

Nehemiah's task was not an easy one. Before he could go to Jerusalem he had to secure royal permission. He prayed and waited for his opportunity to approach the king. The wished-for moment came unexpectedly, but he was ready. He gained the favor and help of Artaxerxes. He started for Jerusalem in response to the urgent appeal for help.

When he reached Jerusalem he made a careful survey of actual conditions.

The people were discouraged, the resources of the community were slender and the neighboring people were hostile to every effort to restore Zion. But Nehemiah gave himself to the work with energy and devotion. He exercised great prudence in his management of the work. He was undaunted by the obstacles. The courage of Nehemiah is admirable. He knew he was working in harmony with God's will. Having once determined on a course of action he could not be turned from it. Why should he despair or give

up in defeat? Such courage is possible only to a man of God. This noble trait of character is prominent in Nehemiah.

A third lesson to be noted is the strict adherence of Nehemiah to the law and will of God. After the wall of the city had been rebuilt, he found certain abuses among the people. They were openly violating the acknowledged law. The rich were oppressing or taking advantage of the poor and helpless. He urged the giving of tithes, the proper observance of the Sabbath, and the abstention of marriage with Gentiles. These were all measures in accord with the Law of God.

We have noted three important life lessons gleaned from a study of Nehemiah. These are not the only lessons.

There are others but it is of profit to notice the readiness with which Nehemiah dedicated himself to the work when he saw the actual need. Then, too, he exercised great courage as he proceeded on his difficult mission. Lastly, it was the solemn purpose of Nehemiah to again establish the Law of God as the law of the people. Nehemiah rendered a great service to a disheartened and afflicted people. His work meant much to Israel. This was true because he was a man of genuine piety, untiring devotion, undaunted courage and prudent leadership. He who consecrates himself to God and His work, who proceeds with courage and confidence and who adheres strictly to the Law of God shall invariably be a great blessing to his generation and to his people.

Sterling, Ill.

BEHOLD HOW GREAT A MATTER A LITTLE FIRE KINDLETH

Vinora Weaver

It is quite an easy matter for a mother to prevent her child from using an unfit word the second time by the administration of soap suds or in some way punishing it. This is true because of the fact that the child has as yet not formed such permanent habits and can readily be trained one way or the other. This may be true of the child, but there is absolutely nothing physical or of an earthly nature which when applied to the mouth of a grown individual will cleanse it and produce the proper results. "Out of the abundance of the heart the mouth speaketh," and it is only as the heart is clean and pure that the individual can control and rule those words which he speaks. So what follows in the article in regard to the power of the tongue is written with the recognition that the heart and mind are the sources of all which is thought and spoken by the individual and that ideas must first be framed there before they can take the definite form of words.

A great many people have made the statement that were it not for their tongue they would be free of a large number of sins of which they are guilty at the present time. This is undoubtedly partially true, but let those individuals remember that an evil thought once entertained and permitted to lodge in the mind is just as sinful to the man himself as the evil word which has been spoken. The only difference is if he gives ex-

pression to his evil thought he may affect the lives of other individuals and in that way be instrumental in leading others astray. One writer has said, "It is well to think well, but it is divine to act well." Too many have good intentions but their words and actions are not in accord with their noble intentions.

In the parable of the seed some of it fell on the stony ground, but there was also much of it that fell on good soil and produced fruit. We are so apt to say no one will be affected by our words. Some of them may fall on stony soil, but there are a great many others that will be taken into the hearts of other individuals, repeated and in some way produce fruit. You may make a light remark to some friend not thinking that perhaps you have hurt your friend as much as if you had injured him physically. To you it may mean little but to someone else it brings pain and unhappiness. You can never tell what is hidden within the life and heart of even your dearest friend. So let us beware that we use not our tongue thoughtlessly or intentionally in such a way that some one can be injured.

A minister recently said that as he was walking down the streets of his home town he met a large number of people who knew him and who also treated him with courtesy because of his position. On this particular occasion it happened to be dark and he conceived the idea that not

being recognized because of the darkness he was going to greet everyone he met. He said from some he received no answer, others simply grunted while again others responded with a pleasant greeting. Are we simply giving a pleasant word to those who are above us in position and better known, or to only our friends? If you are despondent a cheery greeting may make you take a different view of things. Don't encourage anyone to become a pessimist by being pessimistic yourself. You can smile and have a kind word for all you meet tho you are hiding an aching heart. It will help you and also your friend and it costs so little on your part.

The story is told by a prominent writer of a young man who had all the advantages a young man could have and so he started out to conquer the world. At first he was successful and his fame was spread thruout all the world. However, one night a storm robbed him of all physical power, strength and beauty. He was ready to despair when the town Jester found him and by speaking a few kind words of encouragement the young man was induced to take new courage. At first he thought it impossible to laugh and make others happy when his own heart was almost breaking. However, little by little he took courage and when he died both rich, poor, weak and strong, mourned his death. The lesson is plain and need not be stated more definitely here.

Thus far the main idea considered has been that of bringing joy to an individual in a physical sense or simply cheering others for the short time that they are in this life. Your tongue and lips can be used to bring far greater blessings to others.

In James 3 we read that with the tongue we bless God, but also with it curse we men. If more people would bless God more and curse men less the world would be much happier as a result. You may be able to save a soul by giving testimony of the Love of Christ and the goodness of God, or by personally approaching someone who is out of the Kingdom and should be brought in.

Also in relation to the above reference let us rather remain silent than curse any of our fellowmen. If you can't see any good in an individual then try to raise instead of trample under foot. If you see anything commendable encourage that and discourage the other. In plain words, "Don't gossip." You can better curse and injure your fellowmen in this way than by many others. Most of us have enough trouble right at home in our own hearts without searching for others. First let us purify our own lives and then try to purify that of someone else. A report is seldom diminished in size as it passes from lip to lip and the best thing to do is to either remain silent or help to raise.

"Behold how great a matter a little fire kindleth." But on the other hand

we have this advice, "Keep thy tongue from evil and thy lips from speaking guile."

Archbold, Ohio.

PASSING IT ON

A Good Story of Wendell Phillips.

At the close of the Civil War many of the ladies of the South—those of the best families—came North to earn a living. Circumstances forced them to do so. One such was the niece of Jefferson Davis, a lady of unusual culture, and she gave lectures on southern life. The struggle was a bitter one for her, for she had been accustomed to the best of living and it was hard to make both ends meet. Women were just beginning to appear upon the lecture platforms of this country and people hesitated to pay a good price for their services.

On a cold, blustering day in January, 1868, this lady entered a train on her way to Boston. She actually trembled with cold and fatigue, for she was rather scantily clad. A gentleman saw her condition and insisted that she sit beside him, even though he had to pile up his own luggage until it was crowding him. When she thanked him, he noticed that she talked with the accent of a southerner.

"Excuse me for inquiring," he said, "but are you not a southerner?"

She replied in the affirmative and with such a sad note in her voice that he talked further with her and drew out her story how she was lecturing to support her children, her husband being lost in the war.

"I do not wish to seem rude," continued this gentleman, "but I am in the same business myself. Would you mind telling me how much you get for such lectures about southern life?"

"Five dollars and carfare to and from Boston," was the reply, "and I am glad to get it only I wish I could get more engagements."

"Five dollars!" exclaimed the gentleman. Why! I get one or two hundred for mine, and I furnish opinions and not the facts that you do!"

Then they rode in silence for a little while. As they were about to reach Boston, the gentleman handed her a roll of bills, saying, "Please accept this, my share. You should get as much for a single lecture."

The lady at first refused. But when he assured her that he could well afford to give it, and that it was for the sake of her children, she hesitatingly took it. After she had reached her boarding place she discovered that the roll contained just a hundred dollars—the fee which he had received the evening before.

Some years later she discovered that her benefactor was Wendell Phillips, and as she was then very successful she attempted to repay him.

"Don't pay it back to me," Mr. Phillips exclaimed, "I had forgotten the incident."

"That may be true," replied the lady with a smile, "but I haven't. It was not the

money that did me the most good that day. It was your words of kindness and sympathy that gave me courage to fight with renewed vigor. Now I am well able to pay it back, and I wish you would—"

Mr. Phillips interrupted her with, "Then pass it on, my dear madam, pass it on to some one who needs it as you did that day."

And that was Wendell Phillips' idea of life—to pass on the good deeds as one was able to do so.—Our Young People.

JUST HOW MUCH?

"I would just do anything to get an education!" said Joe, savagely thumping the down sofa pillow till a fine, fluffy dust flew from seams and corners?"

"Just how much would you do, Joe?" said practical Uncle Phil, interestedly. "As much as Elihu Burritt?"

"How much did he do?" inquired Joe. "Was he a boy without any chance?"

"No, indeed!" said Uncle Phil, who never sympathized with whining Joe's way of looking at things. "As many chances as you have, or any other boy with brains and ten fingers. Had to work at a forge ten or twelve hours a day, but that didn't hinder him from working in his mind while his hands were busy. Used to do hard sums in arithmetic while he was blowing the bellows."

"Whew!" said Joe, as if he, too, saw a pair of bellows at hand. "How old was he? Older than I am, wasn't he?"

"About sixteen, when his father died. By and by he began to study other things. Before he died he knew eighteen languages, and nearly twice that number of dialects. All this time he kept hard at work blacksmithing."

"I don't have to work so hard as that," said Joe, after a while, with a shamefaced look that rejoiced his uncle's heart.

Joe was a farmer's son, and in busy times there was a good deal for a boy of his age to do. So far he had not been spared to go away to any preparatory school to "fit" for college. So he had faint-heartedly and sulkily given up the thought of going there. Somehow, Uncle Phil's words had put things in a new light.—Christian Uplook.

WHERE THE OLD MAN USED TO KNEEL

I heard a story of two young men that were very wicked, yet their father was a very earnest, consecrated Christian. He held family prayers every night, kneeling down by a little table that stood in the corner by the hearth-stone; but the two young men did not care to bow with their father at that little, old table. Finally the father died and left the two wicked sons. He had prayed for them many a time, and sometimes with tears in his eyes he had talked with them about their Savior, but they did not care to hear him.

Time went on and in after years they

decided, as they had gained in property, to remove the old house and build a larger one. They were both carpenters, and they undertook the job themselves. They took off the roof and then the sides of the house, and then they took up the floor, plank by plank, and finally they got near the old hearth-stone, and one of them stopped and looked at his brother. He said:

"Here's where father used to kneel and pray; there's where the little table stood, and the Bible was always on it." The other said:

"Yes, it seems to me I can see the print of father's knee on that old plank now!" He continued, "I can't take up that plank; you take it up."

The other one said: "No, I can't; I wish you would."

And as they looked into each other's eyes the voice of their old father spoke to them, and the Spirit of God vitalized the voice, and right there, where the old man had prayed a thousand times, the boys prayed that day and asked the old, old question, "What shall I do to be saved?"

And the Spirit of God came down and revealed Jesus to their hearts, and before that plank was ever taken up they gave their hearts to God.—Baptist Standard.

OUR FACES TELL

We say that our thoughts are not known by our fellows; but that is not as true as we deem it when we say or think it to be the case. The tenor of our thoughts is being written in the expression of our faces day by day.

Love, purity, communion with God in our inner selves, will give our faces a look that shows the direction of our desires and being. Selfishness, ill nature, impure desires, unworthy motives indulged in in secret, will steadily transform the finest lines of the face.

We should be surprised if we knew how much we show ourselves to our fellows in the daily walk of life. It is the only way to have a face that speaks well of the spirit's course, that manifests a good conscience.

—Great Thoughts.

A TRUTHFUL BOY

How people do trust a truthful boy! We never worry about him when he is out of sight. We never say, "I wonder where he is! I wish I knew what he is doing." We know that he is all right, and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going, or how long he will be gone, every time he leaves the house. We don't have to call him back and make him "solemnly promise" the same thing over and over. When he says, "Yes, I will," or, "No, I won't," just once, that settles it.—By Robert J. Burdette.

HER ONE TALENT

Margaret Sangster tells of a woman neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him and would please God, and make him happy.

"There is one comfort—I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him ready to smile or speak as he looked up.

The husband said to her one day: "There's one talent you have, darling, beyond any one else in the world—the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful in all his enterprises. And the quiet wife, who had time to love him, to share his hopes, listen to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity.

This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sunday bent eagerly around her while she unfolded the lesson to them, and upon stated occasions she entertains the poor, pale, fagged-out girls of the down-town factories, and keeps them by kindly word and helpful ministry and a Christian example from places of temptation; for she believes it as much a Christian work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen.

Telling the life story of this woman, Margaret E. Sangster says: "Altogether, when I think of the sick beds this little woman sits by, the heartaches she soothes, the confidences of which she is the trusted recipient, the happy home-life which is hers, the good she is doing silently, I am quite sure her talent is bearing interest for the Master."—Unknown.

THE LESSON OF A LIFE

A man conducting an atheistic journal asked his daughter to write on the life of David Livingstone but leave out religion. She found the task difficult, and finally decided it was an impossibility. She found Livingstone in a time of extreme danger entirely composed after he had

spent some time in devotion, and she decided that such composure could not be except through belief in One who had power over mankind. This decision resulted in the complete renunciation of the belief of her father.

Hundreds of people are putting forth more effort to account for everything without taking God into account than it would require to accept it all by faith. Think of it—a man of God with his religion left out; Christianity with Christ left out. You might as well speak of a living human body with the blood left out.—Sel.

IS IT RIGHT?

"A wisely trained character never stops to ask, What will society think of me if I do this thing, or if I leave it undone? The questions by which it tests the quality of an action are whether it is just, and wise, and fitting, when judged by the eternal laws of right; and in accordance with this judgment will its manifestations ever be made. If the mind acquires the habit of deliberately asking and answering these questions in regard to common affairs, it acquires, by degrees, distinct opinions in relation to life, forming a regular system, in accordance with which character is shaped and built up; and unless this be done, the character can not become consistent and harmonious."—Sel.

WOULD YOU?

If you were sick and sad and lonely, and wanted comfort and cheer, would you send to a card party, or a theater, or a ballroom, or a dancing party for some one to come to you? If not, why not?

A man died the other day in a prayer-meeting. Another died in the pulpit. Would you not rather die in a ball-room, or in a theater, or at a card party, with gay worldlings around you? If not, why not?

Jesus is coming one of these days, "in such an hour as ye think not." Would you like to have Him find you with the dancers, the card-players, the theater-goers, the gay, heedless throng, when He comes? If not, why not?—The Evangelist.

STEADINESS OF PURPOSE

Attending steadily to one piece of work till it is done is a high road to peace of mind, if there were no other benefits. To have half a dozen unfinished pieces of work hanging raggedly about is chaotic and distracting. The mind is pulled six different ways, and has no special force in any one of them. There is a species of mental juggling with work, keeping several balls in the air, that a good many people try to do for the astonishment of beholders; but the trick is very wearing, and, after all, doesn't amount to much.—Sel.

• MISSIONS •

NOTES AND COMMENTS

Critical Conditions in Persia.—"Missionaries in Persia report conditions that show the unspeakable sufferings thru which they and the Christians of various sects in that country have passed. North-western Persia has been the battle-ground for wild and untamed Kurds, bloodthirsty Turks and rough Russian troops. Missionaries have been called upon to protect Armenian and Assyrian Christians, but even Moslems were rescued upon one occasion. We are told that the ferocity of the Kurds and the depravity of the Turks, spurred on by lust and the thirst for blood, is beyond all description. Many Christian villages have been utterly ravaged. In many of them the people have been driven out, maltreated or murdered. Hundreds of native Christians, together with their pastors, have been killed. This leaves the churches without leadership. Four years and a half of warfare, pillage and rapine have exhausted the strength of the missionaries, compelling many of them to return to the United States in order to regain their health. Those who remain are overburdened, and report an urgent need of funds to reestablish the work and to save the lives of the Christians who still remain. West of Lake Urumia three thousand Christians were massacred and two thousand homes destroyed. Here, too, appalling conditions prevail."

The Jewish Situation.—At the present time unusual occurrences are manifest among the twelve million Jews of the world. The events causing most comment are the merciless massacres in various parts of Europe and Asia, and the liberation of Palestine from Turkish rule making a Jewish republic possible from a political standpoint. Many Jews in Europe have sunk into the deepest of poverty and depravity due to their ruthless neighbors and hold nothing but hatred for them. Others possess noble characters but are blind to the Light of the World. With a vast number their religion consists of legal formalism and traditional superstition, they having become atheists. Religion has been divorced from morality by some of the most orthodox Hebrews and most of them have ceased to expect the Messiah.

Nevertheless they are still God's people. While Zionism is being suggested as a solution for their problems, their hope does not lie in this but in Christianity. According to Prof. Nicol, between 250,000 and 300,000 united with Christian churches during the nineteenth century. God's

promises are still open to them. Their zeal, courage, stability, ingenuity, and ability, once under the control of the Spirit of Christ, usually results in ardent Christian workers. Their condition and necessary conversion stand a challenge to Christianity.

Facts Concerning Indians in the United States.—There are 336,000 Indians in the United States. Of these 47,569 are not provided with any means to secure an education, or an opportunity to hear the Gospel. 100,000 are unclaimed as adherents to any Christian Church.

Of 29,173 children only 8,560 are provided with religious instruction. Over 16,000 Indian children are not provided with school privileges.

There are 460 organized Protestant churches with a membership of 32,000. 18,000 children are in Sunday school. They have 225 ordained ministers and 222 helpers.

The Indian Committee of the Home Missions Council proposes a vigorous program of action to care for neglected communities. They are planning, (a) to start

evangelical work among unreached Indians, (b) to appoint ministers to give religious instruction in government schools, (c) to establish day schools for Indian children in neglected communities.

Destructive Quakes and Eruptions. — "Mankind has become so greatly habituated to most appalling losses of life that little astonishment is aroused by reports of earthquakes and volcanic eruptions. When we read that thousands were recently killed on the island of Java by the causes just mentioned, we are shocked for the moment, but soon go on again in the even tenor of our lives. Recent earthquake fatalities in Italy are a renewed reminder that "terra firma," as applied to this old earth, is somewhat of a misnomer. It is well, perhaps, that we lack full knowledge of the constantly-impending perils of the 'fiery furnace' in the earth's interior. If we did, most of us would spend 'our sojourn here below' in abject fear. Amid the dangers, seen and unseen, it is well to remember the apostolic admonition: 'Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.'"

OUR PRESENT MISSIONARY SITUATION AND HOW TO MEET IT

Ruth A. Yoder

"The field is the world." "Say not ye, There are yet four months, and then cometh harvest?...." "Life up your eyes, and look on the fields; for they are white already to harvest."

This was the missionary situation nineteen hundred years ago and in short this is the situation today. The situation was met with the commission from Jesus Christ, "Go ye into all the world and preach the Gospel to every creature," and, to say it briefly, it must be met the same way today.

The supreme hour to give the Gospel of Jesus Christ to the world has come. The doors of the heathen world are open and men and women are calling for the Gospel.

South America is tired of her religion and is open to truth. Mexico and Central Asia are calling for the Gospel. Mass movements claim attention in India and Africa. Men and women of the lower castes are coming to the missionary by the hundreds, but many of them cannot be cared for because the Church has not sent them enough missionaries and money

that these masses can be taught and guided and led into an appreciation and a realization of life as it is found in Jesus Christ. While there are many people in these mass movements, do not think, however, that every one is accepting Jesus Christ.

As one missionary put it there are two great perils connected with the mass movement.

"First, the danger lest under the pressure of time a great baptized community should be formed, the membership of which should remain destitute of the life and power which can come only thru the knowledge of Jesus Christ, in his adaptability to the need of the lowliest and most ignorant.

"Second, the danger lest this wonderful opportunity pass, thru our failure because of lack of laborers to welcome, receive and guide the vast multitude that is knocking at our doors."

Mohammedanism is waiting for the masses, if the Christian Church fails to welcome them as they come. What then?

J. C. R. Ewing of Lahore, India, says:

"In the case of these sixty millions of the lowly we may say with all conviction, that this is the opportunity of all the centuries. I fear for the Indian Church, for this great multitude which is still without, and for the Christian Church in the West if this time of all times for the reaping of a great harvest be allowed to pass while we are doing less than our best."

There are 67 million Mohammedans in India. For more than a century Western learning, Christian literature and the Christian missionary have been helping to form the ideals of the Moslem youth and many of them have been led far away from the position of their fathers. The Mohammedan of India has a breadth of culture and an appreciation for the opinions of others and a knowledge of Christian truth which makes him more ready to hear the Gospel than the Mohammedan of any other country. The religion of Mohammed is to them simply a symbol of past glory. It has lost its meaning for them and they want something better.

Missionaries from Africa say that in that country they have no trouble in getting the natives to accept Christ, but because laborers are so few many must be turned away as they can not be cared for.

A missionary from the Belgian Kongo, Africa, said that in the place where he labored the church had grown from 35 members to 1900 in ten years. They believe the Gospel just as they hear it and when they have received it they want to tell it to some one else. A native preacher was needed to go and tell the story of the Gospel in another community. The missionary said to one of his workers, "Will you go?" The native looked at him with an expression of surprise and said, "Does anyone ever refuse to preach the Gospel? Yes I'll go." Africa's heart is open. If Christianity does not come in Mohammedanism will. China has awakened from her long sleep and is ready for the Gospel. In the light of these facts and many more which might be given have we as a Church who claim to believe a whole Gospel been doing our best?

Has our own Mission in India been receiving our loyal support? A certain portion of India has been given to the Mennonite Church to evangelize. In that part no other denomination works.

One of our missionaries said: "We are doubly responsible there because the Church has been given that portion to evangelize. We have barely touched the fringe of the garment. It will take fifty missionaries in the next ten years to occupy that part of India."

Four new missionaries who are under appointment to go to India and two in the home land on furlough have been delayed because they have been unable to procure the necessary permits to enter India. This has been due to war conditions. There is no evidence yet of the time they may be able to get permits, but word has come that new missionaries for whom permits have not yet been applied should be procured. Two of the missionaries who had

been at home on furlough have received their permits and are now on their way back to India.

The work in India has always been demanding more workers. There was a time some years ago when there were no funds to send out new missionaries. At the present time there is money in the treasury to send out more new missionaries than there are missionaries to send.

In South America our work is only begun. Almost two years ago Bro. Shank and Bro. Hershey, with their families, went to South America. They landed at Buenos Aires in Argentine. Since that time they have been making investigations in order to find a suitable location to establish a mission. It was understood that they should not permanently locate for two years and then someone would be appointed who would go down to S. A. from the Church at home and he with the missionaries shall decide on a permanent location. Bro. Sanford Yoder of Kalona, Iowa, has been appointed and will sail this fall.

Have we as a Church been meeting the situation? Have we as individuals in the Church been sincere and honest or have we been laboring under a cloak of sincerity when in reality it has been something else?

In order to meet the present missionary situation the Church must awake, arise, shine. As never before she must realize her responsibility.

Some time ago a missionary from Africa home on furlough said that he was struck with the apparent insincerity of the Church at home. He further said: "If preachers at home were as earnest as the natives we would have budgets double and plenty of workers."

To me it is little less than a tragedy to be able to say that we do not need money for extending our mission interests at the present time. It is another way of saying that our program is not large enough. If we do not need money for sending out missionaries now will we have our forces and our money ready when the way does open? Are we making any plans for a larger and more extensive work for the future?

Christ's great program was "The evangelization of the world." This should be the program of every Christian today. To carry out this program we need God, men, money and prayer. If anyone of these four elements are lacking the program will be materially hindered or fail altogether. The present situation demands a vital touch with Jesus Christ and His program. This does not mean spasmodic periods of enthusiasm, but it does mean living your best every day.

It means to learn to know His will.

It means to become informed thru missionary literature of the needs of the world and what is being done for a world that needs a Savior.

It means to place missionary literature in the hands of our boys and girls. This will undoubtedly have a decided influence

upon our missionary program of future years. You cannot expect action unless you first give information.

It means that every Christian must realize that God has a purpose for his life and that he should find out what that purpose is.

It means preparation for service. The Christian world today is calling for trained men and women who will go forth under the banner of Christ wherever He may lead.

It means a vital sympathy between young men and women with high aspirations and ideals and those who are older in the service. It is an evident fact that if we as a Church would carry out Christ's great program we need every young man and young woman whose aim is to know Christ and make Him known.

It means to keep in vital touch with the Master thru prayer for it is thru prayer that we are brought into contact with Christ the power.

It means to give money that the onward march in Christian service be not hindered.

It means to love the Master with a love that will show itself in service for others.

Jesus Christ and His program demand your life and my life given to His service for the evangelization of the world.

"What Then?"

"He is counting on you.
He has need of your life
In the thick of the strife:
For that weak one may fall
If you fail at His call.
He is counting on you,
If you fail Him—
What then?"

"He is counting on you.
On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Tho the doubt o'er you swept.
'Is that gold not all mine?'
(Lord, I knew it was Thine)
He is counting on you
If you fail Him—
What then?"

"He is counting on you
On a love that will share
In His burden of prayer,
For the souls he has bought
With His life-blood: and sought
Thru His sorrow and pain
To win 'Home' yet again.
He is counting on you.
If you fail Him—
What then?"

"He is counting on you.
On life, money and prayer;
And the day shall declare,
If you let Him have all
In response to His call;
Or if He in that day
To your sorrow must say
'I had counted on you,
But you failed Me—
What then?"

"He is counting on you.
Oh! the wonder and grace,
To look Christ in the face,
And not be ashamed,
For you gave what He claimed,
And you laid down your all
For His sake—At His call.
He had counted on you,
And you failed not—
What then?"

Bellefontaine, O.

A CONVERSATION

A Bible in the Trunk

T. K. Hershey

The following conversation took place between the writer and a neighboring widow. To make clear who is speaking, the letter "H" will stand for the writer, and the letter "S," for Senora, which is the title for Mrs.

H.—"Good Morning, Senora. How are you this morning?"

S.—"Well, thank God."

H.—"Tell me, have you ever read the Bible?"

S.—"The Bible, what's that?"

H.—"It is the Word of God, the book in which one reads many good things. It is different from other books in this that its messages were given to us by God Himself. The book is divided into two parts called 'The Old Testament,' and 'The New Testament.' In the Old—"

S.—"Wait a minute, I believe I have that Book. That word Testament sounds familiar." She went to the other end of the room, opened a little black trunk, hunted around, finally from the bottom, she pulled a black, stiff-backed book. "Here, this is a Testament, I believe."

H.—"Let me see it, Senora." And to my surprise, it was the whole Bible but in the Italian language.

S.—"I did not remember that I had it, I myself cannot read. My husband was an Italian and used to read it, Oh, so much. Come to the next room, and I will show you his picture. Oh, he was such a good man, but he died one and a half years ago, and now I am a widow. How he did read this Book!"

H.—"And you did not remember that you had it?"

S.—"No, I did not. Let me tell you how we got it. Sixteen years ago a man came along who wanted to sell us this book for one peso (44c U. S. money), but we could not afford it. Then he said, 'Since you are too poor to buy it, I will give it to you if you promise to read it. It is the Bible.' My husband promised, and he did. Oh, he was such a good man! But tell me more about it."

H.—"This Book, my dear woman, tells us of the love of God, how His Son came to the world and died for the sins of the world. It tells us what kind of a life to live in order to find ourselves happy in the next world. Jesus, God's Son has gone to prepare a place for us. Some day, this good Book tells us, He will return for us and take us where He is. I am sorry that more people do not know of the good things found in this Book."

S.—"But, Mister, I want to tell you what happened with this Book. Our neighbor's wife was very sick, so my husband told me to take this Book to her. What do you call it?"

H.—"The Bible."

S.—"Oh yes, the Bible. Well, he

wanted me to take it to the sick lady to read. I took it, but there was another lady there who did not know whether it would be a good book for her to read, so she took it to the priest and asked him what kind of a book it was."

H.—"And what did the priest say?"

S.—"He said, 'Oh Senora, do not let that dying woman read that book, that is a bad book. She must not read it, only the priests have a right to read it. It is dangerous for the people to read that book. Destroy it or send it back.' And in a few days they returned this Book, this very Book. Isn't it awful?"

H.—"And didn't that poor woman get to read it?"

S.—"No, the other woman would not let her and I did not know that it was such a good book."

H.—"And did that sick woman get well?"

S.—"No, Mister, she died, poor thing, died without reading the good things

you say are in this book, and which my husband so loved to read. No wonder he loved it so."

H.—"And you cannot read?"

S.—"No Mister, I can read neither Italian nor Spanish."

Here is an opportunity for Home Visitation work. Classes for the Study of the Bible in the Home will be organized as soon as possible. This poor ignorant woman is to be pitied. She and her daughter have a small grocery store, and there they are without the true knowledge of the Gospel of Jesus Christ. Her Bible is in her trunk. Where is yours, Brother, Sister? She did not know of its rich contents, do you? (She doubtless, would accept the message if she had an equal opportunity with you, dear reader. Have you in its fulness, received it as your own? If so, then that Great Commission to carry this message to all the world, means to South America also, and it means you as much as any one else to be the message bearer. Will you help bring the Bible into these homes? The field is ripe to harvest, and the laborers are few,—Oh, so few!

Pehaujo, Argentina, S. A.

LIFE BECAUSE OF ANOTHER

One of the hardest things for our proud and ignorant humanity to take in is that the earthly life of Jesus Christ was a communicated life, which he lived by virtue of a power not human. Yet on the basis of the words of Christ nothing is more certain than the fact that that amazing, holy, perfect, world-transforming life which he lived was due not to himself but to this, that the living Father had sent him, and that he lived because of the Father (John 6:57).

It is worth while to weigh every word in which Jesus says this. He says that "the living Father" sent him. That points God out not simply as alive and not dead, but alive with a life all his own. There are two kinds of life in the universe, life original and life derived. No human or created being has life of the first kind. Our life is given us, and perpetuated in us moment by moment. But no one ever gave God the life he possesses, and no one perpetuates it for him. He possesses it in his own right, and has from all eternity, in inexhaustible supply. "With thee is the fountain of life" (Psa. 36:9). God "hath life in himself" (John 5:26). He is the living Father not simply because He is alive and not dead, but because He is alive with a life original and undervived, inexhaustible and glorious, beautiful and happy beyond all comparison, and overflowing to his creatures.

Now Jesus says two things of this living Father. He says He sent Him. He is the emissary of the God who lives with an inexhaustible life all His own. That is the vision of God that animates and upbears him as he steps forward into the thicken-

ing difficulties of his mission. He has behind him the God who is alive. But that is only the preparation for the more important thing that he says, namely, that he lives because of this God who is alive.

How little this life of Christ is understood! An apostle of his may say, "It is not I that live" (Gal. 2:20); but it is so hard to accept a word like that from the Master. It is so much easier to believe in the deity of Christ than in his humanity. He healed the sick, fed the multitudes, stilled a raging storm, raised to life again those who were cold in death. He overcame death, ascended, and is coming back some day to reign over this earth. Is this, we ask, the career of one who lives because of another? It seems inconceivable that a life like that should have been lived by a power outside itself. And then his divine dignity—what becomes of it when we strip him, as we seem to do, of his glory by assigning its cause and source elsewhere? What becomes of his uniqueness, what becomes of the divine Sonship, when we lower him at a stroke to the level of dependent men?

"I live because of the Father" (John 6:57). It is good to dare to take that in. We must, for it is our Lord's unvarying and repeated testimony. "The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth, in like manner" (5:10). A surprising statement this from one whom we commonly picture as self-subsistent and independent, living his life out of an inexhaustible store of omniscience and omnipotence and finished perfection all his own! "I have no foun-

tain of moral and spiritual energy within myself, original and underived. I wait on my Father. I listen for his word, I see him leading the way and offering me strength. Then I follow." This dependence of Jesus extends even to his thoughts and words: "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works" (14:10); "I can of myself do nothing; as I hear, I judge" (5:30). It is, in fact, one of the proofs that the Father has sent him that the works he does he could not possibly do unaided and alone: "Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake" (14:11).

Here are our Lord's words about the secret of his life. Are they a hopeless enigma to us? Does it all seem utterly at variance with the unique and the incomparable in his teaching, works, and life? The fact of the matter rather is that we shall never truly understand the glory of our Savior and the meaning of his life for our own until we dare to take in his dependence, until we dare to take in the truth about him so unmistakably brought forward by the apostle Paul, the truth, namely, that Christ, the Eternal Son, the Word, when he became man for us, "humbled himself" (Phil. 2:8), laid aside for a time the exercise and use of divine attributes and powers, and became dependent on God with a dependence just like our own, living by prayer as we live by prayer, using faith just as we use faith, receiving the Spirit just as we receive the Spirit, that till the end of time he might show all those who trust him and depend on him what can be done through these resources, and might publish forever as a charter of hope for the weakest Christian the words, "As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me" (John 6:57).

And this is a charter of hope! As is usual with God's charters, it contains a condition and a promise. The condition is, "He that eateth me." The promise is, "He also shall live because of me."

None of us who are familiar with our Bibles will be troubled by the expression "He that eateth me." We shall recall the Lord's Supper and the words, "Take, eat; this is my body" (Matt. 26:26). We shall recall how the seer in the Revelation was given a book and bidden to "eat" it, and how, when he had done so, the taste at first was sweet, but afterwards bitter. The ancient Jews were said to "eat" the words of their teachers when they not only listened to them but absorbed them, took them to heart till they became the very substance and tissue of their mind and heart and life. It would be a good thing for children in school today to "eat" their lessons and not merely "look them over" and skim and nibble them.

Jesus elsewhere uses other figures. "I am the bread of life," he says; "he that cometh to me shall not hunger, and he that believeth on me shall never thirst,"

(John 6:35). To "come to" him is personally to apply to him for all that he offers to be and to do for us as our Savior and Lord. To "believe on" him is to take him at his word in these things and hold him to it. To "eat" is not different: it simply marks the "coming" and "believing" as genuine, and ending in nothing short of a real acceptance and appropriation as our own of all that Christ is and offers. No man "eats" Christ who comes to him and goes away unenriched and unchanged, or who believes on him with the mere outer wrappings, so to speak, of his intellect and his heart. When a man eats food, does he simply touch the outside edges of it? He masticates it, swallows it, assimilates it, till it ceases to be food and becomes man. And that is what Jesus expects of us in our relation to him. Abjuring utterly and forever the illusion that we have any fountain of moral and spiritual life within ourselves, and consenting to an absolute spiritual dependence on him identical with his spiritual dependence on his Father, he would have us take him as the power of all that life ought to be,—as wisdom, insight, will-power, courage, hope, faith, effectiveness, confident that results will follow in our case as in his, and that we shall live because he lives, and lives in us.

And the life?

1. It will be a **derived** life. It will not be original with us. We shall not produce it. Christ will produce it and we shall receive it. Who produces the life contained in the food he eats? God produces it and we profit by it. If we had to produce the energy of food, of meat, bread, fruit, potato, it would turn eating into something of a trial, would it not? So the strain will pass from the religious life when we come to see that it is life because of Christ and not life because of ourselves, and to realize that it is not wisdom, steadfastness, patience, courage, virtue, but simply faith to receive these things as he works them in us that Christ asks of us.

2. It will be **certain** life. The certainty of Christ's own life is pledge of that. "As the living Father sent me, and I live because of the Father; so....." The one is as sure as the other. This is not a mere comparison of facts: it is a comparison and identification of certainties. "Because I live, ye shall live also" (John 14:19).

3. It will be **ample** life. Some have life today, but not ample, not enough for life's strain; and the religious life seems the more of a failure to them because there is not the longed-for and generous margin to complete it and to guard it. But of the amplitude and sufficiency of the life we live because of Christ there is and can be no doubt. He came that we "may have life, and may have it abundantly" (10:10). He satisfies!

4. And it will be **eternal** life. Jesus constantly couples with the thought of the life he gives the thought of its perpetuity. Again and again to the various truths which he announces about the life he gives he adds, "And I will raise him up at the last day" (6:39, 44, 55). The life which Christ first lived and which in ways we cannot understand he makes over to us in response to faith and according to our need is of a kind that ought to endure and will endure. All other bread fails,—the bread Moses gave the children of Israel in the wilderness, the bread we eat from our tables from day to day; its power to support us perishes: but the bread which he gives,—which he is,—that endures, pure, satisfying, holy, heavenly, and eternal. How sweet the thought amid the losses and desolations and uncertainties of this world! Changes come, homes break up, dear ones depart, this earthly house of our tabernacle crumbles, the nations rage in warfare, the very earth passes away; but we abide, for we abide in him who is the Life, the Eternal Life, which was with the Father and was manifested unto us, and is with us always, and in us, our life now, our hope tomorrow, our glory forevermore!—Sel.

REVIVING FIRESIDE PRAYERS AN AID TO WORLD EVANGELISM

World evangelism means bringing to the entire world the opportunity to accept the Gospel of Jesus Christ. It does not necessarily mean that each soul will accept Christ, but surely the purpose in giving the great commission was that all nations shall have the Gospel. There is no other reasonable conclusion.

World evangelization needs every legitimate aid that can possibly be given it. Especially is this true if the work is to be completed in this generation. Why should we not work to this end, since this is the only generation in which we can be directly engaged? The friends of the kingdom of God are looking for ways and means to complete this great task which holy men under the direction of God's Spirit began long ago. It is a task for

the strongest and most devoted, requiring the most united and concentrated effort.

Human effort alone will not bring about the results. Gifts are being received and complete surrenders are being made, but these are not enough. There must be an assurance of Divine blessing if it is to succeed. Perhaps the most important help was suggested when Jesus said, "Pray ye the Lord of the harvest." Yes, here is a work in which all can engage. Intercession for a world evangelization may and ought to be a continual service in the life of a Christian.

Are Christian people doing as much praying as they ought? This is a question which I think must always be answered in the negative. There are large and undiscovered fields of rich experience for all.

Is it because we do not understand the value of prayer? It must be so. We fail to realize that this is a direct way of reaching those in need by way of the throne of God. Now if prayer is to figure so largely in the evangelization of the world, how may we get our members to praying more effectively?

In the first place we must do more teaching on the importance of missions. Then we must teach the secret of the power of prayer and how and where to exercise in it. Our people are learning rather rapidly, but they do not yet know as they ought. Oh, for greater desire to evangelize the world! Oh, for greater fervency in prayer! When will we desire to be a real part of these things? That Christian who has a deep longing for the unsaved, among them the heathen, will frequently hold them up before God in prayer. If those prayers should be in private only no one will be inspired by them, but others listening can not but receive inspiration on the same matter. What would be better, then, than to have in every home a daily gathering around the fireside, where these subjects would become a matter of discussion and prayer? It would help much in bringing about excellent results.

Fireside prayer, or the family altar as it has been called by many, where it has been maintained has wielded a strong influence. If every home were to get back to the fireside prayer what might not be accomplished in this generation! This would bring with it a study of proper things for which to pray in the home and would create an interest in them. In this way our missionaries would be remembered and receive a great benefit, while there would be instilled into the minds of the young the importance of the work and a love for it. Discussing mission stations and workers with their needs will be an education to the entire family, which will eventually develop supporters of missions and mission workers. What results might be obtained by a proper training of the rising generations around the home fireside and in connection with its prayers!

Those homes in which the fireside prayers are an everyday occurrence can testify as to its pleasure and value. In the homes where this is not now the case, or never has been, there is immeasurable loss. But you say it is impossible to get the family together long enough. All kinds of hindrances inject themselves into the plans of the home when fireside prayers are being arranged, yet some have proved that it can be done. This is a case in which where there is a will there is always a way. If you cannot obtain the best time, take the best that can be secured, but always try for the best. Perhaps if you desire it enough you can get it. In most homes the family is all together at some meal. It does not take long to have a short reading, and then all the family bow in prayer around the table. If the prayers are strongly missionary

they will in time have their influence. This is good, but not as satisfactory as at a time when more extended exercises can be engaged in. There should be time for exchange of views on some important subject. Presentation of the things for which prayer is desired, as well as the reading of God's Word, also is desirable: one day the evangelization of the world; the next, India and her needs; then China, Africa, the islands of the sea; after this, workers one by one and their works; all of these remembered beside the home fireside. With such a plan consistently followed what could not be accomplished!

Who is responsible that we are not

having more fireside prayers? Who will assume the responsibility and take up the work? Would it not be in place for the elder or pastor of each church to be sufficiently interested in the matter to urge all his members to revive the family prayer custom? With the long neglect it will take time and careful teaching, but it will bring large results in the end. When the matter is properly introduced it will grow more rapidly than might be expected. Now may we not hope that even this suggestion will induce many to be more faithful in fireside prayers, feeling assured that it will assist greatly in bringing about an evangelized world?—Sel.

WITH OUR MISSIONARIES IN INDIA

A Day in the Leper Asylum

A. C. Brunk

On the particular day of which I am writing I did not go to the Asylum until in the afternoon. At that time Sister Brunk went also to look after the giving out of the medicine needed by the lepers. On arrival the people all call out their salaams. I began to enquire how every one was, and whether every thing was moving along normally. I soon noticed that there were very few people coming out for medicine. I went to find out the cause. I found that most of them were out in their little gardens pulling weeds. For every one who desires a garden is given a small plot in which he plants some of his favorite vegetables. In the morning it had been raining and they had not been able to get out. When I called them they slowly and reluctantly left their work. They know that there is no sure cure for their disease, and what is done is done for temporary relief, so they often get careless about coming for medicine. But if they do not come their wounds get worse and they suffer greatly. I went to see those who were too sick to go for medicine. There was one old man who had been having trouble with his eyes. We had been treating them but they had not improved as fast as he thought they ought. So he put in some native medicine. This caused his eye balls to burst. Now the pain is worse and he is blind. So day by day we hear tales of woe caused by ignorance and superstition.

I next started on an inspection round to see whether the inmates were keeping their rooms clean. These are usually kept well. Took account of some wood that was being delivered to see that we were getting all the wood for which we paid. Then we went to the provision store room to measure the quantity of rice still on hand. Also looked after some repairs which were in progress.

When I thought I was about around several women came to beg for leave to go to their villages. One said that her son was very sick. The other one claimed she wanted to go to collect some money

still due her. Some of the people had told me that these women were only making up stories as they knew that others had been permitted to go on such excuses. Of course their requests were not granted. Again with a chorus of salaams I got on to the bicycle and hurried home.

Dhamtari, India.

A DAY IN THE GIRLS' ORPHANAGE

Fannie H. Hershey

Prayers with the servants. Had intended to have the garden plowed this morning but the ground is too wet.

Ate choti hazri (early breakfast) and then got the mail off to Dhamtari. Looked after the work on the school house roof, some of the timbers are bad and have to be replaced by new ones. Saw that the manure is being carried into the garden so that it will be handy when we want to sow and transplant.

Paid a short call at the Kaufman bungalow. Returned and sent for the woman who took some fruit from our kusum tree on Sunday noon. After a lengthy conversation she agreed to give me a mess of vegetables from her garden to repay for the fruit she took.

After breakfast I gave some sewing to one of the girls who spent the month of May at her home and has now come back to the orphanage.

This afternoon Subhotin Bai called. While she was in the orphanage she taught in the Girls' School. Over a year ago she was married and went to her father-in-law's house to live in a native state south of here. Her father-in-law, altho a professing Christian, is a drinking man and beat her so that she left his home and her husband, and came back to Balodgahan. Is expecting her husband to come after a few days. She called here to inquire whether there is an opening in some Girls' School in which she could teach. I have written to the Deputy In-

spector of Schools inquiring about an opening for her.

For an hour or so this afternoon we thought our two-week old baby, Eda, was slipping away from us. But heat was applied and she revived again. Was five days old when we took her in and she then weighed three and one fourth pounds. Has not gained very much yet.

Kadmiel, an orphanage boy who is a school master, called this afternoon to have a little visit with Rajkur whom he will marry on Friday. This was their first conversation. The marriage arrangements are made by the missionaries in charge of the Orphanages and after the girl has said, "Yes," they are permitted to have a little visit. We shall be sorry to lose Rajkur for she took care of the babies and was very competent. The babies will now be in charge of younger girls who will need close watching in order that they will do their work properly.

Today a number of the girls have been digging in the ground and making small gardens for themselves.

To missionary prayer meeting this evening.
Dhamtari, India.

NOTES

The Call of the Carajas

The customs of the Carajas are as rudimentary as those of any people on earth. They live about a thousand miles from the coast of Brazil, a journey of four days by rail from Rio de Janeiro, followed by three weeks on horseback and several weeks down stream in a canoe; thru country without the slightest trace of civilization, inhabited by people who acknowledge no other law than their own traditions. Unlike most Brazilians, they are not idol-worshippers, and are largely free from gross immorality and cruelty.

Interest in these savages took practical shape in the minds of a little group of New Zealand women, and last October their first missionary started for that lonely region, but unhappily he never reached Brazil. He died of influenza on the voyage. Mr. Frederick C. Glass, a missionary at Maceio, Brazil, is now on his way to visit the Carajas to study the situation, for to his mind the evangelization of this tribe is not only important in itself, but is a step toward reaching the four hundred other Amazon tribes, among whom there is not yet one Gospel missionary.—Sel.

Our Duty to Mexican Immigrants

When the absorbing problems of the war demand less attention the Mexican situation will come again to the fore. Since 1910 Mexico has been in a state of volcanic eruption, hurling out thousands of refugees into the cities and towns of our southwest country; and there has been a "don't care" attitude toward them which has allowed anarchistic tendencies to thrive. The great mass of Mexicans in this country are peons whose lot before coming here was intolerable; long hours

of toil were never rewarded with a wage which sufficed to pay their debt to employers, but in the copper mines of Arizona the humblest laborer receives at least five dollars a day. But money will not always transform a hovel into a home, and right here lies the secret of the problem. The social and spiritual metamorphosis of Mexican immigrants has not kept pace with their material betterment. They have not responded to America's best ideals because they have not come in contact with the best type of Americans. The Church must show these people what America has to offer in opportunities for right living.—Sel.

Hindu Gods as Rain Makers

One reads of many strange methods of producing rain, but here is one which is most unusual. It is related by Rev. H. G. Hastings of Lalitpur, India.

"I was on a visit to our out-station at Mahroni, and had occasion to stop over during the heat of the day at the government rest house or Dak Bungalow. While there, I noticed on a mound under a tree several stone idols with flowers hung in wreaths around their necks, and their faces smeared over with mud, and evidences that some of the Hindu people from the nearby village had been there having puja (worship) under the sacred neem tree. I asked one of our native preachers what it all meant, and he said the village people had been there praying for rain and that the people thought the idols would make it rain so the rain would wash the mud off their faces. Imagine a god that was so weak as to let a man smear mud over his face, and too powerless to walk one hundred yards to a river to wash his own face, yet powerful enough to make rain come that it might wash his face clean. Then, again, imagine a god who had power to send rain, and would let a great number of people suffer for the lack of rain, but would cause it to come for so small and selfish a reason as wanting his own face washed. Then, again, imagine a crowd of simple, superstitious village people, with so little reverence for their gods and so little fear of their power that they would smear mud over the faces of the gods in order to force them to answer a prayer." This is an illuminating example of the illogical vagueness in the Hindu's conception of his gods.—Episcopal Recorder.

Influenza among the Africans

The influenza scourge has been very severe in many parts of Africa. In East Africa it was found that many of the native students had acquired sufficient training to enable them to take charge of small hospitals which were established in schools and churches, and thus lives were saved in every village. The result of this work was most apparent upon the character of these volunteers, who developed a new spirit of helpfulness and self-reliance.

Rev. Cyril S. Green writes from Nkan-

gal, Cape Colony, that this time of great distress gave the missionaries opportunity to come in touch with all classes of people. Scores of deaths were caused directly by the superstitious fancies of the heathen. They were sure that if they remained long in their huts the snakes would find them out, so they lay outside in the cold, with a temperature of 103 degrees. Most of the Christians recovered, for they were willing to adopt the measures prescribed for them by the government and missionaries.—Sel.

The Bible in Indian Villages

Ninety per cent of India is made up of villages, and missionaries tell how they unexpectedly find the Scriptures in these out of the way places. Colporteurs go from village to village, and usually find the people willing to listen for hours to explanations of the Bible. In one village, at the close of a meeting, the people stood round, evidently touched by what they had heard, and an old man, speaking for the others said, "These are good words, but they are new to us. You live so far away. It will be a long time before we see you again, and when you have gone we forget."

In another village where there were no Christians, a man brought out a very old worn Urdu Bible, tied with a string to prevent its falling to pieces. He told the following story: Years before he had been a Christian, and had studied his Bible for a year and a half before being baptized. The opposition aroused by his conversion was very bitter. He was badly beaten, his wife taken from him, and being unable to withstand the pressure he fell back. However, in his heart he still had faith in Christ, and continued to read the Scriptures. Now he declares that he wants to preach the Gospel. He asked the missionary to take his Bible and have it rebound.—Sel.

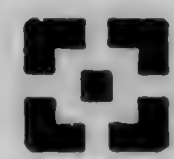
Korea Ready to Become Christian

Dr. Syngman Rhee, Secretary of State of the Korean Provisional Government, recently stated that Korea was tired of idols and would become Christian if she were freed from Japan. This would make Korea the first independent country in Asia to become Christian, but there is little prospect of political release from Japanese control. The Koreans have been trained under American missionaries and have imbibed from them democratic ideas. Seven of the eight members of the Provisional Government Cabinet are Christians. Hatred of idol worship increases the detestation with which the Koreans meet the Japanese requirement that they bow to the Mikado's image. Hundreds of the Koreans have been persecuted and severely punished for failure to comply with this order.—Sel.

"Let us catch a glimpse of Christ's face anew, and go where He wants us to go."



BIBLE STUDY



PAUL'S APOLOGY

II Corinthians

XVI

In the eleventh Chapter of II Corinthians the apostle Paul declares his unselfish efforts in the Church at Corinth, proving that he had no other interest among them but that of doing them good and preaching the Gospel of Christ as he had received commission from the Lord.

In the previous chapter he had boasted of the independence of his actions as a minister of Christ. He had gone into new regions continually and had confined his efforts to the districts which had been opened up by his own efforts. He had not built on the foundations of others. In the eleventh chapter he continues the thought of the independence of his work and continues to present it in the light of a vain boast on his part, a matter of foolishness in the eyes of others. He appealed to the Corinthians as one despised. He knew that he had been humiliated in their esteem and knew also that it was the result of the preaching and teaching of the false brethren who had recently come amongst them. In this light it will be necessary to examine the text—in the light of Paul's vain boasting and of his comparison of himself with the false brethren whose claims against Paul and in favor of themselves had supplanted him in the Church at Corinth.

Whatever had been the claims of superiority of the false teachers other than those insinuated in these chapters, we may easily conclude that they had assumed great authority, and were receiving personal advantages therefrom. For this reason Paul makes use of the right to boast, but calls such boasting foolishness, for all boasting is such, and is looked upon as such by all thinking people. He asked the Corinthians to bear with him while he thus foolishly boasts of what he had done for them, and understood that they did extend that forbearance toward him.—V. 1. "Ye do bear with me," (marg.) wrote Paul, for in no place did he lay any charge of unfaithfulness against them, although he made them understand that while he had been faithful to them they had been turned away from him unwittingly. The reason for his acting in a seemingly foolish manner was that he was constrained by an overwrought anxiety for the welfare of those whom he ardently loved. The jealousy of the bridegroom for the estranged bride is warranted by the love which is due

her. The love of the Apostle for the Church at Corinth is that which was born in his heart by the love of Christ. We are ambassadors for Christ, as if God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—II Cor. 5:20. In the same chapter the apostle makes the statement that the love of Christ constrains him. The spirit of that great love in his appeal to the Church, that his love has made him act as a jealous bridegroom, must have been understood by them. He took the place of Christ in winning them to God, and he now took the place of Christ in retaining them for Christ and for God. His jealousy desired that she be undefiled,—a chaste virgin, one whose affections had not been betrayed, not even estranged, by the appeal or beguiling influences of those who would win her from her rightful lover, the one to whom she had pledged her love and her whole being. This strongly figurative language told them the truth in a way that it could not otherwise have been understood. It contains a truth that is needed today in understanding the purity and faithfulness of the soul which has been reconciled to God and pledged to loyalty to Christ. It declares the ardor of Christ love as well as the character of the interest which the ministers of Christ have in the spiritual welfare of those whom they have brought to Christ and have faithfully pledged to Him for His glory alone and for the eternal happiness of the Bride of Christ.

The character of those who have been accused of misleading the Church is also manifested in the figure which is used to portray the relation and the obligation of the Church to Christ. The Beguilers of the church are in the same class as the beguiler of Eve. Their methods are the methods of the serpent. The results of their efforts are the same,—**corruption**. They lead from purity to impurity; from faithfulness to unfaithfulness; from truth to deception; from simplicity to confusion; from life to death. They have no excuse for their labors of deception but their own selfish gains. They have no other salvation or Savior to offer, no other spirit to give, no other gospel to declare, than that which is given by Christ; and their whole effort must therefore be, to lead souls away from that which has been

given by Christ, with the result that these souls are lost. If there were another Christ, another spirit, another gospel, Paul said, "Ye might well bear with them;" but since there are no others, he might have concluded, "Why bear with them?"—vv. 3, 4.

The whole difficulty of doctrines in the Church seems to lie in the interpretation of the one Christ, His Spirit and His Word. The Word remains constant as it is written. Christ and His Spirit cannot be changed. All may be misinterpreted. The test of the righteousness of the interpretation was made by the Apostle in the lives of those who variously interpreted the truth. Paul's adversaries claimed superior authority, even denying him the apostleship which he had claimed. They could not supplant him without establishing their own superior claims of authority. There was no higher authority than that of the Apostles at Jerusalem, and it had been the privilege of Paul to receive the right hand of fellowship from those at Jerusalem and the acknowledgement of his God-given apostleship to the Gentiles.—Cf. Gal. 2:9. He was thus not a whit behind the chiefest apostles.—v. 5. Those who deny the authority of those whose claims of authority are established by the Word and Spirit are discountenanced as leaders of the Church.

The lives and motives of men are also made a test of their authority as ministers of the Church—their accomplishments of speech and manner are of no value in this matter. The rude speech and the insignificance of personality are but external affairs. The Knowledge and the life are what "thoroughly" manifest the character and the power of life among men. Paul's wisdom and his understanding of human nature, as well as the spirit of Christ within him, determined him to receive no personal advantages from the Church at Corinth. Like the Master, he had much to give but little need to receive. Yet, in this, he might have committed an offense against the brotherhood, for, had he appreciated the fact that they esteemed him and loved him, he would have allowed them to manifest that love by accepting from them their ministry to his needs as a token of their appreciation of what he had done for them.—v. 7. This may indeed have been one of the accusations brought against him by the brethren and instigated by the false teachers who desired some excuse for accepting the gifts of the Church for their personal gain. "Had he loved you he would

have accepted your ministry to him," they might have said. Or, the accusation that he loved other churches more than the Corinthians could have been proven by the fact that he constantly received gifts from Macedonia but refused the gift of the Church at Corinth. His justification of his own life and the proof of his love to them is given in the passages following.

It is in the nature of the Gospel that it should be given freely.—v. 7. God does not desire that His gospel shall be burdensome and it is not in the spirit of Christ and His servants to make themselves burdensome.—v. 9. The receiving of money from others who may have great need of it themselves, as was the case with the Church in Macedonia, (see 8:1-4) is like robbery.—v. 8. He desired not to make himself chargeable to any man. He purposed to keep himself from being burdensome.—v. 9. This resolution was firm in his heart and was not because there was any lack of love, but rather because of the furtherance of the Gospel—vv. 10, 11. His purpose in refraining from the acceptance of any support from the Corinthians was that no wrong precedent should be established for those who would desire such support.—v. 12. If any desired to be imitators of the apostle they would necessarily be required to live as he did and no wrong be done to the Church.—v. 12.

Following the declaration of his policy in Achaia, and his purpose to set no evil precedents, Paul set forth the character of those who were false apostles. They gloried in being called apostles and in assuming apostolic power. They took advantage of the occasion to receive support from the churches. They did not follow the precedents of those who were apostles of Christ and had approved themselves such. They neither observed the doctrines nor the life of the Apostle to the Gentiles, and, instead of going forth into new fields they followed the Apostle Paul and endeavored to build their structures on the foundations that he had laid, or of the material he had built into the Church of Christ.

In no uncertain terms the Apostle described the false apostles as ministers of Satan, who were transformed as ministers of righteousness. They were deceitful workers, transforming themselves into ministers of righteousness. But it is well to note that he first set forth the reasons for thus judging them. Their works determined their character and their judgment.—vv. 13-15.

Having faithfully disposed of the question of his love for the Church and of his having suffered for their sakes in order to save them from the oppression of others, and having shown his desire to save them also from the condemnation of falling away from their faith in Christ because of his holy love for them, Paul continues to make his plea for recognition on the same grounds as the false teachers,

by further boastful claims. While he writes thus foolishly, he desires not to be recognized as a fool, and desires also that this boasting shall not be recognized as a Christian principle or practice.—vv. 16, 17. But that he may show the insignificance of the claims of the false teachers and to belittle their "stock in trade" he makes claims for himself similar to those which were advanced by the false apostles to advance their own honor. Paul suggests that the Corinthians had thus accepted the boasts of others who were fools in their boasting and would also permit him thus to boast.—vv. 16-20. His first claim was that of bearing reproach.—vv. 20, 21. How many there are who make the suffering of persecution the test of their righteousness, or the grounds for their claims of discipleship, or the proof of the correctness of their doctrines. Too often is the Scripture misapplied,—"All that will live godly shall suffer persecution." It is a vain argument. It may be a proof of boldness to endure persecution, but it is not necessarily a proof of righteousness. These false teachers made claims of persecution, and might have claimed that Paul was their chief persecutor, but that did not justify their doctrines or their other wrong practices. Paul did suffer reproach, of the nature described in verse 20, but concluded therefrom only that he was bold also, and made that but a foolish boast.

The second claim that Paul made for himself was with regard to his high standing as a Jew. These false teachers were Jewish men, perhaps of high rank and noble lineage, and Paul compares himself to advantage with their claims.—v. 22, Cf. Phil. 3:1-7.

His third claim was that of successful ministry for Christ. In this respect his record would far exceed those of the false apostles:—"I am more." That is, his ministry was more extensive and his hardships had been much greater than theirs. Two points at least should be noted as outstanding amongst these claims,—the persecutions of the Jews,—v. 24 and the perils among false brethren,—v. 26. The apostle had claimed at other times, that, had he preached circumcision he would not have suffered persecutions from the Jews. This argument was strong against the false apostles at Corinth, who were of that class who insisted on circumcision. Jesus was put to death by the Jews and the Jews were the greatest persecutors of the Church. They were then the great anti-Christ body. The false brethren in the Church, the Judaizing element, were almost as severe in their persecutions of the Apostle as were the orthodox Jews. Who is the minister of Christ, the one who carefully notes all of his hardships and boasts of all of his trials and sacrifices, or he who goes on in the ministry of the Gospel through hardships and perils through persecutions and trials, with sorrows and burdens and cares of his own and the

extra sorrows of the Church as his special concern, and who never foolishly boasts or seeks sympathy on his own behalf? He is foolish who boasts, or courts favor or support. He is "more" the minister who glories only in what Christ has done for him.—vv. 30-33.

It is but a slight thing to endure physical trials and troubles. One must indeed have a strong body and resolute mind to endure the beatings, exposures and exhausting experiences which Paul endured.—vv. 23-29. But what strength of body could have escaped from Damascus, against the closed gates, high walls and garrison of soldiers? Therein was the infirmity of which Paul had desired to boast. Could the false apostles give evidence of such providences of God in their behalf? The escape through the window by the wall by means of a basket was a Divine aid to human infirmity and was worthy of glory. Such occasions come into the lives of God's true servants like refreshing draughts from heaven. They comfort the heart as well as relieve the body. They give consolation and assurance of the righteous faith and truth of the gospel and harmony of the life with the Word and Spirit of God for it is alone the power of God that comes to the aid of those whom the Lord loves and of whom He can approve. This testimony and boast of the apostle was a convincing one in his favor and a certain testimony of his apostleship of Christ. One who is approved of God will also approve himself before men as His true servant.

The Workers' Column

THE BIBLE OF THE EARLY CHURCH.—Acts 18:24-28.

August 10.

I. The teaching of Apollus.

1. He was a Jew, born in Egypt.—v. 24.
2. He was an eloquent man.
3. He was mighty in the Scriptures,—the Old Testament, for as yet there was no New Testament in print, and he knew what had been taught or written concerning Christ,—that He was to come. Cf. v. 25.
4. He came to Ephesus and preached the baptism of John. (the coming of the Messiah).—v. 25.

II. The Power of his teaching.

1. He was instructed in the way of the Lord, making use of the Scriptures.—v. 25.
2. He was fervent in spirit.—v. 25.
3. He spake and taught diligently.—v. 25.
4. He obeyed all that was revealed to him,—he knew and obeyed the baptism of John, which baptism was taught in the Old Scriptures.
5. All that he taught was proven by the Old Testament.—Cf. v. 28.

III. His help to understand the Scriptures.

1. Aquilla and Priscilla instructed him more fully concerning the things of the Lord.—v. 26. Note that they did not find him in error as he taught from the Scriptures, but they taught him more fully concerning the things of Christ.
2. Aquilla and Priscilla used the Scriptures concerning Christ in order to fully instruct Apollus.

IV. His work as a missionary of Christ.

1. His mission was especially among the Jews, who used only the Old Testament and would believe in nothing else.
 - a. He spake in the synagogues.—v. 26.
 - b. He mightily convinced the Jews, showing by the Scriptures that Jesus was the Christ.—v. 28.
2. He was recommended by those among whom he had labored because he was able to expound the Scriptures.—v. 27.
3. He was of great assistance to those who were believers, saved by grace, because he was able to teach them from the Scriptures concerning the things of Christ.—vv. 27, 28.
4. He preached and taught from the Scriptures both in Ephesus and Corinth.—v. 24, Acts 19:1.

V. Proofs of the fulfillment of prophecy are seen in this that the early Church depended on the Old Testament for evidences of Christ's coming and claims as the Messiah.

As the Scriptures have proven true in the Prophecies of Christ's coming to the world as an Offering for sin, it is also true concerning His coming as a present Savior and as a coming King.

All testimonies of the prophecies concern Christ, and the prophecies will be fulfilled.

THE RIGHT USE OF SPEECH.—Ps. 145.

August 17.

I. An expression of praise to God, in worship.—vv. 1-3.

1. Personal honor and reverence to God.—v. 1.
2. Daily praise and devotion to God.—v. 2.
3. Unlimited honor is due to God.—v. 3.

II. The testimony of man to man concerning the things of God.—vv. 4-13.

1. Transmitting the knowledge of God to others.—v. 4.
2. Individual testimony needed.
 - a. Some tell of His honor, majesty and wondrous works.—v. 4.
 - b. Others tell of His power in His terrible acts.—v. 6.
 - c. In various ways they will tell of His goodness and righteousness.—v. 7.
3. God's character to be declared.
 - a. The saints bless the Lord for,
 - (1) His compassion and longsuffering.—v. 8.
 - (2) His goodness and tender mercies.—v. 9.
 - (3) All of His works.—v. 10.
 - b. The special testimony of the saints.
 - (1) The glory of the Lord's kingdom.—v. 11.
 - (2) His power.—v. 11.
 - (3) The purpose of the testimony,—to make known to others the power, majesty and eternal glory of God's kingdom.—vv. 12, 13.

III. The use of speech in prayer.

1. Because God is a helper of men in their infirmities.—v. 14.
2. He is the source of all sustenance.—v. 15.
3. He has power to minister to all creatures.—v. 16.
4. He deals justly in all His relations to His creatures.—v. 17.
5. He responds to the appeals of men for help.—vv. 18-20.
 - a. He comes to those who call upon Him in truth.—v. 18.
 - b. He fulfills the desire of them that fear Him.—v. 19.
 - c. He hears the supplications of them that fear Him and will save them.—v. 19.
 - d. He preserves all them that love Him.—v. 20.
 - e. He destroys those who are wicked.—v. 20.

IV. Because of the testimony of those who fear and honor the Lord all flesh shall bless the name of the Lord forever.—v. 21.**BUILDING THE NEW TABERNACLE.**

Acts 15.

August 24.

I. Men who were interested in it.

1. The Apostles of the Lord at Jerusalem, interested in the work of the Lord that was going on in outside localities.—Acts 11:22.
2. Those who were scattered abroad of the believers by the persecutions at Jerusalem.—Acts 11:19-21.
3. Those who had been persecutors and were turned to the Lord.—Acts 11:25.
4. Those who were sent to bear witness for the Church and for the Holy Spirit.—Acts 11:22, 23.
5. Honorable men who had turned to the Lord.—Acts 13:1.

II. The character of the New Tabernacle.

1. Its foundation was Jesus Christ.—I Cor. 3:11.
2. It was to be a place of worship for Jews and Gentiles.—Acts 15:17.
3. Those who worshiped in the new tabernacle should be saved.—Rom. 10:13.
4. It was set up especially for the Gentiles.—Acts 15:14, 17.

III. The contrast with the temple of Nehemiah.

1. Nehemiah's rebuilding was
 - a. For the Jews only.
 - b. Rebuilt by the Gentile king.
 - c. Hindered by the heathen.
2. The New Tabernacle of David was
 - a. For the purpose of taking out of the Gentiles a people for the name of the Lord.—Acts 15:14, see v. 7.
 - b. Rebuilt by the Jewish King.—Jesus.
 - c. Hindered by the Jews.—Acts 14:2; 15:1.
 - e. Established a fellowship of Jews and Gentiles.—Acts 15:16-32.

IV. It was foretold by the prophets.—Acts 15:15, 16, 18.**V. The Old Tabernacle was rebuilt at Jerusalem, the new Tabernacle was established in all the world.—15:36-41.****HOLY WOMEN OF OLD.**

August 31.

1. The conduct of Christian wives.—I Pet. 3.
- (This chapter is related to previous one

giving duties of different classes of believers.)

1. Be in subjection to their own husbands.—v. 1.
2. Be chaste in life as well as reverential to the husband.—v. 2.
3. Be modest in demeanor and appearance.—v. 3.
 - a. Not of external adornment,
 - (1) Plaiting the hair.
 - (2) Wearing of gold.
 - (3) Putting on of apparel
 - b. The adornment of a meek and quiet spirit.—v. 4.
 - (1) Such as belongs to the hidden man of the heart.
 - (2) A meek and quiet spirit.
 - (3) An incorruptible ornament.
 - (4) That which, in the hidden man, is in God's sight of great price.

Note. It may be of interest to consider in this connection the idea of the woman's veil which represents her separation from all others and her devotion to God,—thus a life hidden whose glories are revealed to him to whom she is devoted. In this light the following passages may be better understood.

- c. Follow the example of holy women of old.—vv. 5, 6.
 - (1) They trusted in God.
 - (2) They adorned themselves with a meek and quiet spirit.
 - (3) They were in subjection unto their own husbands.
- d. The example of Sara.—v. 6.
 - (1) She obeyed Abraham.
 - (2) She called Abraham lord.
 - (3) She is a spiritual example to all believing women.
 - (4) She is an incentive to fearlessness and calmness to all Christian women;—"Not afraid with any amazement."

II. The devotions of Christian women.—I Tim. 2:9, 10.

1. How they should pray.
 - a. In an acceptable manner as the men.—Cf. v. 8.
 - b. Their apparel should be characterized as
 - (1) Expressing shamefacedness.
 - (2) Expressing sobriety.

Note.—The shamefacedness and sobriety agrees with the spirit manifested by the veiling worn by Christian women, and the holy women of old. In spirit it opposed publicity and the exploitation of personal or external charms. This agrees with the verses following which denote the proper sphere of life for the Christian woman.

The violation of the woman's proper attitude toward the brotherhood in the Church will also interfere with her relation to, and her power with, God in prayer.—See context and compare I Cor. 11.

- d. The ornaments of her life should not be external.
- e. The becoming ornaments of her life are good works, submission in the church, respect for her head, honor to her Creator, and recognition of sin in the world.

WORLDLY GOODS Vs. HEAVENLY GRACE.—Philemon.

September 7.

I. How heavenly grace affects the possessor of worldly goods.

1. It causes him to have love and faith toward all saints as well as toward the Lord Jesus.—v. 5.
 2. It causes him to acknowledge every good thing which he possesses as a gift of Christ.—v. 6.
- (Continued on page 255)

EDUCATIONAL

ARMENIAN REFUGEES

Orie O. Miller

About a week ago while spending a few days in the city of Aleppo, I had the opportunity of seeing at first hand one of the very real needs of the Near East. Here in Beirut there is an Armenian camp of several hundred deported Armenians; but the largest need before the Committee here is taking care of the many who have remained in their homes but have lost all they had during the war, and of the orphans that have been gathered into homes since the war. During the great deportations of 1915, Aleppo seemed to be the point towards which all these unfortunate people were being sent. Many thousands were sent from cities as far north as the Black Sea, and traveled by foot these hundreds of miles to Aleppo. Of the large numbers driven from their homes only a small percentage ever reached this city. Probably the original idea was to have these people populate the deserts just east and south of Aleppo, and for this reason they would pass thru this place. Now again Aleppo is the center to which these people are gathered from the surrounding country in readiness to be sent to their former homes. The British government has charge of the moving of them; but in the city of Aleppo, the American Committee takes care of them until they can be sent further on their way home. About 6000 of these are being kept in an old Turkish barrack, while probably 30,000 are out on the streets and receive only occasional aid. Dr. Hurd is in charge of the barrack, while Mr. Jago, a Christian Alliance missionary, and others do what they can for those outside. Dr. Hurd very kindly gave me nearly a half day of his time in showing me the different things taking place at the barrack.

This barrack is a two story building, built entirely around an open court. The court is about thirty rods wide and sixty long. In this building about 6000 human beings have a temporary home. Lengthwise thru the middle of the building runs a corridor with large rooms off on each side. In each of these rooms from six to ten families live. We made the rounds about nine o'clock in the morning. All the able-bodied men were out at work by this time and many of the women as well. Enough were left behind to watch their few belongings and to take care of the little children. Occasionally we would come across a small group of men playing cards or visiting. The doctor would inquire into the case. Sometimes they were

new arrivals who did not yet know the rules of the place. He told them that every body was supposed to work and told them where to report. Most of the men are employed in building roads. One of the men in the Pensacola group has these in charge. Many women also do road work, while others do knitting, sewing or fancy needle work. As a rule we found the rooms very clean and the people quite so. One was forcibly impressed with the distress and poverty of some.

One family of six had only one blanket. The others had gathered a little grass which had been spread on the ground floor for a bed. In this family was a little

them with the tattoo marks), who were there as a result of their frightful experiences in Turkish harems. Their cases were indeed sad ones. This hospital when completed will be modern in every respect with well lighted operating rooms and a dispensary attached. From here we went outside the barrack and saw the tents where those afflicted with tuberculosis and various contagious diseases are kept. Somewhat beyond this we could also see the rows and rows of tents that the Committee was putting up to temporarily house the 1700 orphans that have been taken from the streets and are now being cared for in scattered places over the city.

Dr. Hurd then took me back to his office. On the way we passed the market stalls that they had erected inside the



Armenian Refugees Near Damascus

twelve year old girl with chin and forehead full of tattoo marks. On inquiring I learned that this girl had been found in a Kurd Moslem home to which she had been forcibly taken. There she had been kept as a Moslem's wife and forced to receive the tattoo marks of a Moslem. There is no way of removing these marks. This girl will suffer to her grave the persecution she has received.

The entire section at one end of this open court is being devoted to a hospital. At present about a hundred women patients are being taken care of on rudely constructed wooden beds. Cementers and carpenters were at work however, fitting up the place to put in 150 of the beds brought over with us. One ward was entirely filled with young girls (many of

court. While I noted the various things they had for sale the doctor ordered them all to keep their fruit covered with some sort of netting to protect from flies. When we reached the office we found a line of people waiting at the door for interviews. The British have given the Committee charge of the government of the place. The Committee has organized a native police system, and actually runs a government similar to what one would find in a city of 5000 or more. One came in to complain that the bread rations were not sufficiently large; another to request that a certain Turkish sign be changed to English or some other language as they wanted nothing further to do with anything Turkish; another that partiality was being used in the distribution of clothing,

etc. A trial was slated for that morning between a young man and woman who had been taken into custody because of fighting over an engagement. The man failed to show up, the guards saying that he had escaped. The guards were instructed to have the man there the follow-

That same evening, when at the Bagdad station waiting for Ernest, who was coming in from Mardin, I watched about a hundred of these people leaving on the train for their home somewhere up north. Old men, women and little children practically made up the crowd. Very few



Refugees Living in Tents Near Damascus

ing morning, or were to have a jail sentence themselves.

Of course this population is a continually shifting one. Probably 150 refugees come in each day. Nearly that many leave. The homes of some of them are in cities, tho, where the British have not yet occupied. These will have to stay until the way to their homes is clear. Even in the vicinity of Aleppo there are large numbers of Kurds who keep up a fighting attitude, and working in that district is not without its element of actual danger from these people. But anyone seeing what America is doing for these people must admit that it is worthwhile, and in line with the Master's teaching. Three from our group of eleven are now in this district, and by the time this reaches America a fourth will be sent there. So our people at home can feel a definite part in what is being done for these poor, suffering, persecuted people.

middle-aged men or little babies. Probably not a single family but what had lost two, three or more members. But they were going home and many seemed glad, while out of the lives of others all further purpose in living seems to have been crushed. The customs officers went thru the baggage but I dare say they found little that for any reason should not be allowed to go with them. The next evening we saw a long train of wagons loaded with baggage, and on top of this, again, old men, women and children starting out from Aleppo on one of the main roads leading north. When they reach their homes they will find members of the Committee doing all they can to make that home again a fit place to live in. Surely such service if done in His name will be blessed with much good in the lives of these people in all the days to come.

Beirut, Syria.

ORPHANAGE WORK AT ANTOURA, SYRIA

Silas Hertzler

A few weeks ago, with a group of others, I had the opportunity of visiting the orphanage at Antoura,—called by Major Trowbridge of the American Red Cross, "The home of a thousand tragedies"—about thirteen miles from Beirut. Differing from the other orphanages in this section of Syria this one was begun early in the war by the Turks, tho with a political purpose rather than that of caring for the needy children.

The 657 children in this orphanage are Armenians and Kurds; about 500 Armen-

ians and the remainder Kurds. All were brought here when the Turks were in control, previous to October, 1918. The method of selecting the children for the place seems to have been rather a random one, most of them being taken from among the refugees who had been driven from their homes and were now in the region of Aleppo, Hama and Damascus.

The building used had been utilized as a French school for boys. In the chapel a cross is inlaid in the stone floor. Frequently all the children were made to go

here and disrespectfully spit on this cross, which to the Turks represented Christianity. All were also being forcibly brought up as Moslems. When the British occupied Beirut about Oct. 9, 1918, all those in charge of the orphans hurriedly found safer quarters further north and the children were left alone. Food and other necessities had been extremely limited even when the Turks were in charge, so now, between the time of the departure of the Turks and until the British found out about conditions here, the children were almost entirely without food or care of any sort. After Oct. 13, 1918, however, the children began to be cared for more properly. Miss Morley, who had been a missionary at Marsivan, and who can speak to the Armenian children, came on Dec. 21st to take charge. She seemed very well pleased with the health and spirit of the greater part of the children when we were there, for she said they had just had their first pillow fight a few nights before. When she first came, the children were so weak from ill-nourishment and lack of attention that they did not have sufficient vitality for such a thing.

A few statements in reference to the treatment of these boys and girls under the Turks, as contrasted with their present treatment by Americans, may be in place. Everything had to be Turkish—language, history, religion. Even their names were changed. It was a crime to speak their native tongue, or to speak to other children of their former home or friends. The girls were to be kept in the "orphanage" for a time until they had forgotten a little of their former training, then they were to be used by the Turkish leaders in their harems, for the propagation of the Turkish race. The boys were to become servants of the Turks.

The situation at Antoura, in a valley in the Lebanon mountains, is quite ideal for an orphanage. But these children are Armenians and Kurds, and in justice to them they are to be taken to their native sections of Asia Minor where they will receive proper care among other orphans of their own nationalities. The cheerful and intelligent faces of these 657 boys and girls made an appeal to me which I shall not soon forget. To share in letting the love of Christianity shine into their lives is a privilege well worth coveting. What have you done to help?

Beirut, Syria, May 26, 1919.

"Praise God for the men and women who stay true to Him under all circumstances and who keep so low down at His feet that He can trust and use them."

"The soul that abides in the secret place of the most High and in the shadow of the Almighty, knows the mystery of Christ in Him, and hope of glory."

"Ofttimes God tests us to show our patience to the world."

THE VIEWS OF MANDY MASON ON TEMPERANCE

Naomi Blosser

(The ease with which the colored people use big words and even manufacture them is sometimes remarkable).

Dis camp shuah has improved a heap sence de whisky aint so handy fo' de men

I declah, it's real dishahtening!

But as I wuz sayin', whisky is a great tem'tation to mos' folks wen dey kin git it. It's my 'pinion deys no man livin' wat doan drink whisky sometimes. Even de



"Them Niggers on Stable Row"

folks. La yes! Yeahs ago wen it wuz easy to git whisky it wuz dange'ous a'most to git out o' de house, 'specially on pay day nights. I know,—'cause I'se been on dis hill for nigh thirteen yeah an' sech a shootin' an' a drinkin' an' a carryin' on as dey'd be some times was awful! Right down by de Commissary too. Sometimes one man would draw a dead line an' whoever 'ud step acrost it 'ud be killed. Dey didn' used to make much fuss eitha 'bout a man gittin' killed as dey do now. I remembas once Jim Jones got penitentiared fer killin' a man, but La! dey soon released him out agin.

'Cos we still has de moon shine whisky, but it haint so handy eitha as it use to be an' dats a great he'p. La! Miss, it used to be yo' could git whisky fer fifteen an' twenty cents a pint, now,—any kind is \$5 an' \$6 a quaht an' yo' know dat 'moves de tem'tation fum lots o' men. It shuah will be a blessin' when all de moonshine is lawed out too. No one knows mo' dan I, de trubble it makes, 'specially 'mong my neighbas. Jes' las' night it wuz two men fell out about a chicken an' dey wuz both drunk an' dey wuz on a dispute an' had a reglar fight.

Maybe it's wicked, Miss, but dey is times wen I jes' wish I had de powa' of de Lawd to send away de mean people fum de face o' de earth. But it 'pears like de mean neighbas stays, an' de good ones leaves, jes' like de good folks most allus dies, and de mean ones lives on an' on.

preacha' do! An' I'se seen ole women dat mos' de time wuz 'spectable an' livin' right on dis job wot didn' know night fum day or day fum night wen dey'd git to drinkin'.

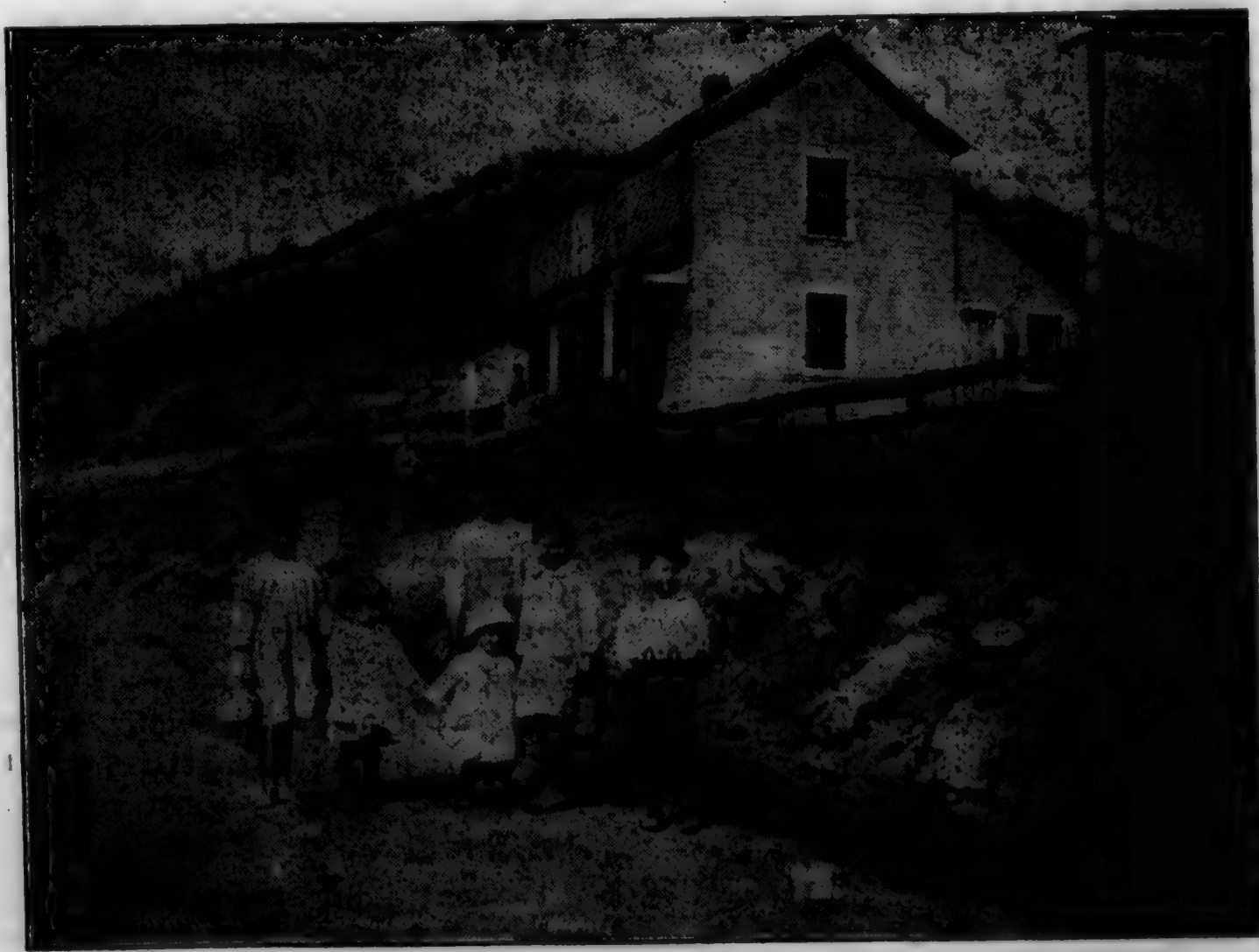
Heaps o' white folks claim las' winta dey drinks whiskey to keep de Flues away, but I'se ob de same 'pinion 'bout dat as my Cousin Liza Jane Bailey. Yassum, she's de one dat goes aroun' an' rubs folks

a heap dats got Rheumatiz, got reglar Divine Healin' in her han's she claims. Well Liza Jan says she reckons de white folks jes' natchally like de moonshine same as de niggas. La! now I says, aint dat de truth!

An' I also has dis 'pinion 'bout de Flu an' dat is its told about in de Bible. In de twenty fo'th chapta of Deuteromony it tells, a strange sickness wuz sent on dem fo' da' disobedience an' no man could unda stan. An' aint it de truth no docta kin undastan' de Flues? People allus make sech big narrations (ado) 'bout de Flu an' about de wah but I nevah makes no marration 'bout any ob dose tings 'cause I reads in de Bible jes' when de Flu comes an' all 'bout de wah!

Yes Mam! I reads de Bible a lot, not many of de colo'd women kin, but nobawdy kin say anything 'bout wats in de Bible dat I doan' undastan'. I reads de missiona'y papa's an Histy of de wah too but de Bible fust of all. Jes' las' Sunday night ouah preacha' wuz a preachin' fum a tex' foun' in de Book of Sam'l. No, he wuzent ouah regla' pastor, he wuz a brudder fum Blackwood who wuz pastorin' fo' us ova' Sunday. He was powaful good at filosofizin' on de Scriptuahs an he wuz a tellin' de story 'bout David killin' Golia'h. I soon notice dat he didn' tell de story right an' I up an' tells him soon as de meetin' wuz ova'. No Mam! I tries ha'd neva to hu't nobawdy's feelin's but I shuah kin tell any preacha' wen he doan tell a Bible story straight.

To go back to de subjec' o' wiskey I'se powaful glad, too, dat it haint so handy sence my boy McClury come home fum de wah. It will he'p lots to keep him in de right road. Yassum, he was discha'ged fum de infancy (infantry) an' cum home in May, jes' when we wuz a havin' dat spell o' Blackberry winta' an' de mos' on-likely weatha,—de kin' dat makes you' sperits go low an' it would hev been very easy fo' him to yiel' to strong drink ef it



"Them Pore Little Ole Younguns"

had bin handy,—it shuah would, beins as how its ap' to be his besettin' sin anyhow.

No,—my udder boy, Columbus, didn' go. He regissad in de las' call but de wa' done broke up befo' his time to go. La! He's got sech crooked legs I reckon dey wouldn' kep him long nohow.

Yes Mam! I'se strong fo' Temperance

an' it's de truth dat sence whisky has gone out, people has been moh happy in de' homes. But we should be temperance in udder ways dan drinkin'. Lots o' folks thinks dey is temperance when dey doan drink whisky, but dey shuah is heaps o' udder ways.

NEW PHASES OF THE FIGHT AGAINST LYNCHING

The first National Conference on lynching, held recently in New York and attended by representatives of twenty-five states of the Union, has served to bring into prominence some of the efforts now being made to wipe out a national disgrace. Among those who participated in the Conference were ex-Governor Emmet O'Neal, of Alabama, Rabbi Stephen Wise, Dr. Anna Howard Shaw, General John H. Sherburne and Charles Evan Hughes. Mr. Hughes sounded the key-note of the occasion in his declaration: "Little can be done in the cause of international justice unless nations establish strongly and securely the foundations of justice within their own borders. . . . It has been said in the most formal manner in the covenant of the League of Nations that the well-being and development of (the backward) peoples is the most sacred trust of civilization. I say that duty begins at home."

At this conference figures were presented showing that in the last thirty years 3,224 persons have been killed by lynching, 2,834 of them in Southern States which one were slave-holding. Georgia has lynched 386—or an average of over thirty a year. Sixty-three negroes, five of them women, were lynched in 1918; and four white men. In discussing these figures, James Weldon Johnson, field secretary of the National Association for the Advancement of Colored People and himself a colored man, said:

"I ask not only black Americans but white Americans, are you not ashamed of lynching? Do you not hang your head in humiliation to think that this is the only civilized country in the world, no, more than that, the only spot on earth where a human being may be tortured with hot irons and then burned alive. The nation is today striving to lead the moral forces of the world in the support of the weak against the strong; well, I'll tell you it can't do it until it conquers and crushes out this monster in its own midst.

"A great deal has been said about the atrocities committed during this terrible war by Huns and Turks; but there are millions of intelligent Americans who do not know, who are not concerned with the fact that every year atrocities are committed in this enlightened land that would cause envy in the heart of the most benighted Turk."

Several practical measures were proposed and acted upon. A prompt and thoroughgoing investigation of the lynching

evil by Congress was demanded. A fund for the prosecution of a campaign against lynching was started, and a committee appointed to administer and sustain it. Most important of all, a resolution was passed by unanimous vote recommending that lynching be made a federal crime, to be punished by federal courts.

"A good beginning is made towards the suppression of this great evil," the Boston Transcript comments. Lynching, the same paper points out, is not by any means a local or a sectional evil. Under the same provocation it is about as likely to take place in one section as another. The worst wholesale lynchings on record took place at Springfield, Ohio, and East St. Louis, Ill., and lynchings have been narrowly averted in New York and Philadelphia. "The cooperation of the Northern and Southern anti-lynchers and white and black anti-lynchers," the Transcript remarks, "is a most hopeful sign, and the elevation of an ever-increasing number of colored people into the class of the well-to-do citizens is a pledge that they will be the better able to take care of their race." The Transcript continues:

"The great trouble is to find an effective means of combating lynching. Naturally it does no good merely to pass laws against it. Every lynching is a sudden and violent outburst against the law. It is a passionate protest against what is regarded as the insufficiency and impotence of the law. It is an explosion of fury, operating so suddenly, or else by so irresistible a development of local sentiment, that the officers of the law are powerless against it. The force of prevention can be applied only in two ways—by establishing so strong a sentiment of opposition and hatred of such passionate methods that it is impossible to organize a lynching party, or else by punishing the participants so severely and so certainly that people will carry in their hearts a fear to violate the law. The first method of cure is good, and it is now in operation. Lynchings on the whole are diminishing in number. But the cure along this line is slow. It may take a generation or two to make it completely effective. And it has been found impossible to prevent lynchings by the punishment of the lynchers. Not only is evasion easy, but when the passion of a community is aroused the fear of retribution vanishes.

"At the anti-lynching conference in New York it was suggested that the best way to restrain lynchings is to penalize the

communities—to compel the offending town or county to pay a large fine, or to boycott its business. There does not seem to be much sense or reason in such a proposition as that. It would punish the innocent with the guilty, and in fact would punish the innocent more than the guilty; for the majority of the lynchers in most cases are irresponsible individuals who would feel the penalty very little, while the protesting and responsible elements would have to shoulder the heavier part of the penalty.

"The evil must be abated by arousing the sentiment of the whole community against it. The violent means of murder against murder, or murder against any other crime or offence, must become an abhorrent thing."

A Model Community

The Island of Culion in the Philippines, a segregation camp for lepers, has earned the right to proclaim itself as a model in sanitation and progressive achievement. No other city of the Philippines, not even excepting Manila, can in any respect equal the sanitary record of Culion. As a result of effective quarantine regulations, small-pox, diphtheria, typhoid and cholera are altogether unknown. One hundred per cent of the population use safe water and sanitary methods of sewage disposal.

In spite of the fact that the entire community is composed of lepers, and the government furnishes enough food for every one, from ten to fifteen per cent of the people have taken up farms and sell their products to the municipality. They have even offered a first and second prize for the best locally grown foods. This community has brushed aside the handicap of being a colony of afflicted folk, supported by the government, and has succeeded in standing as a shining example to other localities.

—Mission to Lepers.

Turks Throw Women out to Starve

A tragic situation has developed from the survey of the American Committee of Relief for the Near East. The Turks, alarmed by the thoroughness of the Committee's methods, have thrown out of their harems the Armenian women they had enslaved, together with the children they had planned to bring up as Moslems.

Thirteen hundred of these children were set adrift in Constantinople from Moslem orphanages within a very few days. There will be not less than half a million destitute children thrown on the Committee for support. In some places typhus is raging among the women thrown out of Turkish harems. Homes have been started in fifteen cities of Asia Minor, and preparations made for industrial training.

—Sel.

"One secret of a happy Christian life is learning to live by the day."

THE YOUNG PEOPLE'S MEETING

BIBLE PROPHECIES FULFILLED. (Junior).—Luke 24:44-48.

Topic for August 10.

MOTTO

"All Scripture is given by inspiration of God."

THE STUDY HOUR

I. Prophecy and Prophets.—One of the wonderful things about the Bible is that it tells things that will happen before they do happen. Such foretelling of future events is called a **prophecy**. The man to whom God makes known the prophecy and who wrote it and told it is called a **prophet**. God used many men as prophets in the times which are past. These men were godly men who lived very near to God. God sent his Spirit upon them and moved them to speak as they spoke. No man could have told how things would happen unless God had showed it to him. This is one of the great proofs that the Bible comes from God. It is comforting to know that we have a book which makes no mistake and which is God's sure word. Every prophecy of the Bible comes true. Many of these prophecies have already been fulfilled. There are some still unfulfilled. We can be sure that every prophecy will come true just as it has been made because God never has failed to foretell things just as they are to happen. In our study at this time we want to look at some of the prophecies which were made and which afterward were fulfilled. There are so many that we will not be able to study them all in one lesson, but we shall pick out a few that we can understand and then sometime you can search out others and read and study them.

II. The Text, Luke 24:44-48.—Here the disciples were puzzled about Jesus being crucified and resurrected from the dead. Jesus told them that they were very ignorant and slow of heart to believe all that the prophets had spoken. They only had noticed a part of what had been written. Jesus showed them how His death and resurrection had been foretold.

III. Outline Study.—

Prophecy	Fulfillment
1. Christ to be born of the woman.—Gen. 3:15.	1. Gal. 4:4.
2. Christ to come of the seed of Abraham.—Gen. 22:18.	2. Gal. 3:16.
3. Christ to come of the seed of David.—Psa. 132:11.	3. Acts 13:23; Rom. 1:3.
4. Jesus to be born in Bethlehem.—Micah 5:2.	4. Luke 2:4-6; Matt. 2:1.
5. A messenger to be sent before Jesus.—Mal. 3:1.	5. Matt. 3:1-3.
6. Jesus was to be humble.—Isa. 42:1-3.	6. Matt. 12:14-20.
7. Jesus was to be despised and rejected and put to death.—Isa. 53:3-9.	7. Matt. 20:28; 27:1, 2, 35.

8. They were to give him vinegar.—Psa. 69:21.

9. They were to part His garments and cast lots for His vesture.—Psa. 22:18.

10. He was to be crucified with criminals.—Isa. 53:12.

11. He was to rise from the dead.—Psa. 16:10; Isa. 26:19.

12. He was to ascend to glory.—Psa. 68:18.

13. The Holy Ghost was to come.—Joel 2:28, 29.

14. The Gentiles were to be saved.—Isa. 11:10; 42:1.

15. Jerusalem to be destroyed.

a. By Chaldeans.—Jer. 50:5.

b. By enemies after Christ's day.—Luke 19:41-44; Matt. 24:2.

16. Things to happen before the end.—Matt. 24:5-14.

17. Jesus coming again.—Jno. 14:3.

8. Matt. 27:34.

9. Matt. 27:35.

10. Mark 15:28.

11. Luke 24:6, 31, 34.

12. Luke 24:51; Acts 1:9.

13. Acts 2:16, 17.

14. Acts 10:45, 47.

15. a. Jer. 39:1, 2.

b. (Fulfilled since the New Testament was written)

16. (Being fulfilled in our time)

17. ("Watch."—Matt. 24:42-44)

PERSONAL THOUGHT

God's prophecies are true and faithful records of what would come to pass and is yet to come. It should fill us with courage to make all preparation for what is yet to be.

SUGGESTIVE ASSIGNMENTS

This is a Junior Topic, but it might be studied with profit by older persons. In fact there is need that the older ones be present and help the Juniors in the discussion of the topics. It might be well to hand out a number of the texts beforehand for study. Let some one older give a simple talk within the understanding of the young about prophecy. Let the practical side be emphasized. It is best to leave speculation out of the program and discussions. Let the Word speak for itself.

1. Text word, Fulfilled.

THE USE OF THE TONGUE.—Jas. 3; Psa. 34:13.

Topic for August 17.

MOTTO

"Let your speech be always with grace, seasoned with salt."

THE STUDY HOUR

I. The Tongue is a small member of the body. It has a very active and vital part in the work of the body. By the tongue food taken into the mouth is tasted and also manipulated in process of mastication. By the tongue the sounds of the throat are shaped into words in the mouth in cooperation with the lips and palate. The welfare of the body, in what is eaten or drunk, depends upon the judgment as made known by the taste as found in the tongue. The welfare of society depends upon the words

shaped by the aid of the tongue. Tongue is used metaphorically for speech. It is this metaphorical use of the word which we wish to notice at this time.

The power of words for good or evil are so marked that the whole of society is affected thereby. It is no wonder that we have a very large number of exhortations and words of warning on this very subject. Yet we must go deeper than the little instrument the tongue or the words shaped into language by it to find the cause of all the good or evil caused thereby. "Out of the abundance of the heart the mouth speaketh." The heart is either under the control of the Spirit of God or the spirit of the Devil. Well can we understand, then, why James should say in reference to the evil influence wrought by words, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." But there are also great blessings possible thru the tongue. These also are given favorable mention in the Word.

II. The Text, James 3.—Here the tongue is spoken of as an index to the life. A perfect man will not offend in word. The tongue may be used to bless or to curse. But such words coming forth from the same mouth shows that the heart is wrong and the blessings are not genuine. The source of the two kinds of wisdom are set forth and their results are clearly stated. Psa. 34:13 is an exhortation on the use of the tongue.

III. Outline Study—

1. The Spirit of the Tongue—

Evil

- False tongue.—Psa. 120:1-4; Prov. 26:28; Rom. 3:13.
- Froward tongue.—Prov. 10:31.
- Perverse tongue.—Prov. 15:4.
- Bitter tongue.—Psa. 64:3, 4; 10:7; 52:2.
- Flattering tongue.—Psa. 12:3; 5:8.
- Backbiting tongue.—Psa. 15:3; Rom. 1:30.
- Babbling tongue.—Eccl. 10:11; 5:3; I Tim. 6:20.

Good

- A Comforting tongue.—Job 5; Prov. 31:26.
- Truthful tongue.—Zech. 8:16; Psa. 15:2.
- A tongue of wisdom.—Psa. 37:30; Prov. 15:2; Prov. 12:18.
- Wholesome tongue.—Prov. 15:4.
- Pleasant tongue.—Prov. 16:24.
- Edifying tongue.—Eph. 4:29.
- Bridled tongue.—Psa. 39:1.
- Just tongue.—Prov. 10:20.
- Graceful tongue.—Col. 4:6.

PERSONAL THOUGHT

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

SUGGESTIVE ASSIGNMENTS

For Children—

- Textword, Tongue.
- How to Use my Tongue.

For Young People—

1. The Source of the Tongue's Activity.
2. The Remedy for Wrong Uses of the Tongue.
3. The Blessing of a Well Used Tongue.

For Older People—

1. The Tongue of Edification.
2. When to Keep the Tongue.

LIFE LESSONS FOR ME FROM NEHEMIAH.—Neh. 1.

Topic for August 24

MOTTO

"The God of heaven, he will prosper us."

THE STUDY HOUR

I. Nehemiah.—Nehemiah lived in the land of Persia. He was of the captives of Judah who had been carried away by Nebuchadnezzar. Possibly he had been born since his fathers were carried captive or was quite young when the captivity took place, for he seems to be in the prime of life when we have the history which his book records.

Whatever his circumstances were he was thoroly a Jew from the heart. He shows unmistakable signs of acquaintance with the history of his own nation and with the promises of God concerning them. He was genuinely religious and had a strong faith in God and his power to help. At the time when the events of the history open, he was a servant of the king, holding the most trusted office which could have been held by any person in the kingdom. He was the king's cupbearer. This office required that the one who bore the cup taste it first to see whether it was poisoned. Only the statesmen or courtiers held the position of a cupbearer.

There are lessons for us to learn from the life of Nehemiah for our own profit. His faithfulness, his devotion to his people, his prayers to God, his courage in asking for large things of God and of those over him in authority, his strength of purpose and vigilant activity in the execution of his work, his uncompromising character, all mark in him things we need in our lives for the accomplishing of the work God would have us do in the world today.

II. The Text, Neh. 1.—Nehemiah's brother visits him. He inquires about the returned captives in Judea and about the city of Jerusalem. Learning of the affliction and reproach and of the ruins of the city walls and gates he mourns and weeps and fasts and prays. His prayer is directed to the covenanting God of his fathers. He confesses sins. He acknowledges God's faithfulness in the punishment of their sins. He pleads God's promises for the penitent and makes special request for God's blessing in the enterprise which he must undertake with the consent of the king. This prayer lays the foundation for all the works which follow in the history of the man.

III. Outline Study—

1. Lessons of concern for his people.—1:1-4; 2:1-3.
2. Lessons in prayerfulness.—1:5-11; 2:4; 4:4, 5; 5:19; 6:14; 13:22, 31.
3. Lessons in service.—2:5, 17, 18; 4:6, 21-23; 5:14-18; 13:30.
4. Lessons in cooperation.—3:1-32.
5. Lessons in meeting opposition.—4:1-23.
 - a. Of antagonism.—4:1-23.
 - b. Of deceitful counselors.—6:1-14, 15-19.
6. Lessons in reform.—
 - a. Oppressions.—5:1-13.
 - b. Religious revival.—8:1-18; 9:1-38; 10:1-39; 11; 12.

- c. Disorders.—13:1-3, 4-9, 10-14, 15-22, 23-30.

PERSONAL THOUGHT

Let us undertake all our enterprises by the hand of God upon us and we shall be sure of prosperity whatever the opposition.

SUGGESTIVE ASSIGNMENTS**For Children—**

1. Textword, **Prayed**.
2. Nehemiah Brings his Sorrows to God.

For Young People—

1. Lessons for Me in Prayer.
2. Lessons for Me in Service.
3. Lessons for Me in Separation.

For Older People—

1. Lessons on Orderly Work.
2. Lessons on Vigilance.

DEVOTIONAL COVERING.—I Cor. 11:

2-16

Topic for August 31

MOTTO

"Let all things be done decently and in order."

THE STUDY HOUR

I. God's Order.—God has order in everything which He has done. He made everything in the earth and the heavens after their order and for their place in the great universe. Man was made as the crown of His creation to have dominion over everything on the earth.

After the man was created, God saw that he was not complete alone. So God took from the side of man a rib and made a woman and brought her to the man. Thus God completed the work of the creation of man. She was created as man's helper. Not his lord to rule him, not a slave to be trampled down into bondage, but a companion by his side to be loved and cherished. Man is her leader and hence is called the head. There must be order in society as well as in the material world. Every home has a God-ordained head or leader. That head is man. As a leader, man has the responsibility of commanding his household. The duty of the household is to submit to the God-ordained order. Hence the Scripture says, "Wives be in subjection to your own husbands" (I Pet. 3:1). This is not only true in the household but in society in general. Man whether married or not is naturally constituted for governing. Woman whether married or single is constituted to take the place under the government of the man.

After the plan of redemption was completed Christ as the captain of our salvation leads out the human race in all things. "He is the head of the body the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence." And so Paul speaks of it in the language of I Cor. 11:3, "But I would have you know, that the head of every man is Christ: and the head of the woman is the man; and the head of Christ is God." Woman recognizes her place as God created her naturally by certain womanly signs in her dress and the wearing of her hair long. Man recognizes his place by his general dress and wearing the hair short. The Christian woman goes farther than the non-Christian woman by recognizing her place not only in nature according to creation, but in the Church according to God's order in redemption. The ordinance given her as a special mark of her willing

recognition of this place is the covering or veil which she wears in whatever religious activity she may engage whether it be prayer or prophecy. The man likewise goes farther than the mere wearing of short hair by leaving his head without a covering as the woman wears during prayer and prophecy.

II. Outline Study, I Cor. 11:2-16.

1. An ordinance among others which was not properly observed.—I Cor. 11:2.
2. God's order.—I Cor. 11:3.
3. The order shown by covered heads and uncovered heads.—I Cor. 11:4-16.
 - a. Dishonored by man's covered head.—I Cor. 11:4.
 - b. Dishonored by woman's uncovered head.—I Cor. 11:5.
 - c. Makes the uncovered woman like the shorn or shaven woman.—I Cor. 11:6.
 - d. God's plan in creation makes it fitting to have the covering for the woman only.—I Cor. 11:7-10.
 - e. Does not annul man's and woman's mutual need of one another.—I Cor. 11:11, 12.
 - f. The reasonableness of the ordinance shown by the teaching in man and woman according to nature in the use of long and short hair.—I Cor. 11:13-15.
 - g. An uncovered woman is not according to the customs of the churches of God.—I Cor. 11:16.

PERSONAL THOUGHT

How beautiful is God's order. How happy are those who can find pleasure in yielding themselves to God's order in a way to edify others. "Whosoever shall do and teach them, the same shall be great in the kingdom of heaven."

SUGGESTIVE ASSIGNMENTS**For Children—**

1. Textword, **Keep**.
2. Boys and Girls, Men and Women.

For Young People—

1. Man, the Image and Glory of God.
2. The Woman, the Glory of the Man.
3. The purpose of a Head.
4. The Blessing of Submission to the Head.

For Older People—

1. The Power of the Covering.
2. The Shame of Being Out of Place.

HONORING THE LORD WITH OUR SUBSTANCE.—II Cor. 8:1-12;

Prov. 3:9, 10.

Topic for September 7

MOTTO

"Honor the Lord with thy substance and the first fruits of all thine increase."

THE STUDY HOUR

I. Honoring God in All Things.—Sometimes there are suggestions from different sources which come to our outward ears and inward ears, that certain things belong to ourselves and other things belong to God. Some have a double standard of possession. One day of seven belongs to God and the other six belong to us. Certain times our conversation is devoted to religious things and at other times it is devoted to our own pleasure. Some of our money is devoted to God and the rest is our own. And so the list of things might be extended. But stop a moment and reflect! Such a standard will not stand the test of God's Word.

Everything belongs to God. All that we have and are is not our own but His. He has made us stewards of our own

lives and of what other things we may acquire in the way of property and money. If we give him a part of His own, should we feel that the remainder is ours? Far from it. God taught Israel to give tithes of all their possessions. This was devoted directly to the support of the worship of God's house. It was an acknowledgement that they owed their all to God and should render to Him everything in whatever way He directed. If God can ask a tenth for the furtherance of worship, it proves His right to say what shall be done with the other nine-tenths. If He sends the poor to us, He has commanded us who have of this world's good, not to shut up our bowels of compassion from them (I Jno. 3:17). If He blesses us with more than we need, it is that He expects us as good stewards to use it to further His cause (II Cor. 9:8-11).

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Tim. 6:17-19). Brethren and sisters, are we embezzlers? "Will a man rob God?" Let us use the trust given to us according to the will of the owner.

II. The Text, II Cor. 8:1-12.—Paul exhorts the Corinthian Church to follow the example of the churches of Macedonia in the grace of giving. They did not shut up their feelings of compassion. They gave free range to the grace of God and gave up to the limit of their power and were willing to go beyond their power in giving to the relief of suffering brethren. First there was a giving of themselves and with that of the bounties placed in their hands. In this they followed the grace of the Lord Jesus who was willing to become poor for our sake.

Prov. 3:9, 10.—Here the command with the promise is given.

III. Outline Study—

1. Everything belongs to God.—Psa. 50:10-12; 24:1, 2; Job 41:11; Rom. 11:33-36.
2. We are only stewards.—I Cor. 4:7; I Pet. 4:10; Luke 12:42-48.
3. How we may honor God with our substance.—
 - a. By giving a portion as a worshipful recognition of His providence.—Gen. 14:19, 20; Num. 18:24; 18:28; I Cor. 16:2.
 - b. By using all that we have in honor to His name.—I Cor. 10:31; I Pet. 4:11.
 - c. By making godliness the highest duty in what we possess.—Luke 12:33; Matt. 6:33; Luke 16:9.

Do we have the truth of our possessions in our heart so that we act it out in our lives?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Honor.
2. Giving Our Gifts to Honor God.

For Young People—

1. How God is Honored in Our Giving.
2. The Right View of Our Substance.
3. How We Rob God of His Due Glory.

For Older People—

1. Giving as the Lord has Prospered.
2. The End which Our Offerings Serve.
3. First Fruits.

INDIA—SOCIAL AND RELIGIOUS PROBLEMS

(Outlined by G. J. Lapp)

Junior Mission Topic.

August 31, 1919.

THEME,—WHAT IS THEIR LIFE? MEMORY VERSES

Mark 16:15; Isa. 52:7; Daniel 12:3; Jer. 17:7; Jno. 3:16; 15:12.

SUGGESTIVE PROGRAM

Opening Hymns.

Memory Verses and Prayer.

Essay or select reading on Caste, and Child Marriage in India.

Discussion of Social Evils of India and "The Leprosy of America."

Suitable Bible Lesson, "Bringing Christ to the Heathen."

Prayer, remembering the Orphans and Widows of India.

Closing.

DISCUSSION OF THE TOPIC

I. Social Life in India

One of our missionary sisters was visiting in a home in Dhamtari when the woman of the house brought two babies and placed them in her lap. While she was holding them she asked her if she knew whom she was holding. The sister said she supposed she was holding two babies of the household because there were several families living under the same roof. The woman then told her she was holding the bride and groom. They had been married but a short time before. Of course they would not set up house keeping till they were of marriageable age, but if the boy should die even in his infancy the poor girl would be a widow all her life. Among the highest castes her head would be shaved, old clothes would be put upon her and she would have to be the family drudge all the rest of her days. She would not be allowed to marry again and have her own home.

Years ago many poor widows whose husbands died and were burned on funeral pyres, threw themselves into the fires rather than suffer the terrible hardships of widowhood. Conditions have changed some the last years, yet many suffer and are exposed to all sorts of evil and harm. The social evils resulting from enforced child-marriage and widowhood are too many and some are too terrible for description.

During times of famine, such as we have in India at the present time, many poor widows suffer because they are thrust out in the cold world.

Our widows' home at Balodgahan has provided shelter for many a poor widow who was left friendless and homeless. Many have been received into the church by baptism, married again and have Christian homes. Pray for the widows in India.

All the people live in villages. The sons marry and bring the wives to the father's home where they all live together as a community. They live in small houses with mud walls and grass thatch roofs. The poorer classes have no furniture in the houses and sleep on the floor. They

cook on small fire-places, and eat the food out of brass plates with their fingers. They are considered high or low according to the caste in which they are born.

The purdah system is another curse to India. The poor wives of many high class Hindus and Mohammedans are kept confined within their homes after their marriage. One mother of a certain city saw her little son about to be crushed under the wheels of a moving street car. She rushed out of her house and rescued him but was seen no more by anyone. It was afterward learned that her husband took her life when he learned that she left her house.

Among the grave (social) problems which come to the missionary are how to reach the women in purdah, how to rescue the widows, and how to bring the Gospel of purity and equality to the heathen.

II. Religious Life in India

They make for themselves idols of wood, stone, iron, earth, gold, silver, etc. Some of them are very expensive and have eyes with diamond sets. Some of the largest temples are made of finest stones and have domes which are overlaid with pure gold leaf. Poor village people help to build them when they go on pilgrimages to sacred shrines and present their gifts of greater or less value.

In villages, homes, and forests are found altars with images of various shapes and sizes. In times of need the idols are put to severe tests. If they do not answer the prayers of the poor people they are oftentimes punished by being buried under the ground or thrown in the water. One of our native Christian brethren destroyed his dumb idols and started to find a religion that was more satisfactory. He wandered to our own famine kitchen at Dhamtari and there found Christ. He is very earnest in his efforts to preach the Gospel to his heathen friends.

The old tribes of the forests worship evil spirits. They are very superstitious and believe in ghosts and witchcraft. Three cases of human sacrifice occurred near one of our mission stations (Ghatula) inside of four years. In former years many girl babies were thrown into large rivers and fed to the crocodiles. The Government has stopped this terrible custom.

According to the Hindu doctrine of Transmigration they believe they will become some other form of animal life after death. On a certain festival occasion called Pitar Paksh they take fresh cooked food, made of rice cooked in milk and sweetened, out to the fields and feed the cattle, crows and any other animals that eat it and after a certain ceremony is over they cry out, "Now we have fed our ancestors."

Only the Gospel of Christ will save them from their heathenism. Please pray for the missionaries and our native Christian workers that they may bring them the Light. (Continued on page 254)

THE SUNDAY SCHOOL

PROMOTING THE SPIRIT OF GIVING IN THE SUNDAY SCHOOL

Allen Christophel

Acceptable giving implies more than financial support. It is a deep seated principle that affects the entire life. Financial aid is most readily extended when it is prompted by a spirit of sacrifice which permeates the entire life. When Cyrus Hamlin was a boy his mother gave him seven cents, telling him to use five cents for his lunch and spend the remainder as he chose, suggesting that he put it into the mission fund. He considered for some time what he should do with the two cents. He finally concluded that not only the two but also the seven cents were not his, but the Lord's and were to be given to Him. Accordingly he put the entire amount into the mission fund. It was the spirit of giving all that prompted him to do this and it was the same spirit that in manhood prompted him to give his time and life as a missionary.

Giving is a principle that underlies the existence of the world. For every benefit that is enjoyed someone, somewhere, sacrificed for the sake of others, or for a principle. The food that we eat required the sustenance of some plant or animal. Being reared to manhood or womanhood required the labor, sacrifice, or care of parents, or other individuals. Perpetual motion has been impossible because no means have been devised whereby machinery could run without receiving energy from some external source. The various beneficial institutions of the world exist because some individuals gave of their means or even life. Mission activities would be impossible were it not for the fact that some were willing to spend and be spent for the cause of humanity and of Christ. Christianity has been preserved by the consecration of our ancestors.

What religious freedom we enjoy has been maintained by faithful martyrs who suffered the loss of all things rather than deny their faith. To them principle was more precious than life. Willingness to give is the secret of life in the universe.

The sacrifices under the law were types of a number of things. In this connection we mention two: (a) That blood was the life of the animal and it required the life to bring remission of sins, (b) That nothing short of giving the life to God would be acceptable. The intrinsic value of the animal could not purchase redemption. It required more—life itself. The shedding of blood was a type of the sac-

ritice on Calvary. It was the free gift upon the Cross that made redemption possible. There is no gift without a giver. To the individual salvation is a free gift; to Christ it was the loss of all things. Salvation is free but to attain it means the giving (up) of all things that would hinder it. Paul suffered the loss of all things for the knowledge of the Lord. It is only when individuals deny worldliness that true righteousness can exist. It is only when Christians place their talents upon the altar of sacrifice that the light of the Gospel is brought to others. Christian growth, both for the individual and the Church depends upon the giving (up) of self and the giving of talents to God. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The mere act of giving is not a means of salvation; it should be a result. Neither is the spirit of sacrifice alone sufficient. It must not only be sacrifice but for a righteous cause and in a righteous manner. The heathen sacrifice but not in a righteous cause nor in a righteous manner. Neither does the quantity alone determine the value; it is the spirit. The poor widow gave a mite—her all; others gave much—a small portion of their abundance. She received commendation; the others did not. Quantity may satisfy human eyes; quality satisfies God.

There are a number of institutions that should contribute to the development of this spirit. The home moulds character from the earliest periods of life. Where the spirit of devotion and sacrifice predominates it generally bears fruit in self-sacrificing workers. Individuals, schools, young people's meetings, and other agencies, each influence certain classes. The Church claims young, middle-aged, and older people and has splendid opportunities to teach the proper spirit. The Sunday school has possibilities that no other organization possesses.

Individual homes usually reach only the inmates and often do not teach it; the Sunday school reaches many. Individuals, schools, young people's meetings, and similar agencies deal with different classes and different problems. The pastor has all ages in his audience and cannot well devote all his time to a certain class; in the Sunday school pupils are divided into groups and the teacher can

deal according to age. The home alone surpasses the Sunday school in possibilities to mould character.

To develop the spirit of giving there must be knowledge, interest, and benevolences. The general principles of teaching are: (a) Telling the pupil how to do a thing, (b) Showing how it is done, and (c) Getting the pupil to do it for himself. The first principle applied results in knowledge; the second properly done creates interest; the third brings benevolences.

Proper teaching must be constant, judicious, intelligent, and the result of a clear vision. Constant "Line upon line, precept upon precept." Many failures are due to the fact that the truth is too infrequently impressed. Judicious—teaching at proper times and ways—avoiding monotony. People will weary constantly hearing the same facts. Intelligent—clear statement of existing conditions in a manner easily understood. Vagueness results in failure. The result of a clear vision—knowledge of conditions and possibilities and a firm conviction in the truth of what is taught. A lack of conviction seldom produces strong conviction in others.

Proper showing means a proper example. People understand what they see much better than what they hear. Some psychologists have stated that the impressions that come to the mind thru the eye are twenty-five times as strong as those that come thru the ear. Others have placed it as low as four. We are not debating the comparative truth of these statements but they do teach the value of example compared with teaching. To teach giving—or any other principle—successfully the teacher must set the proper example.

Success is measured by results. Teaching and example need to bear fruit in deeds. To secure liberal gifts implies the implanting of principle but certain methods are helpful. Methods employed without the proper principle result in failure. Such that are not in harmony with the teachings of the Bible should never be used.

Children's projects, such as the "quarter fund" create interest and teach liberality. Visits by missionaries, talks by those that have seen conditions, and good literature all give their contribution. Sunday schools assuming support of a missionary or a native worker or orphan give a goal towards which to strive. Making it a rule to give nickles and dimes

(Continued on page 255)

CURRENT EVENTS

The World War Formally Ended.—When the German Government received the Treaty of Peace in its final form on June 19 it resigned. On June 21 a new Government was formed. The following day the National Assembly voted, 237 to 138, to sign the Treaty. A note of protest of alleged injustice, claims of inability to fulfill the demands, and a request for a two-days' delay to consider was sent to the Allied Council. This request was denied.

The war was formally declared ended on June 28 when the pact was signed, at Versailles, France. It was signed first German delegates, then by American, Great Britain, France, Italy and Japan in the order named. The minor powers signed in alphabetical order.

This ends the work of the Peace Commission at this time. Both the Treaty and League of Nations covenant are now subject to ratification by the various Governments. The heads of a number of Governments have already presented these documents to their law-making bodies.

Division of opinion is especially manifest in the U. S. Congress, especially regarding the League of Nations covenant. The advocates of the League of Nations covenant claim it would eliminate future wars. Its opponents claim it would only open the way for greater difficulties.

At this time there is still a question as to whether the Treaty will be accepted with the League of Nations covenant included. The opposition was at its highest soon after the first copy reached the Senate and appears to have diminished. As a whole seems to be quite well received. The tenth article which provides for protection to the various members of the League in case of disturbances meets most objection at present.

The treaty is regarded as the most far-reaching ever written. It deals with more and larger nations than any previous Treaty. It is exacting and deals with many details.

Since the signing of the Treaty the blockade against Germany has been lifted by the Allied Council. With some limitations, trade with Germany is to be resumed.

Germany's Enormous Loss.—"According to accurate statistics, compiled by C. Doering, of Copenhagen, Denmark, it appears that Germany has lost no less than 5,500,000 souls by reason of the war itself and economic conditions brought about thereby. In 1915 there was a significant

increase of 58,000 in the number of deaths among the civilian population. In 1918 these had reached the number of 885,000. At the same time the birth rate declined about 600,000 annually. Most distressing of all, perhaps, are the reports of investigators from the United States. They maintain that, because of under-nourishment, multiplied thousands of children will never develop into rugged maturity. If they do not, in early youth, fall victim to the various ailments incident to malnutrition, they will be physical wrecks during the short span of life allotted them."

The World's Outlook.—While the world in general is rejoicing that the Treaty of Peace has been signed it is very evident that wars have not ceased. The eyes of the world have been drawn from the greatest conflict in history, but the flames of discontent are everywhere manifest. According to the statement of a member in the British Cabinet there are at present twenty-three wars in existence. These include revolutions, serious Bolshevistic uprisings, and struggles between various countries. There is hardly a section in the political world that is tranquil. With many smaller nations in arms; capitalism oppressing labor; labor resenting the oppression; and the larger nations either building or planning to build up immense armies and navies, we need not expect universal world peace. The deep seated dissatisfactions that exist can never be allayed by force. The signing of treaties and declarations of peace do not necessarily change the heart. Humanity needs to learn the necessity of placing the interests of Christianity above all else.

Trans-Atlantic Aviation.—The past two months witnessed almost unbelievable feats in aero-navigation. Having experienced much and perfected the different types of air planes greatly during the war, aviators now turn their attention to accomplishments before believed impossible. The past two months have witnessed four successful-trans-atlantic flights. Three attempts have ended in failure.

On May 8 three American sea-planes left New York for England. Two of these were forced to descend enroute which removed them from the race. One (NC-4) completed the proposed trip reaching England on May 31. The complete flight, beginning May 8 covered 3,925 miles, seven stops being made enroute. The remarkable feature of the trip is that it was the first air-plane

trip across the Atlantic and by an American plane.

On May 18 two British aviators left Newfoundland for Ireland in an ordinary air-plane for a non-stop flight. After twelve hours flying they were forced to descend 850 miles from their destination. The aviators were found and rescued by a passing ship. The remarkable feature of this trip was the fact that the men escaped with their lives.

On June 14 two British aviators left Newfoundland for a non-stop flight to Ireland. The following day they reached their destination after a hazardous journey of 1900 miles covered in 16 hours and 12 minutes at a speed of 120 miles per hour. The remarkable feature of this trip was that it was the first trans-oceanic flight in a regular air-plane.

On July 2 a monster dirigible left Scotland for Mineola N. Y. After 108 hours the destination was reached. A total distance of 3,604 miles was covered. This plane left for its return trip on July 10. After 75 hours the crew reached England. The remarkable feature of this trip was the length of the trip, the number of people (31) carried, and the facts of its return within so short a time.

Regular trans-oceanic aviation is being advocated.

The Prohibition Movement.—In November 1918 Congress passed what is known as "The War Time Prohibition Act," making the sale of intoxicants in the U. S. illegal for a period beginning July 1, 1919, and ending when the President shall declare demobilization of the army complete. When the present Congress convened the President recommended that the measure be repealed, stating that demobilization had progressed to such an extent that the measure would be unnecessary. His suggestion was not heeded and accordingly, prohibition went into effect at midnight June 30. The "wets" had tried every effort imaginable to prevent the passing of the law but without avail. There was much dispute as to what should be regarded an intoxicant. The liquor interests claimed that beverages containing 2.75 per cent alcohol were not regarded intoxicants and many continued to sell on that basis awaiting a decision from Congress or the Courts. At a recent session of the House of Representatives a proposed amendment declaring the sale of beverages containing 2.75 per cent alcohol to be lawful was defeated. The opinions of various judges differ as to what constitutes an intoxicant.

A number have rendered decisions permitting the sale of 2.75 per cent beverages. Others have declared that unlawful. While Congress has not definitely set the legal standard at one-half of one per cent it is thought it will do so. "The War Time Prohibition Act" is effective until demobilization is declared complete by the President. In case this is done before the Constitutional Amendment becomes effective, it is possible that the country may again become "wet" for a short time. It is believed that the success of national prohibition will depend considerably upon the enforcement of the present act. Since July 1 there have been numerous authentic reports of a decrease in arrests in territories formerly "wet."

The War in Official Figures.—A statistical summary of the war with Germany recently published by the war department gives much interesting information relative to America's participation in the great conflict.

The total armed forces of the United States we are told numbered 4,800,000 men, 4,000,000 being in the army and 800,000 in the navy and marine corps.

Of the 4,000,000 men more than 3,000,000 were drafted. Of this number 200,000 were commissioned officers. Army chaplains numbered 2,000.

The total cost in human lives was 122,500. Approximately two-thirds of this number were killed in battle. The remainder died of disease and wounds.

The direct cost of the war to the U. S. was \$22,000,000,000. We spent at the rate of nearly \$1,000,000 an hour for more than two years. In addition we loaned the allies about \$10,000,000,000.

The war debt amounts to upwards of \$25,921,000,000 or approximately 10 per cent of our national wealth. Apportioned to individual citizens, this amount would mean \$235 for each man, woman, and child in the United States.

The Latest Wireless Achievement.—While rushing homeward across the broad Atlantic, July 4, President Wilson made a patriotic speech that was not only heard by those on his own ship but half-way around the earth. By the waves of the wireless it was wafted through the air to the various ships accompanying the vessel on which the Chief Executive is voyaging, but the message was also picked up and read by other ships which, in turn, passed it on to other vessels. To talk in the middle of the ocean, and send the words to scores of other ships, far and near, may well be termed a latter-day marvel. And already there are men with strong imagination who predict that the day will come when communication may be possible between the earth and other planets of the solar system.

The Missouri legislature has restored capital punishment.

INTERESTING FACTS AND NEWS ITEMS

Argentine Republic is the first nation to ratify the covenant and enter the League of Nations.

The U. S. Government recently loaned an additional \$5,000,000 to the Czechoslovak republic making a total of \$55,330,000 to that country. To date the U. S. Government has loaned \$9,459,981,000 to her allies of the total of \$10,000,000,000 authorized by Congress.

Plans are on foot to exhibit the NC-4 at Central Park in New York. The NC-4 was the first airplane to cross the Atlantic.

A recent plot by anarchists to destroy the central part of Rome was frustrated four hours before it was to have occurred. Sixteen of the conspirators were arrested.

In the closing session of the Canadian Parliament Premier Borden announced that the Prohibition bill could not be passed because of differences between the Commons and the Senate.

The Government of the Island of Guernsey is considering a 5 per cent income tax for all bachelors, the money to be used to help support poor workmen having large families.

It costs \$150 to have a telephone installed in Japan. This price is soon to be raised to \$250.

Details of influenza inroads among the Eskimos of Labrador last winter are now being reported. In one village, out of a population of 100, 86 died. Burying facilities were not available so holes were cut into the ice and the bodies thrown into the sea.

Washington forecasts a cotton crop of 11,000,000 bales. This is the smallest of five crops in succession. It is feared that the need cannot be supplied with this amount.

The late Dr. J. Ewing Mears bequeathed \$100,000 to Harvard University. This money is to be used for the special study of methods to reform and cure criminals and mental defectives by surgery.

Scholars find it almost impossible to ascertain the origin of the Gypsies. It is probable that they are of Indian origin, having been driven from that country nearly 2000 years ago by hordes of Ghergis Khan, having since migrated to nearly all parts of the world. They are conceded to be the only race of people in existence who have no form of religion. Their language—the Romany—has no word to express the name of the Deity as commonly accepted.

Investigation proves that Japanese officers have been very cruel to the Korean Christians, many having been crucified, scalded, or burned. The Japanese government has punished some of the offenders and is considering means to prevent the recurrence of similar events.

The Louisiana sugar cane crop deteriorated 9.1 points during June and is expected to fall 100,000 tons short of last year's production.

Armenia had a population of 3,000,000 at the beginning of the war. It is reported that one-third of this number have been massacred. The people of that country are looking to the U. S. for relief from Turkish oppression.

The cost of the war equals \$212.94 for each man, woman, and child in the U. S. This amount would buy a home worth \$1277.64 for each family, counting six to a family.

In Alliance, O., there were only nine arrests for intoxication during the first "dry" month compared with one hundred fifty-six during the last "wet" month.

John Fox Jr., one of America's most popular writers, died on July 7, at the age of fifty-six.

About 400 conscientious objectors—mostly political, are still confined in the various military prisons of the U. S. The Executive Committee of the War-time Commission of Churches thinks they should be released at once. "They are beyond question sincere," it says. It continues, "After the war is over the best interests of democracy will not be served by carrying out further punishments against those whose honest convictions differed from the majority in the days of war." These men will likely be released as soon as there is enough popular sentiment favoring their freedom.

A recent sale of articles accumulated at the U. S. dead letter office amounted to \$15,000.

The Department of Agriculture reports that the "boll weevil" (a cotton pest) lost a total of 14,500 miles of territory during 1918.

Thomas A. Edison has had more than 900 inventions patented.

It has been noticed that the higher one rises above water the deeper he can see into it—up to a certain point. Aviators often discovered submarines before those on water craft knew they were near. Having a more direct view would also aid in their observations.

At a recent public auction in Washington 12 autograph letters written by George Washington were sold for \$3000.

In 1917 a survey was begun to ascertain whether rubber could be obtained from native plants. Several plants have been tested which yield rubber in fairly large quantities. It is hoped that these may soon be depended upon to produce rubber for commercial uses.

The War Risk Bureau paid \$30,832,726, during the month of June. \$250,000,000 have been paid out thus far during 1919.

It is estimated that \$1,000,000 per month are lost in express shipments mostly due to improper packing and marking.

"Tobacco dopes the nerves. It gradually lessens efficiency. It lowers the vital resistance. To be sure, if one possesses unusual vitality, one may continue its use for a greater number of years without feeling its effects, but the time will come when the penalty must be paid in full."—Physical Culture.



MISCELLANEOUS



SIGNS OF PROGRESS IN ALASKA

The aboriginal population of Alaska has been roughly denominated by the census of 1910 as Indian and Eskimo, the Aletus being regarded as an offshoot of the Eskimo.

If we were to start at the northeastern corner of Alaska, and, traveling westward, keep to the shore line of the entire northern and western coast, past the mouths of the Yukon and Kuskokwim rivers, and round the Alaskan Peninsula, turning eastward towards Kodiak Island, we would everywhere encounter the Eskimo element until we reached the neighborhood of Mt. St. Elias. From there southward until we reach British territory, we would be among the coast Indians; Haidas, Tlingits, Tsimshians and other tribes.

These Indians of South Eastern Alaska are widely known on account of their carvings, totem poles, war canoes and other striking products of native ingenuity. They form a different group, by language and culture, from the Indians of the vast interior of Alaska, who alone are considered in the present article.

The tribes of the interior are known variously as the Tinnah, Dene or Ten'a. They have no totem poles, almost no carvings, in language and culture are very different from the Eskimos, and in art expression are distinctly their inferiors. Their language stock known as the Athapascan is more widely diffused than any other native language stock in North America. It is in use over the greater part of the interior of Alaska and Canada, and appears as far south as the Mexican border, among the Apache and other tribes, as well as in California. The Tinnah thinly scattered over a vast area, live entirely along the great water courses. In 1910 according to the census report, they numbered 3,916.

Dr. Dall has given us an account of the Tinnah of the Lower Yukon, as he knew them soon after the purchase of the Territory by the United States. At that time caribou and moose were abundant, even to the regions where the Indians of the Yukon impinge upon the Eskimos of the coast. Piamute, some three hundred miles from the coast, is the Eskimo village farthest inland on the Yukon river. Some thirty miles farther up, one comes upon the first of the Indian villages, formerly called Koserefsky, but now known as Holy Cross. Dall tells of the caches near Koserefsky, groaning with caribou and moose meat, as well as with dried salmon. He may have added that the country

abounds in ducks, geese, cranes, swans, grouse and rabbits, and that cranberries, raspberries and red and black currants are everywhere in profusion; also, that a summer hardly ever passes without a few bears being killed.

At the period of the Klondike excitement, speaking generally, conditions had not greatly changed. The Indians of the Upper River lived in tents in the winter, following the moose and caribou and coming down to the rivers in summer, to fish. Those of the lower river lived in a less sanitary way, in dugouts, indescribably filthy and covered with vermin, and chewed dry fish until their teeth were ground down to an even line at the gums. Both sexes were much out of doors in the winter, the men hunting and the women snaring rabbits and grouse; otherwise it is hard to see how they could have survived.

Tuberculosis was prevalent among them thirty years ago, if the ordinary indications of that affliction are to be taken as evidence. It is prevalent now; but the conditions conducive to its propagation and diffusion, tho bad enough, are better than they were. There is less overcrowding; and the old-time under-ground shacks have been replaced by log cabins. In nearly every instance the cabins are provided with a ventilator, and while there is often much that is offensive, conditions in the worst of them are better than in the best of twenty years ago, and some are irreproachably neat.

Religious Life of the Indians

Most of the Indians of the interior of Alaska are now nominally Christians, but to say that they have made a radical departure from their old beliefs and practices would perhaps be stretching the truth. In their native state, their religion was the same system of animism that is all but universal among aboriginal tribes. It is the root from which spring such observances as ancestor worship, cannibalism, head hunting, libations and sacrifices to the dead, the immolation of slaves and horses at the burial of warriors, suttee, and everywhere the glorification of the medicine man under one name or another.

The culture of the natives in contact with the Eskimo is more affected by the observances of the latter than that of the groups farther north, at Nulato, Tanana, Fort Yukon and elsewhere; but all observe the feasts for the dead, when presents of food and clothing are made to living representatives of the deceased, with the idea that the latter receive a cor-

responding benefit. All, too, have their potlatches, where expensive presents are made to invited guests. Whole communities are included in the invitation, with the expectation of a return invitation to even the score. There is much formality about these affairs. It is a style of entertainment that combines the advantages of social intercourse—a welcome variation to the monotony of a long winter—with the excitement of a gambling game, and too often with the disappointment of one. Whoever else loses, the medicine men are winners.

With the lower river people there is a feast in mid-winter for propitiating the spirits of animals, and even of inanimate things, that success may attend the hunting and the other business of the coming season; and there is a "feast of masks" in early spring, which may have the character of a thanksgiving. It may on the other hand, be hardly more than a joyous festival, affording an opportunity for the exercise of much ingenuity and for the expression of the artistic faculty that resides, in some form, in every people. This feast likewise enhances the prestige of the medicine men.

All these feasts have been observed with greater or less regularity up to the present time; but there are indications that they are losing their hold. Most of them were the expression of an unaffected belief in things that the people can no longer continue to hold; and there are signs of revolt on the part of the younger generation who, as wage earners, feel the burden of their maintenance. No system organized and maintained under the direction of the medicine men could be anything else than oppressive. The system was based upon fear of occult powers, and it was hedged about with a multiplicity of taboos. There was constant appeal to "the traditions of the elders." For many years there was an undercurrent of resistance to the influence of the missions and the schools, from an instinctive feeling that it was hostile to the old institutions. This has broken down to a great extent. One reason for this relates to the treatment of disease. The missionary or the school teacher has, usually, a more or less intelligent apprehension of the principles of medical practice: less, that is, than the regular physician, but far more than the native medicine man. This is quickly apprehended and the prestige of the latter is undermined. When the medicine men themselves come for treatment they can hardly hope to maintain their influence unimpaired.

Again, the taboos break down. For example: There is an annual run of lampreys, late in the fall. The catch, however, is uncertain; and doubtless for this reason there were a great many restrictions regarding the methods of taking them. No one who had lost a relative during the previous year was allowed to go upon the ice. Iron was not to be used upon any of the implements employed in the fishing. Young women were not allowed upon the ice. It was not permitted to make shavings on the ice, in the probable direction of the approaching run. All these restrictions are now disregarded. There is an occasional murmur from some exponent of the old school; but it produces no effect, and the younger men open the fishing holes with the miner's pick with a total indifference to the supposed disastrous results that may ensue.

There is a notion that the Indian is naturally reverent. It would be quite as true to say that he is naturally superstitious or to say that he is naturally deceitful or lascivious. He is naturally very much like the white man under similar circumstances. The problems of the missionary in Alaska are not essentially very different from those of the pastor in the home church.

The chief difficulty of the missionary who does not expect to compromise his religion, is to get into sympathetic co-operation with the people for the welfare of the whole. This is no more difficult, however, in Alaska than in New York.

A Record of Thirty Years Progress

The first permanent mission founded among the Indians of the Yukon valley by representatives of any society in the United States was opened at Anvik, on the lower Yukon, in 1887, by missionaries of the Protestant Episcopal Church. A reconnaissance had been made the previous year by representatives of the Roman Catholic Church, and the same site had been selected for beginning operations. In the following year, 1888, they established a permanent mission at Koserefsky, forty miles below Anvik. This mission has grown into a flourishing establishment, with a farm, cattle and horses, a staff of about a dozen missionaries and a boarding school reporting one hundred and four pupils in 1916.

The missions of the Protestant Episcopal Church have been extended to the Tanana and Koyukuk rivers. Doubtless the majority of the Tinnah in the valley of the Yukon and its tributaries acknowledge this Church and look to it for its ministrations. It maintains a boarding school at Anvik and one at Nenana, on the Tanana river, with a total of fifty pupils. It has, also, a large hospital at Fort Yukon and another at Tanana. It maintains day schools at Anvik, at three points on the Tanana and at the mission on the Koyukuk.

The Russian Church established a mission at a point some eighty miles below the first of the Indian villages met as one ascends the Yukon. Some of their mis-

sionaries became familiar with the Eskimo language, but their work among the Indians was done by means of interpreters. The Russian missionaries were held in reverence by the Tinnah, who accepted their baptism; and had their initial advantage been followed by a vigorous effort to enlighten and educate their converts, the history of Christianity in the Yukon valley might have been different. But their influence has declined, and there is no indication that they expect to undertake serious work among the Yukon Tinnah. English has entirely supplanted the Russian language as a medium of communication.

In 1887, the missionaries of the Church of England had already made a deep impression upon the Tinnah of the Upper Yukon. They had taught the natives on the Porcupine and at Fort Yukon, and had established a station as far down the river as Tanana. This was taken over by the representatives of the Episcopal Church in the United States, soon after their entrance into the field.

The Tinnah of the Yukon are Christians in name, at least. They desire baptism for their children and have definite views as to their religious affiliations. There are encouraging instances of devotion on the part of individuals. There are discouraging instances of unfaithfulness. But evidences of widespread and profound influence of the Spirit are sadly wanting. One hears of whole communities having been debauched, and of the efforts of those who would have befriended them having been rendered futile. On the other hand, other communities during the trying period of adjustment, have maintained their self-respect and their community life has been characterized by sobriety and industry.

Reasons For Encouragement

Looking to the future, there are some grounds for a hope that it will be brighter than the past. That a new country like Alaska should have passed a stringent liquor law, reveals a state of public sentiment that is a cause for thanksgiving. Again, the administration of justice through the medium of the courts, and the interests of the judiciary in the progress of the native races gives the native a new incentive to pursue higher standards. Signs are not wanting that this kindly interest is appreciated. All over Alaska the formation of local native councils has begun and is making progress. These councils may be able to act only in an advisory capacity; but they exercise a great deal of influence, nevertheless. They give tone to local sentiment and furnish an education in the art of self-government. Instances are not lacking where members of a local council have called their own relatives to account for practices that were harmful to the community. The friendly cooperation between the natives and the white population, that has been brought about through these councils, promises to become one of the most beneficial and far reaching means of helpfulness that has been brought to

light. It involves self-help, effort and sacrifice; and where these are present success is by no means a vain expectation.

A word in conclusion, as to the relation of the American Government to the Indians of Alaska.

Interference with the old manner of life of the Indian is inevitable, but two or three things are a source of confusion to the Indian mind. He is required, by the existing law, to procure a marriage license before he is permitted to marry. As things are with us, this involves a winter journey of two hundred miles for both parties and no favors from the weather, as one of the amenities of the courtship. Are we trying to put a premium on immorality?

Game laws in some form are necessary; but is a blanket law for the whole of Alaska necessary, and might not the Indian himself properly be consulted as an authority as to its necessity in his own locality? He knows as much about local conditions as anyone else, and more than the men who make the laws. The native councils might very well be permitted to have something to say about such a matter. Again, lax or partial administration of the game laws must have the effect of making the Indian contemptuous and tricky.—Sel.

THE FLIGHT OF THE BOOMERANG

Discussing the mystery of the boomerang, a writer in the Scientific American reminds us that every spinning body tries hard to stay in the plane of its rotation. That, he says, is the secret of the gyroscope. It also explains why the boy's top "stands up and goes to sleep" and why the conjurer's cards, flipped out over the audience, uncannily sail back to him.

Without spin, a card would fall to the floor as directly as it could, slipping now in one direction, now in another, like a coin sinking in water. The spin of the card prevents side-slipping; it is subject to the law of gravitation but owing to its lightness and the friction on its lower side, it cannot do otherwise than slip back to the point from which it started, as the sliding down a steep bank of ice. The air on which it rests is too dense a medium for it to penetrate in anything approximating a vertical line so long as its spin in a horizontal or nearly horizontal plane continues.

This action of the card, we are told, explains why a boomerang comes back to the one who throws it. The boomerang consists of a piece of bent wood with one side perfectly flat and the other side curved. When thrown it spins so rapidly that for practical purposes it may be considered a circular plate of wood. Its weight is sufficiently concentrated for it to be thrown effectually yet the distribution of its material over a circle, due to its spin in flight, gives the effect of the card; it sails back to the thrower, just the same as an airplane volplanes back to the earth. Its behavior is due to the action of grav-

ity on it in the air, medium sufficiently thick to prevent its unrestricted fall.

Altho the outward trip of the boomerang appears to be quite simple and commonplace, like that of any object when thrown, several interesting physical principles are involved. While moving away from the thrower it is acting in a manner analogous to that of an airplane climbing, with its engine exerting its full power. This fact leads to the conclusion that an airplane provided with a flat revolving plane or wing, curved to form a shallow disk somewhat like a clay pigeon, could be made to rise and fly just as surely as the boomerang if it had a suitable engine to make the plane or wing revolve on a vertical axis.

The spinning top lies over at an angle until it finds its most constant axis, the vertical one. Then it "goes to sleep". Likewise, when the boomerang goes to sleep it has found its most constant axis of rotation after a preliminary struggle.

The boomerang, like a ball whirling thru the air, naturally edges over toward the side that is spinning backward, that is, in a direction opposite to that in which the body as a whole is moving. This is due to the friction against the rounded surface on the forward-spinning side of the circle described by the rotating boomerang. Because of the simultaneous spin and forward movement of the weapon this is never a true circle but more of a helical curve in space or a cycloidal curve while the flight continues for an appreciable period in the same plane.

This helps to explain the change in direction of flight—the turn for the glide back to the thrower. Other factors are the initial "pull" given it in throwing and the pull of gravitation on it while it is in flight. The influence of these forces takes effect suddenly and markedly just as do those causing baseballs and other rapidly moving spherical bodies to deviate suddenly from the original line of flight. As a result the boomerang at the moment when its movement away from the thrower is just about to end but with its rate of rotation practically undiminished suddenly veers about and begins its glide or "vol-plane" back.—Sel.

Y. P. MEETING

(Continued from page 248)

LOTUS BUDS

When Bala came to us first she was between one and two, an age when most babies have a good deal to say. Bala said nothing. She was like a book with all its leaves uncut; and some who saw her, forgetting that uncut books are sometimes interesting, concluded she was dull. "Quite a prosaic child," they said; but Bala did not care. There are some babies, like some grown-up people, who show all they have to show upon first acquaintance and to all. Others cover the depths within, and open only to their own. Bala is one of these; and even with her own she has seasons of reserve.

Her first remark, however, shown rather than said, was not romantic. She was too old for a bottle, and she seemed to feel sore over this. But she noted the time the infants were fed, and followed the nurses about while they were preparing the meal; and when they sat down to give it, each to her respective baby, Bala would choose the one of most uncertain appetite and sit down beside it and wait. There was an expression on her face at such times which suggested a hymn, set it humming in one's head in fact, in spite of all efforts to escape it. More than once we have caught ourselves singing it and pulled up sharply; "Even me! Even me! Let some droppings fall on me."

Most of our family remind us very early that they trace their descent to the mother of us all. Bala, on the contrary, was good; so we almost forgot she was human, and began to expect too much of her; but she got tired of this after awhile, and one day suddenly sinned. The surprise acted like "hypo" and fixed the photograph.

The place was the old nursery, which has one uncomfortably dark corner in it. Something had offended Bala; she marched straight into that corner and stamped. We can see her—poor little girl—as she rumbled her curls with both her hands and flashed on the world a withering glance. "Scorn to be scorned by those I scorn," was written large all over the indignant little face.

After this shock we were prepared for anything, but nothing special happened; only when the demands made upon her are unreasonable, then Bala retires into herself and turns upon all foolish insistence a face that is a blank. If this point is passed, the dark eyes can flash. But such revealings are rare.

I have told how the ignorant once called Bala prosaic. Bala knows nothing of poetry, but is full of the little seeds of that strange and wonderful plant; and the time to get to know her is when the evening sky is a golden blaze, or glows with that mystic glory which wakens something within us and makes it stir and speak.

"God has not lighted his fire tonight," she said wistfully one evening when the west was colorless; but when that fire is lighted she stands and gazes satisfied. "What does God do when His fire goes out?" was a question on one such evening, as the mountains darkened in the passing of the afterglow; and then: "Why does He not light it every night?"

"Ammal! I have looked into Heaven!" she said suddenly to me after a long silence. "I have seen quite in, and I know what it is like." "What is it like? Can you tell me?" and the child's voice answered dreamily: "It was shining, very shining." Then with animation, in broken but vivid Tamil: "Oh, it was beautiful! all a garden like our garden, only bigger, and there were flowers and flowers and flowers!"—here words failed to describe the number and a comprehensive sweep of the hand served instead. "And our

dolls can walk there. They never can down here, poor things! And Jesus plays with our babies there (the dear little sisters who have gone to the nursery out of sight but art unforgotten by the children). He plays with Indraneela—lovely games."

"What games, Bala?" I asked, wondering greatly what she would say. There was a long, thoughtful pause, and Bala looked at me with grave, contented eyes:—"New games," she said simply.—Sel.

INTERESTING FACTS AND NEWS ITEMS

Special attention is being given to temperance work by the field secretaries of the World's Sunday School Association. These men are located in Cairo, Manila, Tokyo, Shanghai, Pyengyang, Rio de Janeiro, Buenos Aires, and Santiago. Just now brewers and distillers are making attempts to establish their business in foreign lands. The various Sunday School Association secretaries are distributing literature opposing strong drink. Their aim is now "World Wide Prohibition."

Poland has granted complete equality to Jews in that country in political and religious matters.

It is officially stated that France has ordered 500,000 tons of merchant ships to be built in American yards.

There are 162 railway systems in the U. S. Their estimated valuation is \$17,000,000,000.

The total gain in church membership during 1918 was 284,599. This is lower than in previous years due largely to war conditions. Militarism is not conducive to the growth of Christianity.

A recent earthquake near Florence, Italy caused the loss of 127 lives and a large amount of property.

Exports from the U. S. for the eleven months ending May 31 amounted to \$6,300,000,000 compared with \$5,400,000,000 for a corresponding period last year. Imports for the same periods were \$2,800,000,000 and \$2,700,000,000 respectively.

Auto tires sell for \$250 in Vienna. Many machines have been without tires for weeks.

Mayor Kiester of Harrisburg, Pa., declares prohibition to have been an "unqualified success" in that city. At the end of two weeks there had been but one arrest for drunkenness, while all kinds of crime had decreased. There were also fewer motor accidents.

According to a statement of the Federal treasury department the assets of U. S. banks were \$39,000,000,000 at the end of the war. In 1914 they were \$24,000,000,000.

Total U. S. treasury disbursements for the year ending June 30 were \$34,841,386,515, a deficit of \$333,342,024 on the year's operations at the treasury.

The Leviathan has again broken the round trip record, Brest-New York, by making it in 14 days, 21 hours, and 41 minutes, a distance of 6400 miles.

WORKERS COLUMN

(Continued from page 241)

3. It causes him to communicate his faith by the use of his gifts.—v. 6.
 4. It occasions thanksgiving and prayer for those whom heavenly grace has thus affected.—vv. 4, 5.
 5. It effects love which ministers to the needs of the brethren.—v. 7.
- II. The power of heavenly grace over world goods.
1. It does not demand their use.—v. 8.
 2. It needs only to beseech or request their use.—v. 9.
 3. It appeals to compassion and sympathy.—v. 9.
 4. It forgives material indebtedness.—vv. 10-12. In the case of Onesimus, Philemon was asked to forgive him (a former servant who seems to have purloined his master's goods.)
 5. It sacrifices material interests for the good of others, and does it willingly.—vv. 13, 14.
 6. It accounts spiritual benefits of greater value than material gain.—vv. 12, 15. Onesimus was forgiven and received back into the household of Philemon, as a brother and no longer as a servant held under the obligation of making restoration for all the wrongs that had been done.—Cf. vv. 15, 16.
- III. The value of worldly goods compared with heavenly grace.
1. They should be valued as one expects other Christians to value them.—v. 17. Philemon was requested to act as he knew Paul would act toward Onesimus.
 2. They cannot be compared to the benefits received from others, therefore they should be used to bestow benefits to others.—v. 18.
 3. One's whole life cannot repay the benefits of Grace.—v. 19.
- IV. Blessings bestowed by means of worldly goods.
1. Creating joy in the hearts of believers by evidences of Christian grace in the use of goods.—vv. 20, 21.
 2. Christian hospitality made an aid in the furtherance of the Gospel by assisting God's messengers.—v. 22.

There can be no greater evidence of the presence of God's Grace in the heart than that of making a proper use of earthly possessions in the relief of distress, giving joy to the believers and sending forth the Gospel to all the world.

PROMOTING THE SPIRIT OF GIVING IN THE S. S.

(Continued from page 249)

(or greater amounts) will not be noticed so much at the time but will mean more to the Cause at the end of a year. Giving should be regular.

We should never expect impossibilities. Gifts should never be made for display. They should be accompanied by a prayer.

The talents that God has given are at our disposal but belong to Him. The question is not "How much have you done?" but "How faithful have you been in your stewardship?" "How nearly have you done what you could?" "Be ye steadfast, unmovable, always abounding

in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Scottdale, Pa.

At a recent date Congress repealed the "Day-light Saving Law" in connection with the passing of an agricultural appropriation bill. President Wilson has vetoed this bill which means that the present "Day-light Saving Law" will remain effective.

The Salvation army was founded fifty-four year ago, July, 1865.

Geopolis is the name of a new city to be founded in Belgium if the suggestions of "Inter-Allied Committee" (appointed to establish a suitable war memorial) materialize. The Committee plans to build the city on an important fighting center and proposes to have it as the permanent seat of the League of Nations.

The British Government is planning to build a dirigible twice as large as the R-34. It is to be 1,000 feet long, 137 feet in diameter, and be capable of lifting 100 tons. Its cruising radius is to be 16,000 miles. Estimated cost \$9,000,000.

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generations; they call their lands after their own names.

12 Nevertheless man being in honour abideth not: he is like the beasts that perish.

13 This their way is their folly: yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

1 Gen. 4. 17.

1 ver. 20.

Eccles. 3. 19.

1 Ps. 80. 13.

2 Heb.

with me.

3 Heb.

delight in

their

mouth.

4 Ps. 24. 1.

5 Judg. 5. 13.

6 Ps. 69. 30, 31.

7 Cp.

Job 4. 21.

8 Or,

strength.

9 Or, the

10 For every beast of the forest is mine, and the catue upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field are mine.

12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most High:

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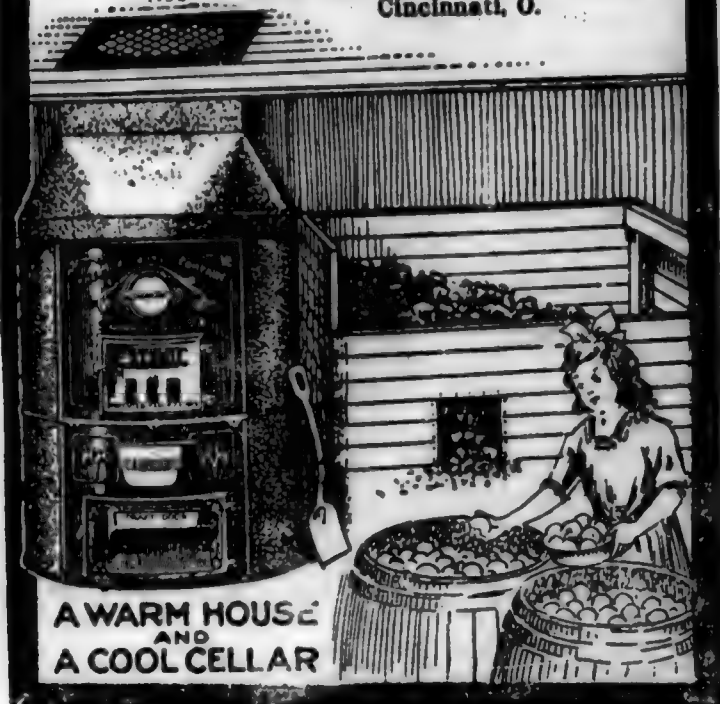
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Time a gentle word to say;
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To assist the weak to climb;
Time to give a little flower,
Time for friendship any hour;
But there is no time to spare
For unkindness anywhere.

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CHRISTIAN MONITOR

SEPTEMBER, 1919

A REQUEST

Now let us go to the babbling brook
Where the crickets chirp and frogs croak;
Where the crescent moon in splendor bright
Pours on the waters her radiant light;
Where the twinkling stars from the sky above,
Send down their glory as God's great love;
Where the playing zephyrs among the trees
Waft forth the music of rustling leaves;
Where fragrance of wild flowers fills the air
With sweet perfume so rich and rare;—
There, away from the haunts of men,
Let us talk and talk again and again;
Let us speak from the soul and heart to heart,
That each may learn from each other a part.

—Clayton F. Yake

SELECT READING

ECHOES OF LIFE

A Summer Eve

Clayton F. Yake

Many are the treats that Nature so bountifully bestows upon man, but none probably is rarer than the summer nights, clear, warm and quiet, with the moonlight flooding the landscape far and wide in all its soothing effect. Everything is bathed in a calm, dull robe of light that somehow harmonizes all. The rough, discordant effects in Nature revealed by the brilliant light of the sun become perfectly harmonious in the hazy moonlight, and all seems to be at perfect ease.

For a treat—a real soul-inspiring treat, one that gives you a calm of conscience—take your friend and find a rustic seat somewhere in the partly open woodland and drink it all in—fill your soul to the brim, and a bit running over—and see how sweetly the music of your inner self harmonizes with the music about you.

You will note that the cricket family will do its best to furnish you orchestral music of the finest possible kind, the like of which man has not yet been able to produce. From baby-cricket to grandpa every one is quite capable of taking his part efficiently and there is no more hesitation in the rendition of a complicated fugue than there is in a simple cord in C.

And the Katy-did with its cheerful song of "Katy-did and Katy-didn't" seems to fit in with the cricket orchestra without any discord whatsoever. Should you have chosen your location wisely you will have the privilege of hearing Mr. Frog's bass counter-pointing call as he "Bull-er-rums" down by the quiet lake where the babbling brook loses itself within the bosom of the placid waters.

The rustling leaves of the trees played upon by the evening breeze, the low sobbing moan of the pine trees as they sway in their moonlight majesty, all add to the wonders of the night. The stars peeping thru the sky here and there, mirrored hazily in the bottom of the lake, appear as tho Mother Moon were rocking them asleep in the cradle of the deep.

But the moonlight on the lake is beyond description as it quietly plays on the placid water. The shadows of the forest trees spread upon the bosom of the lake and mirrored in the bottom appear silhouetted in the sky, companions of the stars. Shimmeringly the light of the moon plays across the middle of the lake and gradually dims towards the shadows around the margin. It makes one think of Beet-

hoven when he was inspired to compose his "Moonlight Sonata." How much more he might be inspired to compose a "Moonlight on the Lake" equal to his Sonata had he this opportunity; or had one the ability of a Beethoven it might also be accomplished.

But with it all there is still another of Nature's blessings added to the scene. The fragrance of the woodland air, laden with the perfume of summer flowers and the verdant aroma from pines and firs and hemlocks. All these added mean the perfection of the whole.

And who is there after having developed a love for Mother Nature does not feel her invigoration thru her rarefied air by means of the olfactory senses before even viewing much of her. It is one of her characteristics to carry a fragrant atmosphere about her and spread the glad tidings far beyond her domain that she holds health and life abundant in her possession to be had merely for the taking.

But don't forget the friend by your side on the rustic seat on the brim of the lake. If there is a place anywhere where soul speaks to soul and heart to heart it is there at just that time and place. Your best is then in you; pass it on and only the best will come back to you. Life becomes vaster, nobler and more sublime as you speak about the real things—the things of heart. Yes, friend, you find new zeal, inspiration and enthusiasm to plod the rugged pathway of life.

That's where you will hear the Voice. The Voice that talks to you sometimes in the up-turned face of a child; sometimes thru the chord of a beautiful piece of music; sometimes thru the babbling brook; sometimes thru the stars—the Voice that somehow makes you feel your heart-beats and brings you face to face with your soul.

Friend, have you ever heard that Voice speak to you about things that are Real, things that money or gold cannot buy? Did it ever speak to you about paths that lead to a higher realm of Life; about things not materialistic? And you remember how you have turned it away reasoning that tho that may be ideal it is not the matter of fact way that supplies bread and meat? Do you remember?

Yes, that Voice comes to all of us sometime, but most of us turn it aside as visionary, an illusion, and we turn away the

Real for the materialistic, with the result none other but that we go groping along in darkness; stumbling where we could walk; stooping double where we should stand erect, and "seeking vainly for the lights of Life among the ruins of the material in which we have foolishly put our trust.

Don't let that Voice speak in vain to you. No, friend, don't let it! And I know it will not be in vain entirely. May it be the exception with you. May the Voice open your eyes to the soul's vision and help you to set your heart only upon that which is Real.

And as you speak to your friend from soul to soul and heart to heart, how that friend becomes a real friend—a helpful soul-inspiring friend! How from each other you imbibe something of the ether-eal, the heavenly that you had never known before. And all because you sought a rustic seat by the bank of a placid lake upon a calm moonlight night and left the Voice speak to you thru the face of the Moon; thru a beautiful chord of Nature's music; thru the stars; thru the quiet companionship of a friend.

West Liberty, O.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XI

SCOTSDALE, PA., SEPTEMBER 1919

No. 9

IS TITHING WORTH WHILE?

Is worship worth while? Does loyalty pay? And fellowship, and character, and honor, have they abiding value?

Slowly, very slowly, the principle of the tithe is emerging out of the mental mist that has obscured it. Without question this anciently designated portion is being reinstated in the working program of the Kingdom, from which it was severed in past centuries by a legalistic interpretation. But, before the tithe can come back in its primal simplicity and strength, it must be freed from a modern incubus that has been laid upon it—that it is "God's financial plan for maintaining His Kingdom."

Granite is an enduring foundation, but it makes an indifferent grindstone. When the foundation principle of the tithe is pressed into a financial campaign, in order to turn money into depleted church treasuries, or provide for a missionary budget, it is an act of violence against the whole structure of Christian doctrine. Nevertheless, in spite of petty notions concerning it, the tithe still abides. When a minister preaches the tithe for the sake of the budget he has cheapened a great message. It is for this reason that many ministers will not preach the tithe at all, and many laymen will not accept it. Even truth, when proclaimed for revenue, awakens suspicion.

First of all, our view-point must be Christian. Jesus Christ did not teach merely the words of a Book; He taught the heart and spirit of things hidden in the depths of the Book. Hate in the heart is murder; a lewd look is adultery; love is the fulfilling of the law. Such teaching gets into the marrow of things. Christian doctrine is not confined to the letter, it is the Spirit that gives life. Therefore when an intelligent Christian speaks of "the law of the Lord," he means that hidden but vital element of truth which proceeds from the nature of God Himself. The form of it may be expressed in words, but not the living heart of it. For this there is no speech nor language; its voice cannot be heard.

Whatever may have been the Old Testament requirements concerning the tithe of Jehovah, and whatever may be the New Testament suggestions concerning this same separated portion, we are to seek with knowledge to discern the wide

meaning of it all. If the tithe is to have any place in Christian propaganda there must be found for it spiritual depth and permanency.

To set apart and administer a tenth of one's income, as an acknowledgment of God's ownership, is fitting. It is God's "way" and to the intelligent Christian this is final. The legalist looks for a statute, the verbalist runs his references, but the Christian, with whom is the mind of the Master, seeks a principle of life.

The principle of the tithe springs from two root theses in religion and ethics and from a single corollary in historic criticism.

1. **The Fact of Divine Personality.** Divine ownership, in which the whole program of Christian stewardship has its rise, is meaningless apart from divine Personality. Pagan and semi-pagan theories, in place of God, crowd impudently—"universal reason," "natural law," "cosmic force," "divine principle," and the rest. But Christian thinking is not to be caught in a Stoic or pagan interpretation of God—"the Supreme Person in a world of persons."

2. **The Nature of Property.** Property is value related to personality; that is what makes it "property." Human dominion, which may be called derived ownership, postulates human personality. In a high and exalted sense, as between God and man, the nature of property remains unchanged because the basis of it remains unchanged. It inheres in the fact of divine personality. In the Stoic, or Greek conception, which disastrously has influenced Christian ethics, property is a human institution, because in the Stoic conception Deity is conceived in terms of impersonality, and "ownership" is an impossible postulate. Christian stewardship insists that the Christian basis of property, divine ownership, shall be made the practical basis of a Christian program. Only thus shall be erected social justice and human brotherhood.

3. **The Corollary of the Separated Portion.** God's ownership must be acknowledged. How? In any way that the sovereign Owner shall determine. The simplest way and easiest for the "other person" to understand—the way God ordained ages ago—is for the Owner to designate a certain portion of the possession and say,

"Do not touch this, it is intended for a special purpose." The reason is perfectly apparent. Unless the dominion of the Owner constantly is kept in mind, the "other person" will confuse possession with dominion. The doorway of the mind constantly must be guarded.

The corollary of the separated portion is illustrated perfectly in the old Eden story. The separated portion, the portion named by God, is the Father's memory token to safeguard the man whom He has made. To confuse possession with dominion is to obscure the fact of divine ownership, and thus to become unaware of the divine Personality. The fogs and mists of paganism—thinking of Deity in terms of impersonality, with idolatry as its inevitable accompaniment—will close round the spirit created for comradeship with God. But the Father safeguards his child. It is not the value held, it is the value withheld, that challenges attention and proclaims ownership. Every day, conscious of the portion that he may not touch, the man remembers God the Owner of all—until, one day, he abused his trust and separated himself from the heavenly communion. The old Eden story is majestic and changeless in ethical and religious teaching!

The corollary of the separated portion is illustrated further by the fact that the tenth of income, as a uniform portion to be set apart for religious use, was recognized by several of the ancient nations and suggests a common tradition. The tithe of Jehovah definitely was commanded at the beginning of the Jewish nation and was observed thruout the history of the chosen people.

Now, in naming the tenth, there is no suggestion of legalism, that "eternal triangle" (the law, the curse, the blessing), which always is the same hard and pagan thing no matter whether it is found in a Hindu temple, or a Mohammedan mosque, or a Christian church. "With freedom did Christ set us free." No compulsion, as of the law, shall entangle us again in a yoke of bondage. Nevertheless, while a Christian must be free, he is not at liberty to look away from reasonable evidence.

The case is this: A Christian man holds in possession certain values which he recognizes to be the Lord's. To him Deity is not a philosophic conception but is the personal and living God. He desires to acknowledge God's ownership and

is familiar with the principle of the separated portion. As to the amount which he shall separate he asks with open mind, "What amount would be fitting?" The history of Israel enables him to set down certain facts that bear upon his inquiry. Because Christian intelligence seeks to discern the loving desire of our Father, and Christian loyalty leaps to perform it, the tithe emerges as the basis of his acknowledgment and the beginning of his stewardship. This is the realm of high spiritual ethics.

Two conclusions seem unavoidable. First, if a man omits acknowledgment of the divine ownership, except in such amount as may suit his present convenience, he has committed the sin of presumption and is entitled to the stinging rebuke of the prophet, "Will a man rob God?"

Second, if, in the face of God's revealed will and of voluminous human testimony, a man insists that he has received special illumination to set apart some other portion, rather than a tenth, he is fairly entitled to ask himself if he be not self-deceived.

In the case of those kingly souls who say, "I should give a fifth of my income, or a half; a tenth does not represent my ability to give"—they simply have confused acknowledgment with stewardship. The former is an obligation of honor, the latter is a program of partnership. If a man is poor in substance, tho rich in faithfulness, the living Lord will make up to him whatsoever he shall lack. Let him therefore pay his tenth ungrudgingly and thus humbly challenge the faithfulness of God. If a man's material wealth increases, a tenth still is his acknowledgment; after this is rendered, let his gifts be according to his partnership. But let poor and rich together acknowledge the sovereignty of their common Lord.

In the furtherance of the Christian Stewardship Movement, it is possible that enthusiastic tithers may have pressed Old and New Testament teachings farther than the Scriptures warrant. Surely such enthusiasm may be treated with indulgence, especially when we remember the abysmal indifference against which stewardship principles must make headway. No demand is made concerning the separated portion, except this: That the Christian shall, after study and prayer, have reasonable assurance in his own mind that the portion set apart as acknowledgment is one that is pleasing unto God.

It is here that the tithe "bites," as Robert Speer trenchantly remarks, and the preaching of it compels attention and sometimes disquiet. The non-tither is required to state clearly to his own mind his reason for withholding the portion definitely recognized to have been the will of God in other centuries and suggestive of our Father's desire for His children. It will not do to beg the question and say, "Some men can give much more," and "Some ought not to give so much," for this is not a question of "free-

will offering" or beneficence but of acknowledgment.

At bottom the difficulty is this: most of us, tho we talk largely of "democracy," have not yet learned the democratic principle of team-work under majority rules. We carry our protestant insistence on private judgment to an autocratic and destructive conclusion. We insist on private signals tho we spoil the game! But to men who are accustomed to take counsel, and who study God's dealings with other men "by way of example," it comes as a compulsion of Christian loyalty to set apart the portion which they are sure God **did** name until they are very sure that God has named for them another.

The Church has no call to separate a man **from his money**. To attempt it under whatsoever name of human betterment, or in furtherance of any so-called "financial plan," is to commit violence against a righteous human instinct, the instinct of possession. But the Church **has** a call to set forth the profound and intimate relation which exists **between** a man and his money. That relation constitutes a trust. The terms of the trust already are established and the trust itself is defined and developed in the Christian law of stewardship. The rendering of the tithe is the acknowledgment of the trust and the beginning of its administration.

Is tithing worth while? If the foregoing paragraphs are correct in principle and clear in statement, then it is superfluous to revert to the question which stands as a caption at the head of this article. The tithe will take care of the Kingdom—that is plain, altho church support is not the basis on which the tithe is builded. The tithe is one hundred per cent efficiency—that has been demonstrated, times over, altho efficiency is not the keyword of this life-giving program of the Lord. Tithing is "worth while"—not the results of it, but tithing itself—as worship and honor, and loyalty are worth while.

Christian testimony has established two facts of general experience—tithing, as a financial plan, brings personal prosperity and church efficiency. But these facts of experience should not be over-stressed. Habits of thrift, care and accuracy, encouraged by tithing, would tend to produce these results, in any case, without claiming for the tithe a special or divine sanction. It does not require mathematical genius to "cipher" the sum total that would be brought into the Kingdom if Christian people would set apart a tenth for this purpose—the average of income in America is known, and church members have their equitable share.

It is quite possible to produce an argument that tithing is worth while purely as a financial expedient. Unhappily such arguments frequently present the tithe as a painted jack-in-the-box, quoting Scripture, in order to cajole unintelligent and unwilling church members into supporting the Kingdom, and yet with scant reference to spiritual and Christian ideals. For the sake of reverence let such arguments

be built up—for they can be—without **ex parte** quotations from the Word of God. With the principle of the tithe recognized in Christian ethics, its efficiency and expediency readily will appear. From any large Christian viewpoint the tithe is "worth while," as in ancient days, because it is the acknowledgment of God's ownership, of His sovereignty—lest a man fall into the easy mistake of thinking that he "owns" what he is given only to "possess," and sin lift its head of pride in God's own presence.

But the tithe is worth while for a different reason, a more human reason, than any we have named. It is the "heaven side" of a majestic sphere. The tithe reveals the goodness of God. The purpose of it is to enlarge the man himself. The blessing of obedience enriches the Kingdom only because it enriches the man. The tithe is God's memory token. It is the Father's sweet care for a man when most the man needs caring for—when he is making and spending money.—Harvey Reeves Calkins, in (July) Missionary Review of World.

JERUSALEM, WORLD'S OLDEST INHABITED CITY, HAS FALLEN 34 TIMES

According to an exchange, Jerusalem has fallen for her thirty-fourth time. More than 4,000 years ago Melchizedec, friend of Abraham, was king of Canaan, and in his day Uru-Salem had grown to prominence. Its history has been one of conquest. Her recent capture by the British during the past week was the first for exactly 400 years. Here are the conquests of Jerusalem, with a few other principal dates in her history:

- 1580 B. C.—Taken by Thomas III, king of Egypt.
- 1440—Captured from Amorites by tribe of Benjamin.
- 1048—Captured from Jebusites by King David of Israel.
- 972—Shishak of Egypt sacked it.
- 820—Sacked by Jehoash, sovereign of northern kingdom of Israel.
- 586—Captured and destroyed by Nebuchadnezzar of Babylon and inhabitants carried into slavery.
- 537-516—Rebuilt under Zerubbabel.
- 350—Seized by Persians.
- 320—Seized by Ptolemy, one of Alexander's generals.
- 203—Taken from Egypt by Antiochus, king of Syria.
- 199—Retaken by Scopas, general of Ptolemy, king of Egypt.
- 170—Plundered by Antiochus of Syria.
- 168—Captured and partially destroyed by a Syrian army.
- 165—Captured by the Jewish leader, Judas Maccabeus, and temple worship restored.
- 163—Seized by Antiochus V. of Syria.
- 134—Besieged but not taken by Antiochus VII. of Syria.

- 66—Captured by Pompey of Rome.
- 40—Plundered by the Parthians.
- 37—Captured and inhabitants slaughtered by Herod the Great.
- 29 A. D.—Jesus of Nazareth crucified.
- 70—Captured and burned by Titus, emperor of Rome, and more than 600,000 slain.
- 614—Taken by Chosroes of Persia.
- 628—Taken by Heraclius, emperor of Constantinople.
- 637—Occupied by Omar, sultan of the Arabs.
- 969—Captured by Mu'izz al-Din, sultan of Egypt.
- 1077—Captured by Turks.
- 1098—Captured by Crusaders under Godfrey of Bouillon and 70,000 Arabs put to the sword.
- 1177—Captured by Saladin, Saracen leader.
- 1229—Acquired by Frederick II, emperor of Germany, a Crusader.
- 1239—Seized by the emir of Kerak.
- 1243—Recaptured by Frederick II.
- 1244—Captured by the Tartars.
- 1247—Captured by the Egyptians.
- 1260—Recaptured by the Tartars.
- 1517—Captured by the Ottoman Turks.
- 1917—Captured by the British. —Sel.

A PERSIAN CAPTIVE MAID

The Kurds! The Kurds!" The cry rang from the housetops through the village streets and carried terror to every heart. The village was on the plain of Urmia, Persia, and the Kurds, wild robbers from the mountains, were swarming down, bringing death and destruction to all the Christian villages.

They were seen on the crest of a hill, and the villagers knew they would soon be upon them. Leaving everything, they fled for their lives, and in the confusion families were separated and children lost.

Such was the fate of Sherin, the native pastor's little daughter, twelve years old. Where is Sherin? They can not find her, though they call frantically. Perhaps she heard the alarm and was hurried off with a neighbor's family.

With this hope her father and mother gather the little ones in their arms and half walking, half running, hasten to join the crowd hurrying to the city.

After weary hours they reach the gate, and the first question to all they meet is, "Where is Sherin?"

No one knows! Her mother wrings her hands and falls sobbing to the ground.

But what of Sherin? A Kurd had found her hiding under the hay, and dragging her out, shook her roughly. "Here, no crying! I'll take you to our shiek's wife. She wants just such a pretty bride for her son, and will give me a big 'peshkesh'." (present).

She was lifted up on his horse behind him, a strong leather belt strapping her to him, and off they set at a gallop.

The little girl was numb with terror and grew faint with hunger, but dared not utter a word. They rode all day and stopped at night in a mountain village, where her kidnaper handed her to one of the women,

saying, "Keep her safe."

The next day at sunset, after traveling all day as on the day before, they reached the shiek's village. The shiek's wife was a big, handsome woman, who ruled the clan in her lord's absence. Her only son was away with his father on this foray. On seeing Sherin with her beautiful long hair, fair skin, red cheeks, and dainty hands and feet, she exclaimed:

"You shall be my bride. I'll stain your nails with henna and paint your eyebrows and lashes, and you'll be a beauty."

These words, in Kurdish, Sherin could not understand, but as the woman looked at her not unkindly, she fell at her feet and kissed her hand, imploring, "Oh, 'Khanum,' have mercy on me and send me home to my mother!"

Her words were translated, but met with only a laugh from the bystanders.

So Sherin's captivity began. She was guarded carefully, and at night slept by her mistress.

The days and weeks passed and Sherin's heart grew heavy with homesickness. One day a Kurd rode up from the city and to Sherin's surprise said, "I have something for you. Your mother sent you this book."

It was a little Testament, just what she had learned to read at school. The poor child was overjoyed. She kissed it again and again. It seemed a message not only from her mother, but from her Savior.

She pored over the precious words whenever she had a chance, and the women would gather curiously about her, for none of them could read.

As she got their language, she could translate some verses to them, and they would exclaim, "Bah! Bah!" which, in their language, meant admiration and not scorn.

Not only did Sherin read to them words they had never heard, but she was herself a revelation. Her good humor, her gentleness, sweetness and patience made her a favorite. The women would say, "Why is she so different? Our children are wild and rude. They curse and fight just like we do, and answer us back with impudence. She's a lamb."

She amused the children telling Bible stories, and as she described the village school and sang to them, the children said, "Why don't we have schools and study lessons and learn to be gentle and good like you?"

Her mistress would sometimes try to make her repeat the Moslem prayers, and would threaten her, saying, "You must turn, you must turn Moslem, for my son will marry no dog of a Christian, and it will be great merit for me to make you a true believer."

To her surprise, the gentle child looked at her with flashing, fearless eyes and said, "You can kill me, but I shall never deny my faith. I am a Christian now and forever."

The Kurds had held the city of Urmia four months, when suddenly news reached the mountains that the Persians had returned with a large army and defeated them. The shiek and his followers fled, with what spoil they could carry, back to their villages.

Now Sherin trembled, for she feared the time had come for her to be married to the shiek's son. The day was soon set and preparations for the feast began, when a messenger from the Persian band arrived with various demands, and one was that Sherin, the pastor's daughter, be returned. The Kurds feared the Persians and dared not refuse.

Again she made the journey over the mountain road, and reaching the city was clasped in her mother's arms. What a shout of thanksgiving arose! "She was lost, and is found! God is good!"—

— Medical Missions

DESERTED IN SIBERIAN WILDS, RUSS CHILDREN REDUCED TO SAVAGERY

Of all the terrible revelations of human misery that have seeped out of Russia none wrenches the heart as does the story of the thousands of helpless children abandoned in the Siberian wilds, the fate of many of whom is still unknown but can be conjectured. The cables have carried fragmentary accounts of how these helpless little ones were sent out of Petrograd and Moscow last year in the hope that they would find food in the rural districts, how when their guardian-teachers sought to take them back to the cities the Bolshevik front stood as a barrier and how, maddened by their inability to find refuge for their charges, the teachers finally deserted them. But it remained for Louis D. Kornfield to reveal the full horror of the plight that killed hundreds of these innocents and reduced the terrified and starving survivors to a state more than bordering on savagery.

"Near the Urals peasants ran across flocks of them suddenly trailing over a hill; ragged, dirty, staring children running from human approach in fright and clinging to each other for protection like sheep in the wind. Hundreds were captured—wild, uncontrollable creatures who had lost all sense of intimacy with human touch. Red Cross workers with great difficulty assembled them in factories, in houses, gave them food, clothing and medicine but could not win their confidence, for rather than children being cared for after such suffering they acted like tired little animals suddenly tricked into some sort of captivity from which they would willingly escape if they only had the strength.

"Being cold and hungry they seized at the food and clothing and ran off into the corners, afraid of the very hands that would caress them. Kicking and screaming they would resist any friendly approach as tho in mortal fear that it would end in deception. . . . Some of them soon died of disease, wracked with fever and distrust, under the very hands that would save them. Others, whose whereabouts are not yet known, are hiding somewhere—starving with hunger—and suspicion."—Sel.



EDITORIALS



THE MISSION STUDY CLASS:—It is with interest that we note the growth of mission study in the Mennonite Church. It is only a few years ago that an organized effort was begun to promote this particular line of Christian activity in our Church. Prior to that time a few classes were conducted by individuals who saw the need and were impelled by a God-given conviction to undertake the work in their respective congregations. The results already attained by this organized effort are very gratifying indeed. This work, however, is yet in its infancy and much hard and careful labor is necessary to realize its fullest possibilities.

This work, like every other worthy cause taken up by the Church, must needs pass thru a period of growth and development to reach the place where it may become a real vital factor in the work of the Church and to be recognized as such. The Church needs to be educated to it, just as it required years of patient teaching and toil to awaken an interest in her mission, educational, and publication work. This process of education is still going on; each year the interest in these activities is increasing. The progress of the last twenty-five years in these activities are an encouragement to the pioneers in mission study to press on with greater zeal and earnestness.

As a Church we are not yet conscious of the tremendous possibilities of the mission study class. It is thru such study that our young people may be informed of the various activities of the Church, of the social, moral and religious conditions of the multitudes in the cities and in heathen lands, and made conscious of their personal responsibility for, and relation to the great task committed to the Church by our Lord.

The problems of this work are many and require careful study. There are the problems of suitable text books, of organization, of plans and methods for carrying on the work most successfully under the conditions found among our congregations, etc. But the large possibilities of this work should stir some missionary-spirited workers to dedicate their lives to this particular phase of activity in order to make it an effective agency in the hands of God for the recruiting of missionaries and the consecration of means to the work of the Master. Here is a field yet undeveloped that challenges the talents and powers of the best minds consecrated to the service of the Master.

Mission study to be most effective must have the support of the ministry. Where the ministry is indifferent and fails to encourage the work the task is made the more difficult, but not hopeless. Even tho the ministry may be disinterested and even discourage the work, this does not furnish an excuse for those interested to cease their efforts. Many a task in the Church could be made lighter by words of encouragement coming from the ministers.

If the Mennonite Church is to make the same degree

of progress in the future as she has in the past twenty-five years she must give a larger place to the mission study class. Knowledge is the foundation of all interest in missions. The most effective way to bring this knowledge to the rising generation—the future Church—is thru the mission study class. This has been conclusively demonstrated by classes held in the past and by the personal testimony of those who have faithfully completed some definite course of study. Not a few of our own missionaries now in our cities and foreign lands received their first impulse to take up mission work in the mission study class.

This is the time of the year when congregations begin to plan for some definite Bible or mission study work for the fall and winter months. Many more classes should be organized this year than last. The number of classes completing courses should be greater. If the ministry will encourage and lead out in this work they will soon become conscious of a power in their congregation that will mean much for its spiritual advancement, and will note with pleasure the spiritual enlargement of the lives of those who devote time and prayer to the study of missions.

We desire to call attention to the articles relative to this work found in the Mission department of this number. It is commendable and encouraging to note that our Mission Board is making definite plans to provide text books for this work and to encourage and promote this work among the churches. The task is a large one. It is big enough and of sufficient importance to demand all the time of at least one man. Not until this work is assigned to some one who can devote all his time and energy to it can we hope to make the desired progress and realize many of the possibilities this work affords. May the time speedily come when real serious and earnest efforts are put forth by the Church for the promotion of mission study.

ONE OF THE "ALL THINGS:"—The final word of Christ to His disciples was that they should go to all the nations and teach them the "all things" He had commanded them. This commission comes to each succeeding generation with equal force and authority. It is just as binding upon us today as it was upon the disciples the day it was spoken. To refuse to teach the "all things" is to disobey the will of our Master.

One of the teachings included in the "all things", we believe, has been sorely neglected by the Christian Church. We hear comparatively little about it. It is mentioned sometimes but usually in very general terms. There seems to be a growing consciousness among Christian people generally that this teaching is one of the "all things," and that it is a sacred obligation to be met by every believer. More and more Christian men are coming to acknowledge this obligation and conscientiously complying with the

same. We hope it will be a matter of only a little more time until our own Church will declare this teaching to be one of the "all things" with as much positiveness and emphasis as she does the other teachings included in the "all things." We allude to the principle of Christian Stewardship.

The Scripture is plain and not uncertain in its teaching on this subject. The Divine ownership of all things material is clearly and positively stated. The principles of devoting one-seventh of our time to our worship of God, and the minimum of one-tenth of our income to His service antedate the Mosaic Law, and are clearly stated in the Old Testament and nowhere revoked in the New. According to Scripture we but possess the material things that God declares He owns. This being true we are but the stewards of God and have an accounting to give of our stewardship to our Lord. We rob God of that which belongs to Him if we use selfishly the material things of life and refuse to render back to Him His just portion. The faithful steward will administer all entrusted to him in the interest of his Master. It is no mean responsibility to be entrusted with means. God will ask for an account.

The attitude we take towards the material things of life has a most vital bearing upon our spiritual life. The attitude of the rich young ruler caused him to turn away sorrowful. Many a soul has been kept out of the Kingdom, and many a soul in the Kingdom has been shriveled spiritually because of a wrong attitude towards material possessions. If for no other reason, our own spiritual development, should be sufficient reason for us to render the Lord His just dues.

The minimum under the law was the tenth, the tithe. This has not been revoked, and, we believe, is the minimum in this dispensation of grace. But the New Testament does not specify any proportion. The proportion is determined by the principle, "as God has prospered him." This may mean that some give but a tenth, others a fourth, others possibly a half, and others a still larger proportion of their annual income to the work of the Lord.

If every believer would accept the principle of stewardship and conscientiously practise it a great spiritual revival would sweep over the Church and an abundance of means and workers would be forthcoming to speedily complete the task of evangelization. It would release forces now chained by selfishness and avarice which energized by the Holy Spirit would demonstrate the mighty power of God. Many of our problems as individuals, congregations, and Church, would find a solution if every believer would take a Scriptural attitude towards the material things in his possession, and render unto the Lord His just dues as a faithful steward.

We believe this principle of stewardship so fundamental in the teaching of Christ that to ignore it and not include it as one of the "all things" is to "take away" and withhold the whole Gospel, and thus fail to point out to men one of the greatest hindrances to spiritual growth and fellowship with the Master.

THE RISING TIDE OF LAWLESSNESS:—It is with considerable concern that thoughtful people are noting the increase of lawlessness in virtually every quarter of the globe. In Russia and other parts of Europe and

Asia, and in Mexico, all resemblance of law and order have disappeared. Chaos reigns. Governments are threatened by various anarchistic movements that would destroy all authority, law and order. On every hand there seems to be an increasing disrespect for authority, not only civil but religious also. The spirit of Bolshevism is raising its slimy head seeking to destroy the most sacred institutions.

Why this reign of lawlessness? The world was unleashed the baser passions of man and placed a halo of glory about them. He is the hero who has slain the greatest number of the enemy. Human blood has flowed freely and human life is held at a discount. Is it strange, then, that lawless movements resort to brute force to attain their ends rather than more peaceable means! If nations by force of arms have a right to attain their ends why may not organizations within a nation exercise the same right? If the nation has a right to slay why not also the individual in order to attain his purpose? Reasoning thus it is not strange that men disregard law and authority and resort to force. A double moral standard, one for the nation and another for the individual, is always demoralizing and fruitful of evil works.

Another cause for this deplorable condition of lawlessness, and more fundamental, is the growing disrespect for the sacred word of God. For years institutions of learning have been instilling in the minds of our youth the poison of atheism and agnosticism and thus destroying their faith in the Bible and the Christ revealed therein. This teaching is bearing fruit. The absolute authority of the Bible is questioned and rejected. The most fundamental teachings of God's word are brushed aside. What else may we expect but that if men disrespect and discard the authority of God's revelation that they will have still less respect for civil authority.

The present world conditions are a challenge to the Church to teach with renewed emphasis those fundamental principles given us in Holy Writ; to preach Him who gave His life as a ransom for the sin of man, the only remedy for sin; to declare with uncertain sound her implicit faith in the authority and plenary inspiration of the Bible. This is the only Message the Church has that will be able to check the rising tide of lawlessness. Back to the Bible and its Christ should be the slogan of the Church.

SPECIAL SUBSCRIPTION OFFER:—We are again permitted to make a special subscription offer for new subscriptions. Last year the Government placed certain restrictions upon all publishers of periodicals and in obedience to these restrictions we were unable to make as attractive an offer as we desired.

We now offer the *Christian Monitor* to new subscribers for the rest of this, and all of next year, including several back numbers while they last, for the small sum of 50 cents. This means sixteen to eighteen numbers for about three cents each. Who cannot afford to subscribe for it at this price! Make this offer known to your friends and acquaintances. This is the opportunity you have been looking for to subscribe for this periodical for some friend or acquaintance. Send for free sample copy. Subscribe now. Send all subscriptions to *Christian Monitor*, Scottsdale, Pa. For club offers see inside front cover.

CHRISTIAN LIFE

HONORING THE LORD WITH OUR SUBSTANCE

A. C. Good

As we approach this subject we approach one of the fundamental teachings of our Lord. He spoke of it to his disciples as well as to the multitude, and He even embodied it in the test of discipleship. The man of Matt. 19:16 met all of the conditions laid down by the Master until He came to the question of substance, and there he stopped, as much as to say, "I cannot go any farther." The purpose of the Christian in the world is to bring honor and glory to our Lord, whether it be by life, power, talent or substance.

Stewardship is the word we want to emphasize rather than that of ownership. In a Biblical sense the Christian and all that he has belongs to the Lord. Some day we must give an account of our stewardship. How large do we want our bank accounts to be when Jesus comes again?

At this point I want to quote from Mr. Scudder in the September issue of "Missionary Ammunition": "Whom did Jesus put in hell? Not the thief on the cross, but Dives who ignored his stewardship obligation and 'fared sumptuously every day.' Who had He left out of the kingdom? Not the repentant prodigal, bad as he was, but the exemplary 'rich young man' who in sorrow turned away from the acknowledgement of stewardship. Who was cast into outer darkness? The adulteress? No! It was the man who with his unused talent buried also his stewardship responsibilities. And, who was the 'fool'? not, according to modern thrift, the poor widow who rashly threw in all her living, but the rich farmer who stored his goods for personal gratification. The sheep and the goats in the great judgment scene were divided according as they had observed or repudiated the stewardship obligations of life. Why couldn't a 'rich man' enter the kingdom? Primarily because there can be no such person there. You can imagine in Christ's kingdom a steward entrusted with great resources, but not a 'rich man' in the pagan sense of absolute ownership of wealth. Moreover wealth held and used for selfish ends, by blinding its possessor to brotherly outlook and paralyzing sacrificial impulses, automatically shuts any man out of the kingdom."

I do not suppose there ever was a time when there was so much wealth found in the Christian Church as there is today. But this ought to mean something to us.

I believe God has a purpose in it all. In the last few years there have come to us great opportunities for spreading the Gospel. And with these opportunities God has also supplied the means. They are at our disposal. What shall we do? Shall we live more extravagantly and "consume it upon our own lusts," or shall the Lord have His portion? What about the large crops of this year? Will we honor the Lord by giving Him His portion? What would it mean to the cause of Christ if every Christian would give just one-tenth for the Lord's work? But we are coming to it. One brother said the other day, "I must give more." Might we all begin with the same man he did, I.

Men gave liberally for the cause of militarism, but militarism has utterly failed in supplying the need of the world. The world does not need lead near as badly as it needs to be lead. Will we of the Christian Church give just as liberally of the means entrusted to our care that the world may have the gospel of Christ, and thereby be shown the "more excellent way?"

Patriotism has stood the test; now for the testing of our religion! I believe as I have often said that today is the day of the Christian Church. Since the war we are giving more freely of our means for the suffering of humanity. Strange it may seem that it required a war of world proportions to teach us this lesson, but is it not true in a measure? It affords us pleasure to note how our people are responding to the call for more means to carry on the work of spreading the Gospel, as well as to alleviate the suffering of the unfortunate, and the end is not yet. We are going to give still more until He comes.

Today India is calling for bread. The Church is going to answer that call. The other Sunday we asked our congregation for an offering for the famine sufferers in India and received a liberal response. This we believe is a practical way to honor the Lord with our substance.

May we pledge ourselves anew to the support of the Lord's work that souls who are yet in the darkness of night may be brought into the glorious light of the Gospel, that at that day we may come rejoicing bringing our sheaves with us.

Sterling, Ill.

CHRISTIAN STEWARDSHIP OF OUR POSSESSIONS

N. E. Miller

Stewardship a Responsibility

We are responsible in proportion to the blessings we receive.

"I will bless thee"

"Then went Samson.....and the Spirit of the Lord came mightily upon him" (Judges 14:6)

"The vessels were full"

"Thou shalt find a piece of money"

"He had great possessions"

"I will give unto thee the keys"

"Unto one he gave five talents.....to another one"

"Thou shalt be a blessing" (Gen. 12:2)

"He shall begin to deliver Israel" (Jud. 13:5)

"Sell the oil and pay thy debt" (II Kings 4:6, 7)

"That take and give unto them" (Matt. 17:27)

"Give to the poor" (Matt. 19:21, 22)

"Thou shalt bind.....thou shalt loose" (Matt. 16:19)

"Thou oughtest therefore to have put my money to the exchangers" (Matt. 25:15, 27)

"I will pour out of my Spirit"

"Ye shall receive power"

"Your sons and your daughters shall prophesy" (Acts 2:17)

"Ye shall be witnesses" (Acts 1:8)

Stewardship an Opportunity

"The manifestation of the Spirit is given to every man to profit" (I Cor. 12:7). The unjust steward upon learning that his stewardship would be taken from him, decided to so take advantage of the opportunities of his position, that after being no longer steward, he would still be enjoying the benefits resulting from his wise use of the stewardship. He was commended for his wisdom. Christ interpreted the parable thus: "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations." In this life we are entrusted with a stewardship. If we are wise we will so use the possessions entrusted to us that after being "no longer steward" (called from earthly activities) we may in eternity be reaping

the blessings which come as a result of faithful stewardship. "If therefore ye have not been faithful in the unrighteous mammon who shall commit to your trust the true riches."

The life story of one of whom it was said: "In hell he lifted up his eyes," is one of neglected opportunities. He was wealthy; he was well provided with food. A beggar in need of food and care lay at his gate. After being "no longer steward" he realized his missed opportunity to the extent of urging that Lazarus be sent to warn his brethren. The life story of him to whom it was said: "Enter thou into the joy of thy Lord" was: "Thou hast been faithful in a few things."

Stewardship of possessions gives the opportunity of having a part in bringing the Gospel to "all the World" "for how shall they preach except they be sent?" The Philippians took advantage of the opportunity by helping Paul as he went forth "Even in Thessalonica ye sent once again unto my necessity."

Practical Consecration of Possessions 1st. By Using for God.

In Shunem there were evidently many homes where Elisha might have been entertained yet "as oft as he passed by he turned in thither" to a certain home. In this home a chamber was built and furnished especially for the "Man of God." The Bethany home was open to Jesus and Paul was "oft refreshed" by Onesiphorus.

The Jews were instructed concerning consecrating a field. Many Christians today could use some of their fields or even entire farms to no better purpose than to donate the income to the Lord. It would be the best possible investment.

John R. Mott relates an incident of his visit to the Christian Students of an institution on Ceylon. Inquiring concerning a banana grove he was told that this the students cared for and gave the proceeds for mission work. Our consecration should be practical and should include our sons and daughters, homes, farms, autos, bank accounts, business, time, energy, talents, etc. All should be placed at the Lord's disposal.

2nd. By Giving up for God.

When the call came to Elisha he was plowing. He slew a yoke of oxen, boiled their flesh, "gave unto the people and they did eat. Then he arose and went after Elijah and ministered unto him." Matthew gave up his receipt of custom. Peter and Andrew left their nets and James and John "immediately left the ship and their father and followed Jesus."

A business man was so impressed with the life of the missionary Hudson Taylor that he went to the extent of selling his fine house, building a cheaper one and giving the surplus to the Lord. This he did a second time, building still cheaper and again giving what he gained to the Lord.

Giving a part of Worship

From early times giving has constituted a part of worship. The Patriarchs brought

offerings and Israel was especially instructed concerning giving. They were to help the poor; to give the first born of sons and cattle and the first fruits of the field to the Lord; to offer sacrifices and to give tithes of their possessions. They were admonished: "Bring ye all the tithes" and warned: "He that giveth to the poor shall not lack but he that hideth his eyes shall have many a curse."

Christian believers are instructed to give:

1st. **Systematically**—"Let every one of you lay by him in store" (I Cor. 16:2). This suggests systematic rather than haphazard giving. There are advantages in following this method.

a. We give more hence receive a greater blessing.

b. We usually have some in store to give as a need presents itself.

c. We are less likely to give "grudgingly" when a need is presented.

d. We are helped in the thought that we give primarily to the Lord and secondarily to help our fellowmen.

e. Our giving partakes more of the nature of an act of devotion.

2nd. **Regularly**—"Upon the first day of the week" (I Cor. 16:2). Regularity safeguards against neglect.

3rd. **Proportionately**—"As God hath prospered" (I Cor. 16:2). This suggests giving in proportion to our income, e. g., if our income for the week has been \$100 we give twice as much as if it had been but \$50. The Jews were to give one tenth. Christian believers are not told definitely what proportion to give. The proportion God expects is probably not the same of each individual. We believe some Christians cannot afford to give less than 95% and that practically all Christians will be blest by giving at least one-tenth of their income to the Lord. It is possible that we try to ease our conscience by the vague expression: "Everything I have belongs to the Lord" and yet hold on to it as tho it were our own. The practice of giving one-tenth is older than the law. Abraham gave Melchisedec one-tenth of the spoils of battle. Jacob speaks of giving one-tenth to the Lord. Later God places his stamp of approval upon the practice of giving a tithe, or one-tenth.

4th. "As unto the Lord" (Col. 3:23).

Organization, system, appeals to sentiment and a desire to excel may cause us to overlook the fact that we are giving primarily to the Lord. "Take heed that ye do not your alms before men to be seen of them." "Thy father which seeth in secret himself shall reward thee." "Whosoever shall give you a cup of water to drink in my name because ye belong to Christ, verily I say unto you he shall not lose his reward."

Our Sense of Stewardship Aroused

1st. By True Viewpoint.

Christ's ideal of perfection as given to the young man was an ideal of sacrifice. "If thou wilt be perfect, go.....sell.....give.....come.....follow" (Matt. 19:21).

"Whosoever will save his life shall lose it but whosoever will lose his life for my sake and the gospel's the same shall save it" (Mark 8:35). "Let this mind be in you which was also in Christ Jesus..... took upon him the form of a servant" (Phil. 2:5,7).

2nd. By a Clear Vision.

a. Not near sighted—seeing only needs immediately about us but not concerned for "all the world."

b. Not far sighted—seeing only needs of distant mission fields and neglecting needs nearby.

c. Not blinded by the cataracts of selfishness, covetousness, worldliness, pride, etc.

3rd. By Faith in the Rewards of Consecration.

"Bring ye all the tithes.....prove me now herewith saith the Lord of Hosts if I will not open you the windows of heaven and pour you out a blessing" (Mal. 3:10).
Springs, Pa.

BUSINESS INTEGRITY

J. A. Ressler

I looked into the dictionary a bit ago to find what "integrity" means. I was struck by the close resemblance there is in sound and sense between integrity and integer. Integrity implies oneness, wholeness, completeness. Integrity is more than honesty. It is much more than truthfulness. Most of the Indian languages are rich in expressions equivalent to our words for truth and true, but they have no word to express our ideas of honesty. They do not have any idea of why a person should be honest—the thought has never occurred to them, so they do not need the word.

But integrity goes as far beyond honesty as honesty excels truthfulness.

Honesty results in your getting your dues and seeing that the other man gets his. Integrity sees that the other man gets his dues whether you do or not. Strict honesty assures that we pay our debts. Integrity goes to the root of matters and inquires into the origin of the debts. One man says, "I cannot give to missions—I have too many debts." He has five farms and there is a mortgage on one of them. He is strictly honest. He acquired titles to his farms honestly, and no court could convict him of holding a cent not his own. But his claim for exemption from mission contributions is not just. He fails in integrity. His neighbor has much less land, has a far lower rating on the assessor's books, but has money to give to the Lord. He looked ahead and saw to it that he did not get into debt. In honesty he is not a whit above his neighbor of the five farms, but judged by his conduct his integrity is away and above that of the other.

We speak of business integrity because as matters stand in the world at the present time it is in business where integrity is sadly lacking and sorely needed. "Business is business" is the motto that far too often is used to excuse sharp

(Continued on page 287)

• MISSIONS •

NOTES AND COMMENTS

The Personal Touch.—In this age of large movements and great organizations we are in danger of minimizing the importance and value of the personal touch. We want to accomplish things on a large scale and neglect the seemingly insignificant personal touch that is fraught with such tremendous possibilities. The fact remains, as demonstrated by the example of Christ and thousands of His faithful followers since, that the really worthwhile things of life are accomplished by the little daily personal touches in association with our fellows.

The importance of this in the promotion of missionary intelligence and interest is emphasized by a well known pastor in the city of Chicago who says:

"One of the best methods we have found for interesting young people in the mission field has been thru personal conversation. When we have found a boy or girl, young man or young woman, beginning to think along serious lines for the church, we have made it a point to talk with such an one individually as to the great world opening in far reaching fields, suggesting some interesting book or biography which would help. We have then kept in touch with them, taking for granted their growing interest in the world field and giving them certain missionary tasks to perform, such as reading or reviewing a new book, or going to hear some missionary speaker, always emphasizing it by a personal note, sometimes taking them to such a lecture.

"There is no method like the individual method. Jesus Christ said to His apostles, 'Follow Me.' He did not say 'Follow the plan' or 'Follow missionary activity,' but 'Follow Me.' If others become interested in our individual and personal relationship to them, in any great cause, they are far more likely to come to us for counsel or advice, and we lead them naturally. There is no method like the personal method. The pastor who sees the future in the individual boy and girl in his church is bound to have young people going all over the world for Jesus Christ."

If every minister in the Mennonite Church would seek in similar ways to direct the mind of his members to the great cause of missions it would be but a short time until an abundance of workers and means would be forthcoming to man all of our present mission and charitable institutions, and our Mission Board would be compelled to enter new fields to find an outlet for the missionary interest and

enthusiasm aroused. If our Church is to become a real, live, pulsating missionary church the ministry must catch the mission spirit of Christ and thru every legitimate agency at their command seek to impart the same to those whom they are supposed to lead. The flock will follow if the minister with conviction leads them into a larger mission interest.

A Thank-offering.—The receiving of salvation seems to mean so much more to some heathen than it does to the average American. Why should this be so? A missionary in Africa relates this incident:

"An old black heathen woman lay in a hut so filthy that when the missionary went to see her she could scarcely believe it contained a human being. The doorway was so low a dog could not enter without having his back scraped. She was ill in body, but more ill in soul. 'I asked you to come,' she said, 'because your God answers prayer.' After a few visits from the missionary and the evangelist, light began to break, the Light that gives Life. She became a new creature in spirit, tho rapidly nearing the close of her earthly life. The last visit found her fumbling with the filthy rag wound about her head, from which she finally extracted a shilling, and handing it to the evangelist she said: 'Go and give that to the missionary and tell him it is a thank-offering for the joy of salvation.'"

The joy of salvation moved this soul to give her all that the missionary might bring the message to others. If the same joy would flood the souls of the Christians in America thank-offerings would be more frequent and without doubt more liberal.

Mormonism.—Recently the first Mormon church building was dedicated in New York City. This is only one of 335 propaganda centers the Mormons have scattered thruout our country. It is said that their young men in the army were active in promoting the cause of Mormonism. Their agents are to be found in nearly every community masquerading not as Mormons but under some other name. A few pointed questions will soon reveal whether they are representatives of this body. The Utah Gospel Mission proceeds on the theory that Mormonism must be met on its own ground. Traveling missions are organized which pass thru Mormon territory holding evangelistic meetings, visiting the homes, distributing Bibles, etc. Thru personal interviews and

by means of anti-Mormon literature this Mission combats Mormonism in its own country. In a single year no less than 14,000 calls are made, 194 meetings held and 4,000 Bibles distributed. Mormonism has been called the "Islam of America." It is strongly entrenched in the industrial, commercial and political life of a number of states and like an octopus is seeking to secure a strangle hold on the whole nation.

Korean Tithers.—The principle of Christian stewardship is becoming more generally recognized by Christian people. It seems as tho those who have come out of heathendom into the light of the Gospel more quickly recognize this Divine principle than those with a Christian ancestry. In Korea is an organization known as the Haiju Tithing Society. It lays the emphasis on the spiritual rather than the financial side of tithing; that spiritual blessings come to the conscientious tither. This society collects no funds for distribution, but allows every member the privilege of using his tithe as under God's direction he thinks best. In this way the giver's direct responsibility to God is implanted in his thinking, and the organization steers clear of all controversy and discussion of how the funds are to be distributed to the best advantage.

If every congregation had a band of faithful and conscientious tithers new members could be added each year and thus hold before the congregation and implant the God-given principle of our true relationship to the material things of life.

A Baby's Bed and the Gospel.—It is perhaps difficult for us to associate a baby's bed or bath, or a table set for dinner with the preaching of the Gospel. But these and similar things have no small part in bringing the Message to the heathen. This is especially true in China. The average Chinese woman has a big bump of curiosity. Because of this all kinds of foreign articles are used to bring her within the sound of the Gospel. As the women come to see these things they are welcomed with friendliness and courtesy. While they rest short talks are given setting forth the Gospel in the simplest manner. The foreign curiosities are explained and invitations to Christian services are given out. In this manner contact is established which may in the course of time lead to opportunities for further teaching and eventually mean the salvation of souls.

THE STATUS OF MISSION STUDY

Paul Erb

"Another article on mission study! It does seem that the fund of information on that subject would be exhausted soon."

Yes, impatient reader, we have written all we know about it long ago. The only excuse for this article is the fact that so many of us have as yet failed to practice all we know about this important work. In fact, giving information is a very minor obligation of the religious press. Far more important is it that our church papers stir up within us a holy zeal to do what we already know, a determination to translate into consecrated action the facts which have been pouring in upon us ever since we learned to read. Knowledge we must have, but knowledge is just so much trash if it does not call forth a response.

Now mission study is a very new thing, particularly among the Mennonite people. There is little or no active opposition to it, but only a quite general indifference. Even this is not to be attributed to any great fault peculiar to us. It is just that ever-present human inertia which makes any great body of people slow to respond to a call away from the trodden paths. The fact is not discouraging; it is a mere call for persistent effort to those who have this work at heart. We are propagandists of a kind, and because our cause is good we cannot expect spectacular results. As sure as the Mennonite Church has gradually come to a general active support of missionary work in the field, so sure is it to come to an appreciation of the importance of mission study and a general practice of the idea. Let us keep on agitating, for in due season the results will come. And let us pray that the many discussions which will be based on this Young People's Meeting topic may bring definite convictions.

It is the purpose of this article to summarize the present situation concerning mission study in the Mennonite church as to what has been accomplished in the past, its present status, and the problems and prospects for the future. If the view is partial, we ask that you supplement it with your own observations.

Only a few years ago the young people of the church were asking the Mission Board to assume some sort of supervision over the systematic study of missions, particularly in the matter of suggesting text-books. We have obtained this and more, for during the last two years the Board has offered, under the direction of the secretary of the Mission Committee, complete courses of study. Texts were selected, suggestions for leaders prepared, examinations given, and diplomas awarded to those who successfully completed the study of two books. Seals were added in recognition of additional outside reading. During the last year twelve classes throughout the church followed the courses offered by the Board. A total enrollment of seventy was reported, but four classes did

not report their enrollment. Only twenty persons completed the courses and received the diplomas, as most classes completed only one book. About twenty-five inquiries concerning the work were received, which is some indication of the extent of the interest.

Now there is nothing in this report that would merit boasting. In the light of what ought to be it seems almost shameful; but in the light of conditions as they are, it is quite creditable. It is only a start but it is a very good start. It is a nucleus about which future work may be built, and a nucleus is a thing by no means to be despised. These are the pioneers, invaluable in the development of any movement or institution. And the personal testimonies of the members of these classes is abundant evidence that the work is bearing fruit. Many a young Christian has come face to face with a life's responsibility thru the work of the mission study class during the past year. God alone can apply an adequate measuring rod.

This is the situation at present. Bro. Daniel Kauffman will have charge of this work during the coming year. Be sure to read his article in this issue which outlines the plans of the committee. Then ask yourself whether you can afford to miss the opportunities for missionary intelligence which will be offered you. And we have the opportunity of pursuing these studies under the direction of those whom we can trust to safeguard us against the subtleties of present-day thinking.

And so as we look to the future of mission study, we are met by prospects which are really very bright. We have the encouragement and direction of a Board which is representative of the entire Church. Any doubts we may for any reason have entertained as to the aggressiveness of that Board were surely dispelled by the resolutions of the last annual meeting. Steps were taken to consider the launching of a new missionary magazine, which would be of very great value to the study classes. The establishment of a missionary training school under the control of the Board was discussed. A number of new missionaries are to be sent to the foreign field as soon as the way is opened to send them. A more detailed plan of committee organization within the Board will make for greater efficiency, without a doubt. And with all these forward steps there is an increasing assurance that the fundamentals of the "faith once for all delivered unto the saints," which are so lightly regarded in religious movements nowadays, will be zealously upheld by our missionary organizations.

It is evident also that the difficulty in securing suitable texts is being overcome as fast as we can get out missionary books by Mennonite authors. These should give us the missionary facts we are seek-

ing and give them to us from a viewpoint which we can trust. For all books published thru our Publishing committee must first be examined and sanctioned by that committee. Those who in the past have feared mission study because of the error in the texts used should now go into the work with full confidence. And let us here urge a continued effort along this line. There is plenty of literary talent in the church which should be consecrated to the writing of books for our people, particularly along missionary lines. There should be books coming out each year so that to the few books now adopted others could be added from year to year, thus making the course a progressive one. In time some of the books could be dropped, if they become out-of-date or unsuitable for any other reason, but there is no reason why a good book could not be recommended year after year to classes just beginning the work, altho new books would have to be offered for those who have used the older ones. These repeated courses could be made richer year after year by applying the experience we gain in presenting them.

The testimony of those who followed the study courses these few years should be one of the most potent means of getting others interested. For we know that many of these are very enthusiastic and their appeal will be the most forceful argument possible. Nor will this spirit remain segregated. Either by letter or by change of location these young people will help others to see how much help is to be derived from a serious study of missions. Those who have become interested in our schools will take their convictions to widely scattered communities. Let us in every way possible encourage all such possibilities. Thus the good work will spread.

Numerous problems arise in connection with mission study. Some of these have been discussed in previous articles in the Christian Monitor. We will notice a few just here as of particular interest just now. And let us remember this for our encouragement: every problem in Christian work has a solution, if only we seek it long enough and in the right way.

The first problem concerns the direction of the work by the Mission Board. How can mission study secure the emphasis which its importance deserves? Thus far the one to whom this work was assigned has been too much occupied with other equally important work to give to these courses the attention that they demand. The field must be worked and that takes time. Bro. J. K. Bixler, whose experience in this work during the last year has given him some definite ideas concerning it, was too busy to write an article outlining the problems which presented themselves, but we take privilege to quote a sentence from his letter. "This mission study work will never succeed until it is placed into the hands of a committee of about three brethren with one as the director of the work and who is made responsible for

the work." In other words, this, we take it, is his idea: as long as mission study is merely a side interest of a committee which has other and more pressing work, it will be neglected. It must become the first business of brethren who are qualified and at leisure to give it their most ardent support. We are not in despair over the present system, but let us study the situation with a view to the best possible organization.

One of the most common reasons given for a failure to complete a study course is a lack of a qualified and experienced instructor. It may be that classes expect too much of their leader. For he is a leader, not an instructor. Nothing short of a genius can keep a class interested in a study course which they do not themselves study. Let the class hour be a conference where all the members bring the thoughts they have gathered in their study of the lesson. A formal recitation is no plan for mission study. But, without doubt, the problem is a real one. The primal requirement is that the leader be able to inject a live spirit into the study. It seems that more must be done in the way of suggesting to leaders how this may be done. If we do not have the leaders now we can train them. There seems to be an added reason here for placing missions on the curriculum in our church schools. And certainly all Christian students should avail themselves of the opportunity to thus learn by observation how they may help to solve this problem in their home communities.

A common criticism that is leveled at mission study is that it is mere bookish theory and little related to practical mission work. The criticism may be true but it need not be. And so one of our problems is to make our study have a vital connection with actual missionary practice. Work for Christ in our own neighborhood will do it. So also will cooperation with any near-by missions or charitable institutions. All our missionaries are awakening to their responsibility and opportunity in keeping their constituent churches in touch with their work. They will gladly write for class members an account of their work, or answer any questions that may arise. If it is possible for the class, either in a group or individually, to visit some city mission, there is nothing that will so much open their eyes as a visiting tour in some of the poor homes. And that is sight-seeing which will bear fruit.

Another reason commonly given for failure to finish a course is, We did not begin in time last fall. That is a problem easily solved. **Act now.** There is no better time to begin than right away. Work out the plans at this particular Young People's Meeting, or immediately after it, and go ahead. Waiting will never accomplish results. Let this be a fair warning—winter will come soon enough, and then it is hard to keep the class going.

All these problems are real enough, but

they are already in process of solution. For there is not a single mission study problem which will not be affected to some degree by the bright future prospects which we have observed. Let us

have faith in God and faith in our cause, and by much prayer and perseverance we shall see a great victory won for the cause of missions.

Hesston, Kans.

THE POSSIBILITIES OF MISSION STUDY

Vera Hallman

It is impossible to make a retrospect of the mission study classes during the past few years and say exactly what they have accomplished, because they are still so new in our churches. They have had only a start; but we can take a prospective view and imagine what the possibilities of mission study for the future are.

Altho mission study is practically new in most of our churches, it is certain there are none who have not heard it mentioned. Perhaps in every place this work has been to some degree considered, but as yet their interests have not been sufficiently aroused from their long slumber to feel the need of having it in their own churches or among their own young people. Where mission study classes have been started in a few of our churches, or in our church schools, the results have been seen. There has been an increasing interest in the life and thought of other peoples. There has been a deepening of the spiritual life and a growing realization of the value of missionary education. If the contrast in the churches can so readily be seen now, what may mission study accomplish for us in the future if all our churches seize the opportunities it offers?

In the first place let us see what the possibilities are to the individual Christian. Many of our young people want to read, but they do not know the value of good literature or how to get access to it. Instead of poisoning their minds with trashy literature, which they will surely read unless they have access to something better, mission study books will aid them in reading good wholesome material, which will enable them to set life's ideals high. The books used in mission study are often biographies of great missionaries, who were great not because they were different from other men, but because they had explicit faith in God. Books telling how people in other lands live, and about the countries in which they live, are of ever-green interest.

When Hudson Taylor had a conviction that he should be a missionary to China, he had access to only one book concerning that field. Now we have hundreds, and by reading these books or studying them in class, many a young Christian will see the conditions in other places, will hear the cries of those who have not yet heard the Gospel. He will become dissatisfied with his selfish life purposes and offer himself for the service of the Lord. He will realize that his life is owned by a Person who has a right to direct it, and that he dare not deviate, much or little, from the course in life that is God's plan

for him. If his time has been spent unwisely, seeking pleasure, absorbed in business and money-making, he will come to realize that the world he is in is not his own, but that it belongs to God, and that he is in a world where God's work needs to be done. He will not only maintain his interest in the book he has been reading or studying, but will reach out to the missionaries who have already gone out and are laboring in these needy fields, and by keeping in touch with them he will be able to encourage them and in return learn many valuable lessons which he is unable to learn in books.

He will also be able to discriminate between two clearly different things which at present are surrounded with a great deal of confusion: one, the will of God for him; the other, the manifestation of that will to him. It is a matter of no consequence how God reveals His will to him; what he wants to know is, What is that will? For God's call does not often come in a mysterious way, but it may come thru the voice of a friend,—perhaps God may use the mission class leader, if he is intensely interested,—or it may be thru the influence of an address or a book, perhaps the very book he has been studying.

So he discovers as he studies that there is a need and that he (not some one else) has a general obligation to help in the evangelization of the world, and that he is bound to go unless he can offer a sure ground for exemption, one that he could with a clear conscience present to Jesus Christ and be sure of His approval upon it.

We shall next try to appreciate what mission study may mean to the home church. A large number of our churches are hidden away among the hills, others on the prairie, and a few in the city. Have they awakened to the fact that souls about them are dying without the Gospel, and that Christ, who was sent as a missionary, not only suffered and died for their sins, but for the sins of all the world! Why then should "missionary" be such a foreign word to them? Why are they so unwilling that any of their number should prepare to be one? Because they do not know? This explanation for the indifference and lack of interest has been suggested. Know and you will feel; know and you will pray; know and you will help. If then mission study classes can be organized and the older people as well as the younger become interested, it can be taken for granted that before many years our churches will be wide awake

and active, because their minds have been informed.

Paul tells us that as the body is composed of many members, so the body of Christ is also composed of many members; not all have the same office, but all have something to do. If all the laity in our home churches would realize the great necessity of each member being at work! Of course not all can preach or teach, or be leaders in mission study, but if classes are organized, those members who have lacked opportunity will have their talents developed. By meeting once a week, altho the classes are small, they will be benefited in different ways. They will get acquainted with brethren and sisters who are earnest Christians; they will get acquainted with different members of the class, and become interested in the fields they have been studying. They will learn to pray for missions more intelligently, and realize the great need of intercessory prayer for missionaries. This then will deepen the prayer life of the laity. They will pray for missions not only once a week, but every day, perhaps several times a day. We can even imagine a condition in which all will become so interested that all the younger members as well as the older will be organized into classes, and rain or shine, summer or winter, nothing will prevent their attending these classes to which they are looking forward so eagerly. As they study that prejudiced feeling toward all other people will be removed. For the despised black man they will feel a deep loving sympathy, because it was for such that Christ died. It will widen their sympathies so that their giving to missions will be increased. One church where the laity has become interested in missions and mission study, has raised enough money to furnish outfit and transportation for a new missionary.

When the laity becomes interested the minister who has had a desire to see the cause of Christ prosper takes new courage. He feels his place is there in the home church working among people he has known all his life, but his one determination is ever to extend the missionary cause. With joy in his heart he encouraged those who have become interested in missions; he arouses mission study enthusiasm in his Sunday school, and strives with all the intensity of his zeal to maintain a definite systematic study of home and foreign missions. For if the minister can be instrumental in stirring up the laity to continue the study, he knows that time alone can reveal the resulting benefits.

Still other possibilities are presented to the Church in general. The manifestation of belief is activity. If the Church is not active it is evident that it does not believe. But we believe the Church has fully realized the importance of mission work and is now extending her borders into countries which are open for the Gospel. As the new era of our opportunity is opening, the Church is determining that it shall study, seriously and systematically,

the countries and peoples where missions are to be maintained, and the methods best adapted to evangelize them. While the home church, its laity and ministers are studying the people, forms of government, racial peculiarities, religious beliefs, and intellectual standing thru books, the leaders of the Church in general will be out in the various fields investigating sites and locating missions, besides getting acquainted with environment, difficulties, and methods. And the more intelligent the Church becomes concerning the mission fields, the more surely will conscientious and systematic giving increase, and the more certainly will the higher life of service amongst God's people be advanced.

Now, lastly, the possibilities of mission study to the foreign field. Far away in a distant country, perhaps India, Africa, or China, away from friends and loved ones, live a few lone missionaries. What brought them there? you ask. The answer is that a number of years ago, while they were still in college, they studied missions and as a result consecrated their lives, had a deeper interest in missions, began preparation for the foreign field, and now are living there, never regretting for a moment the step they have taken. Their study had given them some knowledge of the people and country before they ever entered it. As they look back and see and know of the many young people who have been

organized into mission study classes, they take heart because they know they are being supported by their means, sympathy, and prayers. They see the heathen whom they have come to save turning to Christ. They know that in going into all the world they are hastening the Kingdom of Christ by telling those who have never heard.

They know that others are in preparation to help them out, and many of those who have never heard will have a chance. It is estimated that there are approximately 1,065,000,000 precious souls who have never adequately heard the Gospel. These poor souls are tired of their religion, they are looking for something that satisfies, and unless the Gospel is taken to them, they will take up something else. So it is only as the hoped-for results of mission study are attained that this great need of the world will be met.

Whether these possibilities become probabilities and finally actualities depends on us. Each individual is expected to push forward, not to sit down and idly wait and look to see what others will do. It depends entirely on the attitude we ourselves take. Surely we may expect our own beloved Church to make every effort, to put forth all her strength to extend the church of Christ.

Kansas City, Kans.

OUR MISSION STUDY COURSE

Daniel Kauffman

The value of mission study has long been apparent and recognized by many. In the first place, it takes a knowledge of something before a real interest can be awakened. Here, as in other things, "faith cometh by hearing." Several years ago we heard one of our mission workers advise that the way to get plenty of volunteers is to acquaint our young people with a knowledge of the field.

Mission study is not only valuable as an interest-awakener but it also adds to the efficiency of workers by adding to their knowledge of the practical affairs of mission work. The workman needs to know his tools. Mission study is one of the effective ways of putting into the minds and hearts of our young people a practical knowledge of the tools needed for efficient service in missionary effort.

Again, mission study is valuable, in that it throws those of like mind and aim together in Christian fellowship and mutual development. It adds to the stature of the individual socially, intellectually, morally, spiritually, and in capacity for service. Every one having in mind the service of God in the truest and highest sense should be interested in this work.

Like many other things, the idea of forming mission study courses has had a rather slow growth. There were a number of things against it. In the first place, there being a number of other

activities in the Church that engrossed the attention of our workers, there was not the time to be devoted to the study of missions that many have felt that they would like to give to it. Then it was something new, and its value had to be demonstrated. Another barrier against it was the kind of books available for use as class or reference books; for books, to be serviceable in the highest sense of the word, must be doctrinally sound as well as serviceable in the special line of knowledge to which they are devoted. But as the value of mission study became more apparent the interest in it increased. Some of the hindrances mentioned are still confronting us, but the longer that difficulties continue to face us the better equipped we become to meet and to overcome them.

More than a decade ago Bro. I. R. Detweiler, then field secretary of the Mennonite Board of Missions and Charities, made an active effort to awaken an interest in mission study and organized a number of classes. Since that time interest in this work has ebbed and flowed, each wave of interest being stronger than the one just preceding it. Several years ago the Mission Committee of the Mennonite Board of Missions and Charities adopted a mission study course and organized for aggressive work in forming classes, giving credit for work done. A number of books were adopted, instructions for the organ-

ization of classes were prepared, examination questions arranged, and a form of certificate adopted for presentation to all who should complete the prescribed course. Bro. J. S. Hartzler had charge of this for some time, after which Bro. J. K. Bixler, secretary of the committee, has directed the work.

The action taken by the committee was a long step in advance of anything that had been done previously. But it was not long until it became apparent that there was room for improvement in the character of the books selected. The books were, as a rule, adapted to the course for which they were adopted but some of them were far from exempt from doctrinal weaknesses. We were convinced, also, that improvement could be made in the ground to be covered by the prescribed course. For more than a year we have made a study of this problem. The farther we proceeded the more we have become interested. An entirely new course of study is being prepared which we believe will be more practical and appropriate than the course which it is to succeed, and we trust will also be more serviceable in awakening interest and helping to prepare our young people for better service. The new course, as outlined, is to cover six distinct lines of thought and service and investigation:

1. The World-Wide Field.

This is to be a series of booklets of ten or a dozen distinct fields—as India, South America, China, Africa, Mexico, the home field, and others in which some of our people are especially interested. Three of these—India, South America, and the home field—are already provided for. The others will be provided for shortly, either by the selection of books already written or by the preparation of new ones by writers of requisite knowledge and literary ability, as the committee may decide.

2. The Message and the Message-Bearer.

This book, now nearing completion and which we hope to have ready for distribution by October 15, aims to give the reader an idea of the character of the message which we are commissioned to bring to the world, as well as of the messengers whom God would have to deliver this message. An idea of the character of the book may be had by a glance at the table of contents. Here are the chapter heads:

PART I—THE MESSAGE

1. The Creation
2. Man
3. The Bible
4. The Church
5. The Plan of Salvation
6. Christian Ordinances
7. Bible Restrictions
8. The Blessed Hope

PART II.—THE MESSAGE-BEARER

1. The Call
2. Qualifications (Natural)
3. Qualifications (Spiritual)
4. The Holy Life
5. Helps and Hindrances

3. The Christian Worker

This book is designed as an aid to the Christian worker—missionaries and others—according to the standard laid down in II Tim. 2:15. The book has not yet been selected. Torrey's "How to Work for Christ" is the model, but that book is too large for practical service in this course. We are looking for a more condensed work (perhaps about half its size) and hope to make the selection shortly.

4. Present Day Religions

"Comparative Religions" is the model for this work, but the book has not yet been selected. It is important that the worker who faces world-wide problems be informed as to the character of the religions which he is called upon to face. The leading world religions of today—Christianity, Mohammedanism, Hinduism, etc.—will be discussed, and one or more chapters on the evidences of Christianity included.

5. Church Activities

Every active worker is interested in the organization and methods of work on the part of the church to which he or she belongs. This is to be an entirely new and original book telling of the Mennonite Church as a whole, of the Mennonite General Conference, of the several General Boards in the Church and the several institutions under each Board, of the institutions not under the General Boards, of the general and special activities of the Church. We hope to see this a very practical and helpful book for all who believe in the tenets of faith and methods of activity on the part of the Mennonite Church.

6. Present Day Issues, and How to Meet Them

This also is to be an entirely new and original book. The title suggests the nature of its contents. Every one who has faced the world in practical life will appreciate the value of this book. And we hope to see it a very helpful work in aiding those who are just at the threshold of an active public life to meet this world in a way that will count most for God and the cause.

* * *

Here we are at the close of our space, with our subject just fairly introduced. We must make a few general statements and then leave the subject, for the time being.

A general circular of instructions will be issued by the Mission Committee some time between this and Oct. 1. In the mean time, before this new course is adopted for work, those classes that wish to continue or to begin work immediately will use the books that have been in use during the past few years.

Of the books now being written, a few will be ready before the holidays. Of the books to be selected, they will be announced soon after they are selected. We hope to have the entire list, selected or written, on or before Oct. 1, 1920.

The committee would welcome any suggestions you may have to offer, with refer-

ence to books for selection, with reference to writers, with reference to the special mission fields which ought to be included in the first series of booklets in the study of the world-wide field. We will also hold ourselves ready to attempt to answer any questions that may be sent us. By your prayers, co-operation, and the organization of many lives classes, we hope to accomplish great things for God.

Scottdale, Pa.

WHY STUDY MISSIONS?

Alta Erb

Here are a few reasons why all Christians should study missions. It would be a good exercise to collect others. Pile them up; it will be fuel for the fire.

1. To behold the field.
2. Beholding we pray.
3. Praying we get a call to work.
4. Knowing and praying we respond—laborers are thus secured.
5. Knowing the need we give.
6. Knowing the need we consecrate all.
7. We get interested in a good field of literature.
8. Knowledge of home missions gives us intelligence to read church papers.
9. Knowing the problems we are more sympathetic, less critical.
10. Enlarges our vision as perhaps no other study.
11. A great help to an appreciation of the Word.
12. Gives a true altruism.
13. Makes for unity among those studying together, hence co-operation within the congregation.
14. Provides an outlet for young people's enthusiasm.
15. Increases church loyalty.
16. Encourages activity in church work.

THE MISSIONARY AND HIS MESSAGE

Is the "h" in the personal pronoun "his" to be a capital or a lower case letter? This indicates a fundamental distinction as to the missionary's teaching. Is it his personal message or His divine message? When Christ commissioned His apostles, (His missionaries), He told them to teach all things whatsoever He had commanded them. These first missionaries had a definite message to deliver—a positive Gospel to preach. The result was persecution and often death to the missionary, but it was Life to multitudes of hearers. As the Apostle Paul wrote to the Corinthian Christians: "Death worketh in us but life in you." And the life was communicated to others until it permeated and transformed the Roman Empire.

Today, men need no other message than that given by Jesus Christ Himself. There is no other remedy for sin or any other secret of life and power. Times have changed, but God has not changed. There is need for an interpretation of the Christian Message to meet the present-day conditions, but this does not mean a new

message. In view of the varied definitions of the "Social Gospel" and the study of the relation of Christianity to the physical, intellectual, industrial and moral needs of men, some teachers are formulating a new and human message. This up-to-date message emphasizes the material and temporal benefits of civilization, and too often omits the spiritual and eternal elements of life. In the praise worthy effort to "save the world" collectively, these leaders neglect the prime necessity, the saving of the soul of the individual. In studying the appealing needs of the body, they overlook the more appalling needs of the soul. The value of schools and hospitals, of physical training and industrial programs is admitted, but these can never take the place of the essential work of the Spirit of God. There is a real danger that some laudable forms of service shall so absorb the attention of many missionaries and other Christian workers that the real message of Christ to sinners shall be relegated to an insignificant or subordinate place.

Rev. Charles Inwood, a Bible teacher and evangelist who has visited many mission fields of the world, reports that, in his opinion the greatest menace to the efficiency of Christian missions is found in the lack of conviction as to the inspiration of the Bible as the authoritative content of the Christian Message. At home this means the shifting of the basis of the missionary motive from obedience to the command of Christ to a purely humanitarian impulse and purpose. On the mission field it means less study of the Bible as the Message of final authority as to the needs of man and God's way of salvation, and more study of man and his environment to discover his personal desires and human possibilities. Both missionaries and native workers lose in power when they look to men and money, to human organization and equipment for effective work rather than place their complete dependence on God. These modernized teachers have come to view many parts of the Bible as mythology and interpret miracles figuratively or materialistically. They consider modern teachers and preachers, even in the realm of Christian service and agnosticism, as prophets inspired in the same sense as were Isaiah, Hosea and the Apostles.

Either the Gospel is a Divine message revealed thru Jesus Christ and preserved in the Bible, or it is no Gospel at all. At the point where missionaries begin to depend on human intelligence to formulate a message and on material agencies and worldly methods to bring results, at that point Christian missionaries will lose their unique place of power and may well be classed with teachers of other religions and philanthropic agencies. As there is only one God, so there is but one Gospel.—Missionary Review of World.

New subscribers can secure the Christian Monitor for 3 cents a copy. See special offer.

NOTES

Waste of Caste System

From the economic standpoint, it would be worth while for high caste Hindus to construct separate wells for low caste laborers, if they insist upon maintaining the caste system. Women belonging to lower castes must wait outside the well enclosure and depend upon the magnanimity of caste women for a jar of water. They dare not approach the well, lest the water should be contaminated for higher castes.

The Indian Standard says that in Madura two castes have fought for years over an ordinary village well, costing about 250 rupees. More than 100,000 rupees have been spent in litigation, money which might have been used to improve roads and to promote sanitation and education.—Sel.

Conversion of a Hafiz

"Hafiz" is the title bestowed upon any who commit the Koran to memory. Hafiz Ibad Ullah is a weaver and the owner of a small silk factory in India, and the following extracts are taken from an account of his conversion, written for an Indian paper.

"Thanks be to our all-merciful and glorious Lord, who, for the spread of His Kingdom, uses in His providence many and various methods. On November 3rd a 'Hafiz' named Ibad Ullah, by means of baptism, was joined to the Church of Christ. There were two reasons in particular which weighed with him in making his decision. First the Hafiz was convinced that Christianity is the only universal religion. He saw that there were many places in the world where it is impossible to fulfill the ritual obligations of Islam. Islam is thus a local religion, in contrast with the universal and spiritual religion of Jesus Christ.

"Secondly he saw that even in the Holy Koran the Gospel is declared to be a light and guide to men."—Foreign Field.

Midnight Meetings in South Africa

Emgwali is perhaps the most difficult mission station in South Africa. The general attitude of the people may be summed up thus: "The missionary is young; he knows next to nothing about our customs. Therefore he cannot teach us anything we do not already know." The residents belong to the proudest of the Xosa tribes. But the outstations are more receptive. On moonlight nights the people may be found sitting around the fire in the head man's hut, and here the missionary finds a favorable opening. Nine o'clock is the usual time for these hut services to begin and at eleven or half past, tea or coffee is handed around and at midnight the meeting is resumed for another two hours or so. Here is the picture which Rev. D. W. Semple gives: A dirty heathen hut, a lantern that furnished more smoke than light, the people huddled on the mud floor, mothers trying to hush their noisy chil-

dren, dogs, cats and fowls encroaching on the scanty space and cockroaches crawling everywhere. The method is fantastic, but more converts are secured than in the regular Sunday services.—Sel.

Reform Demanded by Bohemian Catholics

A petition calling for reforms in the Catholic Church of Bohemia bears the signature of 1,744 out of the 3,200 Bohemian priests of that country. The reforms demanded are far-reaching and progressive. Among these are the election of bishops by the priests and laymen; the use of the mother tongue in religious ceremonies and services; the discontinuance of clerical garb; a change in the educational system for the clergy, and similar reforms. The almost unanimous adoption of the document by the Church Congress meeting in Prague, makes this movement unusually significant.

It is reported that a deputation of Czecho-slovak Catholic clergy has recently gone to Rome carrying the request for these reforms to Pope Benedict, and asking that an independent Czecho-slovak patriarchate be established and that the priests be permitted to marry. More than thirty thousand Czecho-slovak women have signed a memorandum in favor of the marriage of priests.—Sel.

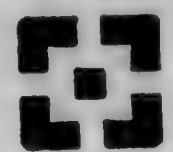
Syrian Leader in Brazil

Mr. J. M. Clinton, of the Y. M. C. A., says that in his recent trip thru South America he found in practically every city one or more leaders who had been led to Christian living thru the Y. M. C. A. In Sao Paulo, a young Syrian, Jose Ibrahim, testified that he experienced his first interest in Christian truth in the Y. M. C. A., and Mr. Clinton found that many Syrians had been brought into the Kingdom by this splendid young leader. His life story reads like a romance.

"I was born in Beirut and because my mother did not wish me to enter the American college in our city, I ran away from home and came to Brazil to make my fortune. I was very young and quickly fell into the worst sins of the new country. I always earned good wages but gambled and drank them all away. I lost faith in God and became bored with all about me. Walking one day in the street, diseased, tired of life, I noticed a large group of people listening to an address. The speaker was Eduardo Carlos Pereira. Almost fourteen years ago I had studied Portuguese in the Young Men's Christian Association from a grammar written by Eduardo Carlos Pereira, and had a desire to see and hear so learned a man. He was speaking of life and hope, and after he had finished the people sang. I asked if such lectures were often held, and if I could come again. Soon I joined the church, and now I have but one ambition. The past is gone; I want to redeem it so far as possible by devoting my life to Christian service."—Sel.



BIBLE STUDY



PAUL'S APOLOGY

II Corinthians

XVII

What can be said of all the excellencies of the flesh? It is foolishness to boast of any of the attainments or powers or perfections that belong to the body. According to the philosophy of the Apostle there is nothing to be gained by any work of the flesh. The power of God is not made known in that manner. While God does work thru the body, His power is not of the body. As little as one may be justified by the deeds of the body so little, also, may one glory in anything that is accomplished simply by the power of the body or in the flesh.

It is not a strange thing that men find much pleasure in recounting the deeds which they have done, but the wisdom of the world and the powers of men of the world are perhaps greater than that found among the children of the kingdom of God. They have more of which they may boast and in it they find their glory. The children of the kingdom may be inclined to follow their precedent and also glory in the sacrifices which they have made for more worthy causes than those in which the children of the world are interested; they may delight in commenting on how they have suffered for righteousness' sake; or praise some servant of the Lord for his diligence and untiring efforts in the cause of evangelism; comment favorably on the liberality of time and gifts devoted to the Church and her interests. These things are worthy of the Christian, but they are not the objects of congratulation in the Christian's life. They are of the flesh and by no means justify or glorify the believer. How many times are Christians shamed by the ministry by making comparisons with the work and life of one of the world in unworthy causes? Let men cease their praises and boastings and self satisfaction concerning the externalities of the Christian life, for they are limited by the frailties of sinful flesh. By the deeds of the law and in the flesh shall no flesh be justified.

As has been already noted, in the eleventh chapter of II Corinthians, a basket experience is worth more in a believer's life than all the great works that he may have been able to perform, for it is a means of manifesting the power of God. When the flesh is infirm and where the flesh must fail the power of God is specially manifested; the basket which the Lord supplies shall receive the first at-

tention and the Lord will receive the praise. But there are greater things than baskets and ropes by which God can reveal himself to men. That is indeed a rich grace which God reveals from heaven, and that must indeed be a special vessel thru which He reveals that grace, but the revelation is of such great glory that the vessel is overshadowed and lost to view. Thus Paul continues the theme of proving his personal responsibility and faithfulness toward the church at Corinth. The false teachers have set forth their claims on their personal merits, but Paul makes His claims on the ground of His divine calling. He might claim great things in the flesh, —Ch. II, but, in accord with the Gospel which he preached, he desires to claim only that which the Lord has done for him as the ground of his acceptance with God and his appointment from God.—Ch. 12.

Could the false teachers make such claims as those in which the Apostle delighted to honor the Lord? The visions and revelations of the Lord were most marvelous, and granted only to those who were especially chosen of the Lord to reveal himself to men. Paul was a chosen vessel of the Lord to carry the Gospel to the Gentiles. Could others afford such evidences of their special callings? For this reason the apostle takes up this line of evidences. The time of the vision coincides with the time of Paul's preparation for the ministry to the Gentiles. There is no suggestion as to the place or the occasion of the revelation. That is not particularly needed. The "man" whom the apostle knew was undoubtedly himself, for later in the epistle he states that he was given a thorn in the flesh so that he would not be exalted above measure by the revelations.—v. 7. It was characteristic of Paul's humility that he referred the vision to a "man."

How little he desired even under these necessary circumstances to bring himself into connection with these glorious visions in which one could righteously glory, for no one would suppose that they were secured by any earthly power or for any earthly merit. In much the same spirit as that of the meek apostle John, Paul speaks of the revelation and vision as that of the Lord. It was the Lord that appeared in the vision. It was the Lord that gave and that was seen in the revelation. He re-

vealed himself to Paul whom He had sent out as His messenger to bring the gospel of salvation to the world.

The man in the flesh was removed from the center of interest by the uncertainty that was associated with his presence. He was first, a man in Christ. Such a man had no claims for the flesh, for he was dead to the flesh and alive unto God. In the second place, the condition of the man at the time of the vision was uncertain. Whether the man was separated from his body and caught up, or whether the body was taken up with the man is known alone by God. But with the man there was no consciousness of the body's presence as he was caught up to the third heaven. The man is distinct from the body; he has powers and appreciations that the body has not; is associated with God and with the realms of the spirit in which the body has no part or place. Such a man, with such a vision and sense of spiritual appreciation will give glory to God only. It is well to leave the body out of consideration when the glory of God is to be appreciated to the highest degree. It may even be necessary to limit still further the nature and powers of the body, after such a revelation of the spirit to the spiritual man, in order to restrain the tendencies of the body to claim honors that belong only to the spiritual man. Paul claims that there was given to him a **thorn in the flesh**, a messenger of Satan to buffet him, lest he should be exalted above measure. This was a special affliction, given after the revelation, for a special purpose,—the humiliation of the flesh, that God might be glorified in the spirit.

The third manifestation of spiritual grace in which the apostle might glory was in the grace given on account of a definite weakness of the flesh. God had given the infirmity to safeguard the apostle,—to keep him from boasting of the honor that God had bestowed upon him. With the infirmity God had given a power of endurance and spiritual power that counter balanced any physical weakness. It may be that men often seek deliverance from physical infirmities, and forget that while they thus intreat the Lord He is furnishing grace sufficient for the occasion altho the infirmity continues. It is as much an evidence of Divine presence for God to give grace to endure and overcome conditions of infirmity as to remove the hindrance. Either is a grace from God. It may often be better to bear the infirmity and enjoy the sufficient grace than to have the infirmity, or thorn, or mes-

senger of Satan, removed. Satan's messengers cannot harm the body altho the thorn may cause pain and weakness, when God supplies the grace that makes it possible to endure and more than conquer. God's strength is made perfect by human weakness and God's power in the spirit is magnified gloriously when contrasted with the little thorns of Satan's messengers.—vv. 6-10.

While the apostle was making use of these instances to prove his apostleship of Christ to the Corinthians, he also emphasized the fact of the excellence of the spiritual life. He gloried in the things of the Spirit, in those things in which Christ was alone magnified. It meant much to Paul that these signs of apostleship were with him and had been manifested among the believers wherever he had been. There were no other apostles who had received more of such evidences. What then could be the claims of those who called themselves apostles and were not such? His ministry was marked by tokens of the presence and power of God with him—vv. 11, 12. It was marked by the ministration of the teacher to the Church and not by the ministry of the Church to the teacher, as he clearly insinuated concerning the false teachers. Herein he contrasted the true and false teacher—vv. 13-16.

In order to emphasize the fact of his unselfish interest in the Church at Corinth and to prove his love toward them, Paul declared his purpose to refrain from being burdensome to them.—vv. 14-21. On two former occasions of his visit and ministry he took no support from them. On the proposed visit he would continue his policy, even at the risk of sacrificing the love of some of the brethren who might feel offended at his so dealing with them. But his purpose was not selfish in so doing, since all that he had done and all that he proposed to do was for their edifying (v. 19) and to induce their proper repentance and amendment of life.—vv. 19-21.

What Paul had been among the Corinthians that he also encouraged in those whom he had sent to them, and in all those whom he had approved as ministers of the Lord.—vv. 17, 18. What was intended to be a blessing to the Church had been interpreted by some to be an injustice to them. The apostle states definitely that his motive was good; it was his purpose to win them to Christ and to the Gospel. He labored for their sakes and for the Gospel. He caught them with guile, using craftiness. This was the expression of spiritual wisdom in advancing the spiritual interests of the Church. Other teachers had made use of their office for more selfish ends, and undoubtedly made the peculiar conduct of Paul the occasion of turning their hearts against him since he had not received gifts from the Corinthians as he had from the Macedonian churches.

The paternal interest which Paul had in the Corinthians is clearly manifested in

the last two verses of the chapter. His fears for their spiritual well-being were made the subject of a strong appeal for their love toward him. He did not desire their wealth nor their support, neither their love or personal esteem. He desired only their spiritual development, and the pleasure of being their spiritual benefactor. To find them otherwise than repentant or purged of their gross sins would be the occasion of shame to him, and of great sorrow. The sins referred to were those concerning which he had written them in the previous epistle. How truly representative of Paul is such a declaration. What cared he for the little material substance that he might receive from any Church, for the little honor that might be shown him in these material gifts? He desired fruit of the Spirit, the honor of a messenger of the Lord,—a minister of the Gospel of Christ,—whose Word was hon-

ored as the Word of God. To gain such respect was worth more than all else to him, for it was the evidence of the power of God in the lives of those who had accepted the Word and the life that comes thru the indwelling of Him who has risen from the dead. These signs of spiritual life were to him the strongest evidence of love and the highest honors of apostleship. Others might be satisfied with more carnal evidences and more material tokens of honor, but they had not the spiritual tokens of apostles of the Lord whatever might be their claims. A purged and purified life, a life filled with the evidences of God's power, a life that has no boasts of deeds in the flesh and rests simply on the evidences which come from above for its comfort and joy and praise to God is one that is born of God and gives the fullest expression of praise to Him and to Christ and is fraught with blessings to the world.

MAKING USE OF BIBLE TRAINING

Perhaps never in the history of the Church have there been more young people making a special study of the Bible, in preparation for some form of Christian work, than are now found in our schools and colleges or in special Bible Training schools. This is commendable. It is an evidence of the awakening of the conscience of the Church to the great responsibility that rests upon her to further the cause of Christ while awaiting His coming. "For the grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Of all things that need to be taught to men, the Gospel of the grace of God is the most important. It teaches how to live now and how to be prepared for the great event that is coming to the world. Each generation has had its own responsibility in this great work of instructing the world, and the next generation will have its special responsibility, and why, as the day is approaching, should not that generation be better fitted for the work than its predecessor? Let the world hear the sound of the Gospel as it has never heard it before. Let it be filled with the knowledge of the Lord.

The fact that more young men and women are taking some form of Bible instruction in the educational institutions of the land may in part be due to the fact that educators are recognizing that the knowledge of the Bible is essential to a completed education. Paul said that he was glad to have the Gospel preached, whatever may have been the motive for the preaching. Many have been turned to the Lord simply by a casual reading of the Word, for God's Word is like seed. It falls into the ground in unexpected places, but brings forth fruit under favor-

able conditions. Other institutions oblige the taking of some Bible work on account of it being the policy of the school, for many of the best educational institutions are established by and for the Church. Many of the courses are not directly Bible courses, but the Bible must constitute part of the course pursued. Other courses are arranged especially for the study of the Word and are preparatory for Christian work. More young people are taking advantage of these special courses of study. A number of special Bible training schools have come into existence in the course of the last twenty-five years. It is evident that these are having a very great influence in Church and mission work. They are increasing in the number of attendants and in the numbers of those who are sent out into active service. While colleges are filling some pulpits and preparing men for special work and leadership, the Bible Training schools are filling the ranks of workers in schools, churches and mission stations all over the world.

Some well qualified men and women are needed for the greater work that needs to be done, and for special places in the vineyard of the Master. The Church has such positions that need to be filled and the Lord will choose qualified men for His service in those places. We must recognize that there are only a few persons needed for the comparatively smaller number of such positions. Not every young man who takes a college course and Bible training corresponding with his other preparation may expect to find a position as President of a College, Superintendent of Missions, and perhaps not even as pastor of a congregation. College degrees are credits for educational work done, and are given by men who have been appointed to judge the accomplishments of the individual who has been proven as to his attainments. No one should feel that such a degree may be used as a recommendation of fitness or

a guarantee of success in any field of service. God looks for ability, and spiritual qualification, and special fitness,—characteristics which He alone is able to judge, and which the Church should endeavor to understand thru the Spirit. Such men and women will be placed in the few responsible places that are available in the leadership or directorship of the Church. Some may be found in those places who are not intellectually qualified as are others, but God has chosen and appointed as it has pleased Him and men cannot say that He has made a mistake. The success attained by such servants of the Lord approves the judgment of God.

Lower down in the positions and service of the Lord there are many positions of usefulness that are often neglected because men are apt to aspire to the higher positions. The Lord of the harvest often finds men idle in the market places. Will such persons show the Master their diplomas and ask if there are positions vacant for them? Let them go into the harvest field and work for the penny a day. To have done something worth while is greater honor than to have succeeded in only one thing. There are three classes of men in the world; those who make places for themselves,—they are original; those who find places for themselves,—they are energetic; those who wait for appointments,—they are dependents. The first two classes are a blessing to the world for they will be able to help others; the latter class is apt to waste the energy of those who might be better occupied. We should understand that some appointing needs to be done. The direction of the Church's activities requires that workers are found and set to work in places where their services are needed. But no one should take the position that no work can be done until such appointments are made, and no one should expect that appointments will come simply because certain qualifications are believed to exist in one's life.

Leadership exists in every community, in every circle of society. There is no stronger influence exerted on the lives of young men and women than that which comes from the leaders of the social circles, in the community or in the Church. If there are such leaders in the community their power for good is increased by special study and training. Such leaders require to be established in the knowledge of the Word if their lives are to bring the greatest blessing and their influence lift up the lives of those around them to higher and holier standards.

The Church needs men and women of power and ability in her activities at home. While heaven will leaven the whole lump, so also the Spirit will quicken the mortal body. Sanctified knowledge and consecrated training will have their proper place and find a field of usefulness in the activities of every congregation, in church, Sunday school, and other means of spiritual enlightenment and edification. Here are fields that are very large and unde-

veloped. Here are opportunities that have not been made use of as it is possible to use them. The Church is a body, not an organization, and in that body there are infinite possibilities which can be discovered and developed and used of the Lord. The limit of its work has not been reached in the few organizations that now exist and which are called Sunday school, Young People's Meeting, Mission Society, Sewing Society, etc. These organizations are only means to an end,—the cultivation of Christian character and promotion of the work of the Lord. Whatever else may be required to serve these same ends will be a necessary adjunct to the activities of the Church and will afford opportunity of service for those who are fitted for that special work.

The Christian home is the center—the heart—of all Christian life and activity. There the life begins and develops which later comes into the activities of the Church and its organizations. The best of talents and the most complete training can well be devoted to the responsibilities and opportunities that come with home life. There, in the home, is the miniature Church with all of its work, the school with all of its opportunities, the world with all of its work, the school with all of its opportunities, the world with all of its needs. Every faculty and developed power can be applied here, and will not be wasted. The individual who succeeds in the home, will find a larger place in the community, and in the world.

Let it be the aim of young men and women to qualify themselves with knowledge and training in the Word and work of the Lord. It is needed. Let them find even the humble places and neglected opportunities for service. They are needed there. God will find men for special service.

PRINTERS' ERRORS IN THE BIBLE

Considering the great and unusually reverent care which has been taken with reproductions of the Scriptures, the number and nature of errors that have crept in at one time or another is remarkable.

In one edition of the Bible, the glorious prediction, "We shall all be changed," was, by the omission of the first letter in the last word, made to read, "We shall all be hanged." This was certainly not the inspiring prospect the apostle intended.

One edition of the Bible is called the "Printers' Bible," because in the Psalms, David complains that "Printers" (instead of princes) have persecuted without cause. Another edition, called the "Breeches Bible," printed in 1557, is so called because Genesis 3:7 reads thus: "The eyes of them both were opened.....and they sewed fig-tree leaves together and made them breeches." The latter word should have been "coverings." Some years ago a first edition copy of the "Breeches Bible" was sold for \$250.00.

The Mazarin Bible, the earliest printed with movable metal type, is a valuable

edition. A little more than sixty years ago a London Bookseller gave \$19,500 for a copy. One was sold in 1873 for \$17,000, and in 1889 a copy was sold for \$10,000. A good vellum copy is said to be worth \$20,000.

Prominent among editions of the Bible, famous on account of Printers' errors is the "Wicked Bible," printed in 1832. It is sometimes called the "Adulterous Bible." The serious omission of the word "not" from the seventh commandment caused the whole edition to be called in and destroyed, a fine of \$2,500 being inflicted on the printers. Other instances of the negative having been omitted are recorded. In an Oxford Bible of 1811, the word "not" was omitted from Isa. 57:12: "For they shall profit thee" appeared instead of "They shall not profit thee." The Oxford Bible of 1858 contained "Without from and void," instead of "Without form and void."

The "Treacle Bible" derives its name from a printers' error in the book of Jeremiah,—(8:22) where, "Is there no balm in Gilead?" was made to read "Is there no treacle in Gilead?" This is Beck's Bible of 1547. The "Bishops' Bible" also contains the word treacle. There is, too, the "Vinegar Bible," in which the headline of the page containing the parable of the vineyard is printed, "The parable of the vinegar." Mention should be made of the "Bug Bible" printed in 1531, so called because the passage, "Thou shalt not be afraid of the terror by night" is thus rendered, "Thou shalt not be afraid of the bugges by night,"—bugges being simply a way of spelling "bogeys."

A printers' error is responsible for the edition known as the "Placemaker's Bible." The beatitudes, "Blessed are the peacemakers," Matt. 5:9, is there printed, "Blessed are the placemakers." In what is known as the Idle Bible, published in 1809, the playful printer preferred to call the "idol shepherd" (Zech. 11:17), an "Idle shepherd." The revised version of the Bible may be added to the list of those containing printers' errors, for the words, "Burn them in the fire," Ezek. 5:4, were printed, "Burnt them in the fire."

Being accustomed to the errorless Bible, any error appears strangely out of order. Changes in language have become essential. The fact of the Bible's having passed thru so many editions and to have been preserved from gross errors and the results of human frailties is a marvel itself.

Proposed Federation of Bible Societies

At a recent meeting of the Board of the American Bible Society, it was voted to propose a federation of all the Bible Societies of the world. The annual output of Bibles is 35,000,000, and even this number is inadequate to the demand, so that a more efficient prosecution of the work of Bible distribution is an urgency. It seems time for a combination of all the forces whose work is the supply and distribution of the Scriptures.—Sel.

The Workers' Column

THE HUMBLE MESSENGER.—John 1 (Junior)

September 14

I. He Was a Great Man.

1. He was sent of God.—v. 6.
2. He came to bear witness of the Light—Jesus.—v. 7.
3. His testimony would enable men to believe.—v. 7.

II. His Testimony Was of Great Importance.

1. His testimony was concerning One who dwelt among men.—v. 14.
2. He testified of one of great glory.—v. 14.
3. He testified concerning the Word that was made flesh,—the glorious Son of God.—v. 14.

III. The One of Whom He Testified Was Greater Than He.

1. He was before the messenger,—He lived before the time of the messenger.—v. 15.
2. He was more to be desired than the messenger.—v. 15.
3. The messenger declared his greater importance before all the people.—v. 15.

IV. The Humility of the Messenger.

1. He refused the honors of the priests and Levites.—v. 19.
2. He would not be classed among the great men of Israel.—
 - a. He was not the Christ.—v. 20.
 - b. He was not Elias.—v. 21.
 - c. He was not that prophet which was to come.—v. 21.
3. He called himself the "Voice of one crying in the wilderness."—v. 23.

V. The Humble Work of the Messenger.

1. He baptized with water, not with the Spirit.—v. 26.
2. He made a way for the Lord.—v. 23.
3. He was not worthy to unloose the latchet of his Master's shoes.—v. 27.
4. He was only to bear record concerning what he saw of the Greater One.—v. 34.

VI. The Greatness of the One Who Was to Come.

1. He was the Lord.—v. 23.
2. He was the Lamb of God, which taketh away the sin of the world.—v. 29.
3. The Holy Spirit came upon Him from heaven and abode upon Him.—v. 32.
4. He baptized with the Holy Ghost.—v. 33.
5. He is the Son of God.—v. 34.

VII. The Forerunner made known to Israel the Son of God.—v. 31.

THE UPRIGHT MAN

September 21

I. God's Opinion of an Upright Man.—Gen. 18:19.

1. He will be upright in his home.
2. He will teach uprightness to his descendants.
3. He will keep the ways of the Lord.
 - a. In justice.
 - b. In judgment.
4. He will be blessed by the faithfulness of God.

II. Self-righteousness is not Uprightness.

1. Men may approve of their own ways.—Job 10:7.
2. In the sight of God men must despise themselves.—Job. 42:5, 6.

III. The Source of Uprightness.

1. The knowledge of the Lord.—Prov. 2:2.
2. Putting off the old man and putting on the New.—Eph. 4:20-32.

IV. Characteristics of Uprightness.—Deut. 16:19.

1. Just judgments.
2. Impartiality.
3. Not covetous.
4. Doing injury to none.—Psa. 7:3.
5. Faithful to promises.—Psa. 15:4.
6. Not oppressive to the needy.—Psa. 15:5.
7. Righteous in business dealings.—Prov. 16:11.
8. Avoiding offense toward God and man.—Acts 24:16.

V. Blessings for the Upright.

1. Long life and an inheritance with God.—Deut. 16:20.
2. Access to God and fellowship with Him.—Psa. 24:3.
3. The delight of the Lord.—Prov. 12:22.
5. The protection and prosperity of the Lord.—Isa. 33:15.
6. A righteous recompense from men.—Luke 6:31.
7. The praise of God amongst men.—I Pet. 2:12.

THE HISTORY OF MISSIONS, THE TEXT BOOK OF THE CHRISTIAN CHURCH.—Acts

September 28

I. The Preparation of the Apostles for World Evangelism.

1. They tarried at Jerusalem and prepared for the blessing of power.—1.
2. They were baptized by the Holy Ghost and began their ministry which was attested to by the gifts of the Holy Spirit.—2.

II. The Organization of the Church Among the Jews.

1. The conversion of the Jews at Jerusalem.—2, 3.
2. The opposition of Jewish leaders and sects.—3-5.
3. The order of the Church established.
 - a. The ordinances.—2:41-47.
 - b. Observing public services.—3.
 - c. Public preaching.—3:12-26.
 - d. Private prayer meetings.—4:23-31.
 - e. Caring for the poor.—4:32-37.
 - f. Ordination of Deacons.—6:1-6.
 - g. Activity of all officers of the Church.—6, 7.

III. Missionary Extension Work.

1. Induced thru persecution.—8:1-4.
2. The gospel established in the neighboring city of Samaria.—8.
3. The Gospel among the Jewish proselytes,—the Ethiopian.—8.
4. The Gospel in Azotes and Caesarea.—8.
5. Peter at Lydda and Joppa.—9:32-43.
6. Phenice, Cyprus, Antioch.—11:19.

IV. Preparation for the Gospel Among the Gentiles.

1. The missionary to the Gentiles chosen of God.—9.
2. Peter's vision and message to the Gentiles at Caesarea.—10, 11.
3. The Greeks of Antioch believe.—11:20-26.

V. The Mission to the Gentile Nations.

1. The first missionaries chosen and sent.—13.
2. The first journey,—to Cyprus, Pamphylia, Pisidia and Lycaonia.—13, 14.
3. The ministry to the Gentiles approved by the Church of the Jews at Jerusalem.—15.
4. The second journey,—to Troas, Mace-

- donia, Athens and Corinth.—16-18.
5. The third journey—Ephesus and vicinity, Corinth, and return to Jerusalem.—18-21.
6. The conflict between the missionary to the Gentiles and the leaders of the Jews.—21-26.
7. The Gospel carried to Rome by believers and established by Paul.—27, 28.

The foundations of the faith and of activity among the Gentiles is laid in the record of the Apostles' work.

SPIRITUAL OR CARNAL CHRISTIANS.—I Cor. 3.

October 5

I. The Power and Character of the Spiritual Man.—I Cor. 2:12-16.

II. The Nature of the Carnal Christian.—

1. They are like babes.—I Cor. 3:1.
2. They are carnal and like babes and are brethren in the faith.—v. 1.
3. They must needs be fed with milk and not with meat.—v. 2.
4. The characteristics.
 - a. They have among them envying and strife and division.—v. 3.
 - b. They walk according to the ways of men.—v. 3.
 - c. They pattern after men,—after Paul or Apollos.—v. 4.

III. The Failures of the Carnal Christian.

1. Fails to see that the Christian life is more than an adjustment of differences between men.—v. 3.
2. Fails to appreciate that the power of the Christian life is in one's own heart and does not consist in following the examples of other Christian men.—v. 4.
3. Fails to understand that the power of God is too great to be comprehended in the life of any man.—vv. 5-7.
4. Fails to recognize the same power of God as expressed in the difference of character and service of men.—vv. 5-8.

IV. The Way to Become or to Be Spiritual.

1. Recognize that God is in all of His servants and each is responsible only to God.—v. 8.
2. Let God work with each of His spiritual creations.—v. 9.
3. Recognize the one foundation only,—Jesus Christ,—in every Christian's life.—vv. 10, 11.
4. Endeavor to erect the best structure on that foundation, whatever else others may do.—vv. 12-15.
5. Remember that God's judgment, and not man's, will be applied to every work that is done.—vv. 13-15.

V. Inspiration to Spirituality.

1. God dwells in the believers as in a temple.—vv. 16, 17.
 - a. They are God's temple.
 - b. The temple is to be kept holy for His sake.
2. Seek the Glory of God and not the praise of men.—vv. 18-23.
 - a. The world's wisdom is foolishness with God.
 - b. God has better things than men can know or give.
 - c. Every agency and power has been given of God for the benefit of the believer.
 - d. Every believer belongs to and is responsible to God only, thru Jesus Christ.

New subscribers can secure the Christian Monitor for 3 cents a copy. See special offer.

EDUCATIONAL

LEAVES FROM THE DIARY OF A RELIEF WORKER IN THE NEAR EAST

Ernest E. Miller

I have made a new resolution. I have had some trouble of late in keeping up my diary. I have also found it difficult to write the kind of letters which I think will be interesting to my friends. As a result I have resolved to write a little paragraph daily and make it serve the purpose both of a diary and as a letter to some of my friends. When you are miles away from letters, friends and newspapers it is very easy to go easy on the writing, but I assure you my intentions are the best.

June 1, 1919

We had news early this morning that the train was coming into Mardin station at some time between 9 and 11 o'clock. We have been expecting it for over a week. Some one must meet the train for the chances are that Mr. Park is coming. I sent word to the mechanic. Mallimam Sech went to the market and bargained for a load of goods for the truck. We received 44 mijidiaes for the load. The Dr. gave me his horse. Misses Dewey and Fanenga accompanied and we rode to the station via the short cut. We were at the station at 9:30. We were told the train had not yet left Derebesa. That meant at least 2 hours. We decided to take a horseback ride around the mountain. Had a fine race with the Arab. The Doctor's horse shows her high breeding when she is put to the test. The Arab lost out, much to his chagrin. Returned to the station at 11:30. The train had arrived. Park was on board. The truck came. We unloaded the merchant's goods and loaded some of Park's supplies. We hired 2 mules and 7 donkeys to carry what the truck was not able to carry. Park brought no letters and we all felt simply awful. The trip back to the city, the unloading and storage of the goods, consumed the rest of the day.

June 2

We decided that Mr. Park should return to Derindje at once and make an effort to get our full unit equipment. We are much handicapped in a number of ways because we do not have our proper equipment. Park went on horseback to Derebesa. I spent the forenoon in looking after the unpacking of goods in the storerooms. The following goods were in the list: several bales of unbleached muslin, 150 blankets, several bales of ticking, thimbles, thread, knitting needles, 16 boxes of supplies for the hospital. We find it

difficult to take care of the work we have already started unless we shall soon get more of our supplies. Aside from this work there are new orphans coming in every day. Today there were 11 new orphans for the Girls' Orphanage, 6 for the Boys', and 5 for the Children's Orphanage, and several women for the Rescue Home. We have a total of about 450 boys, women and children at the present time.

June 3

Spent the morning in issuing goods to the various departments. I spend from 7 to 9 o'clock in the storerooms on Wednesday and Saturday mornings. The rest of the day I spent in looking after repairs on the house we have rented for our children's orphanage. With the aid of a native I put in some real American pipes and drain. It was something foreign, a small ditch in the earthen floor served as a drain for all the kitchen water before. It is still far from the modern kitchens in some of our good homes back in the states! The consoling feature about any improvements one makes here is that you can honestly claim every bit of credit for yourself. There are many details in relief work that are not exactly like they seem when one is still back in America. It is not all standing behind counters and handling bowls of hot soup out to naked starving children. Houses must be rented, cleaned from heaps of filth and simple sewerage established that will retard rather than spread disease.

June 4

Bought fifty batmans of lime to white-wash the house we have rented for our industrial work. I don't know how much fifty batmans is, but the man in charge that we needed that much so I did as we must do so much, not being acquainted with the language and the customs, simply take somebody else's word for it. After this I went to the market with my interpreter and purchased a month's supply of salt for the orphanages from the government. The government by the way controls the salt market. I also purchased some apricots. I saw the carpenter in his little shop with his few simple tools scattered around him, and ordered a table made for Smucker. It will cost 5 mijidiaes, about \$3.25. I called on the cobbler; he happened to be a friend to the interpreter. We had to drink coffee and have a social chat after which the old fellow finally did

manage to sew my ripped puttees. In the afternoon I printed some pictures. When one is so far from papers and friends with no letters coming, it seems quite necessary to have an avocation. I enjoy taking and developing my pictures and I do hope my friends in America are getting those I have sent to them.

June 5

The carpenter I had ordered to come and work for me knocked at my door while I was still in my pajamas. I said, "tammam," and he squatted on the ground until I was dressed and had breakfast. He carried his entire set of tools in a little bag and he really does some very nice work. But I most forgot what I had wanted to tell about. The carpenter came so very early because he had been up early. This is a month of fasting for all Moslems. They can neither eat or drink during the day. At a given signal two hours after sunset until two hours before sunrise is the only period in which they are permitted to eat or drink. The signal in the evening is given by shooting a cannon from high up in the mountain. I had some apricots this afternoon and told the carpenter I would gladly invite him to share them with me if it were not for his fast. He said if I had the power of filling the entire room with all the best things to eat he would not touch any of them. I asked him why he observed the fast. He said, "Allah (God) wishes." He lamented, what I think is verified from a number of other sources, that a number of the Moslems did not observe the fast as they were commanded. I hope Mohammedanism is losing its grip.

June 6

This morning immediately after breakfast there was a little fellow outside who wanted to be taken into the orphanage. He interested me. I took his picture and inquired into his history. Four years ago he was deported from Tarsus to Tellbiad a village about fifty miles to the west of Mardin. His father and mother were with him in the beginning of the journey. His father was killed outright and his mother he said died because for 15 days they had very little to drink and nothing to eat but grass. He said he didn't know how many people there were in the company. He said that the leader would leave the city always before the last person entered. At Tellbiad one rainy night a Kurd came and took him to his tent. He was given some clothes and food. Here he served as a shepherd for three years. Last week he said he heard a Christian native of his

(Continued on page 287)

RECONSTRUCTING A TOWN IN FRANCE

J. C. Meyer

A few years ago I read an interesting account of the building of a town to order. It was one of the towns built by the Russian government along the trans-Siberian railroad. The account gave the

villey was a quiet residence town of about five hundred people. Here were no noisy engines of industry for the French folk were tillers of the soil. The forests attracted many hunters and the beautiful



A Typical Site for a Cottage

impression that it was a novel and interesting experience to build a town in that manner. At that time I did not think that it would some day be my privilege to see a town built and even help to build it in a similar manner. The real experience is quite as interesting as the account of it, but the former requires more energy than is needed for the latter.

Neuvilly is again a town in the department of the Meuse in France. The new town is located on the old site about fifteen miles west of Verdun on the right bank of the Aire river. The forest de Hessey to the north and the Argonne forests just beyond the mile wide valley of the Aire. Both of these forests became famous during the war. The Forest de Hessey was one of the first sectors of the battle line that was taken over by the American Rainbow Division, while the Argonne was the scene of fierce fighting.

"Avant la guerre" (before the war) Neu-

Aire supplied the people with a place to fish. And, as the story goes, luck was with them when they became anglers. A dam in the river also stored water for light power purposes.

When the Germans came in 1914 the people of Neuvilly suffered the fate common to the French people of the Verdun area. They were ordered to leave and became refugees. The German army is said to have held Neuvilly for only fourteen days, but for a long period it was a part of no man's land or a part of the front line defenses of the French. The American army had an ammunition depot in the town and therefore it became an important center. A railroad

was built along the Aire river and it is still called an American railroad. It will probably be taken up before the American army of Occupation leaves for the United States of America. When the September drive was ordered the roads leading thru Neuvilly became busy routes for traffic to supply the army. Both the French and German people still wonder where all the trucks marked U. S. Q. M. C. came from. They have almost concluded that America must be one large auto truck factory. A German prisoner, who worked with me, asked where

the United States got all the rubber. He said the Germans had long ago exhausted their supply of rubber and have resorted to steel tires.

When the armistice was signed there was not a single house in Neuvilly that was habitable. The soldiers lived in dug-outs and "shacks" especially constructed for them. Practically all the buildings seemed to be beyond repair tho some have since been repaired by the German prisoners who are still held by the French army. The first Reconstruction men came upon the scene in December. They repaired an old house and lived there while laying plans to rebuild the town. At first living conditions were quite primitive. We used candles for light and our quarters were not as good as many a barn in America. The rats had become so numerous and the food so scarce that it took some effort to keep them from eating our clothes and suitcases. Bread and sugar were rationed to us and food in general was not easily obtained. Drinking water was very scarce. It had to be boiled or treated and our facilities to prepare it were such that the demand usually exceeded the supply.

The only people in town besides the half-score of Reconstruction men were the demolition men. These were American soldiers who had been here to load the



The Sections of a Cottage Ready to Erect



Placing the Roof Sections

supply trucks with ammunition during the war and after the armistice was signed they were left to destroy all left-over ammunition, as well as captured explosives. The ammunition was brought in by train loads and these men hauled it out to a field about three kilometers (approximately two miles) from town where they exploded it by means of time fuses. The explosions were terrific. We could keep no glass in the windows and even the cloth we used as a substitute was blown out several times. After each explosion we generally experienced a hail of steel. Pieces of shells often landed in the town. One Sunday the explosion came at five o'clock in the afternoon. The soldiers knowing the nature of the shells to be exploded left the town by automobiles or took refuge in the dug-outs, so that the only men who were not thus protected in

the town were the Reconstruction men. On that day a piece of steel weighing about twelve pounds landed in our front yard. A second piece landed on the roof of one of the cottages and broke thru both the roof and the floor. A day or two later while a group of soldiers were exploding the dumps an accident occurred which made it necessary of four of them to spend a few days at the hospital. After that we were always warned when an explosion was about to occur. Now all the ammunition is destroyed and the soldiers are probably on their way back to "God's Country" as they call America.

Our work here is to build houses for the returning refugees. The plan is to build sixty-four houses of the various sizes. Most of the houses are of the three-room type but some are of the two-room and five-room types. We now have about forty houses built. According to the present schedule Neuville will be built by about June twentieth and our group of fifteen will probably move to another village, or at least the site of a former village.

The houses come to us in sections which we set up. We make the foundations, lay the floors, set up the walls and roof the houses. French carpenters finish them. Four men generally work at one house. J. R. Allgyer, Atlee Hostetler and I have been working together for about two months.

The average three room house has thirty sections for the walls, eighteen for the roof and eleven for the floors. The frames for the floor and roof are assembled on the ground and in some instances the timber must be framed. The sections are made in Bole and Ornans, France, by Reconstruction Workers. They are shipped about three hundred kilometers on the railroad and then they are set up according to plans. The parts of the different houses are generally interchangeable so that any section of a certain type would fit any house of that type.

There is little variety in the occupation of building houses which are practically all alike in architecture. The work would probably be monotonous but before we were here a month a new element entered, —the returning refugees. Where were they? What were they doing for four long years? The men were practically all in the army excepting those who were disqualified by age or physical condition. The women and children were getting along as best they could, crowded in other towns and cities of France. Some of them had taken considerable property with them when they left while others barely escaped before the Germans took the towns in which they lived.

One of the first to return was the mayor and his family. He is an autocratic man-

ager of the village and he planned the schedule upon which the refugees could come back to the New town. The first family to move into one of the new cottages arrived here on Sunday, March 16th. Since then so many others have come that the novelty of the idea has worn away.

As soon as the people returned it became necessary to establish a store for them. Two English ladies manage the cooperative store which is installed in a part of the ammunition shed left here by the army. All goods are sold to the people but the price is just about cost. This



A Completed Cottage

may seem like a wrong plan of procedure but it is always best to have people feel that they pay for what they get if that is possible. Thus they can feel independent.

It is the aim of the Mission to have the people who work in a village visit the French people. We generally meet the people during the day, yet we often call upon them in the evening. Naturally our exchange of ideas is limited for the language problem enters here. It is not dif-

ficult to make people of another language understand a few things but that is quite another problem than carrying on a philosophical discussion with them. We find it rather difficult to appreciate their situation and they in turn find it difficult to understand our mission. Some think we are rich and can well afford to be here practically without pay, while others wonder why we do not go home if we are volunteer workers. Often we are asked if we hate the Germans and love the French. To explain all these things to them is not an easy matter.

At present we are living in a house that we built. Four of us are living in one room of a three-room house. Here we have a good kerosene lamp and a camp stove. Food and water are more easily obtained than when we first came. The whole village is more active since so many of the people have come back. The German prisoners are still held and some of them work for us on the houses. It seems rather a unique manner of laboring together, but thus far we have found no difficulty. Prisoners of war are not very well fed so it is the policy of the Mission to feed every prisoner who works for the Mission at least for one meal each day. The prisoners are anxious to work with us and we find it an interesting experience.

About July first we hope to be ready to begin reconstructing another town. There are many that need such work but we are not able to rebuild them all in time for the people to get back to their homes for the Spring work on the farms. At present there are almost one hundred of the men of the Mission in the building department. These are scattered in about a dozen towns and villages. There are so many places where the houses are needed that it is not possible to tell when the work will be completed.

"THAT SICKNESS 'UT WENT AROUND"

Naomi Blosser

(This is an account of the "Flu" as it might have been told by one of the mothers. It is the dialect that is spoken thru much of the southern mountain region and must be heard in the characteristic soft drawl in order to be fully appreciated. —N. B.)

Lan' sakes I dunno when we all had sech a time as we done had last fall and winter when most ever'body in these yere parts had the Fluency. Peared like them that didn't take hit in October ketched hit in December and them that wuz left tuk hit in February and when hit wuz all over in Hunktown it broke out on Alabama Hill and next on River Row and the Upper End.

We shore had a time gettin' shet of hit and whilst hit wuz the worst ever'body ut wuz able had to turn in and he'p somebody elst best they could only some wuz so plum scairt they didn't dare go no closter than the kitchen door and ask did they have enough coal and vittles.

Laws o' Massy, hull families 'ud be down in bed and nary a soul to wait on

'em only that thar visitin nurse that goes aroun' and part the time there wuz two of 'em—said one came clar over from Knoxville to hep out. The company got 'em to come.

Well they shore had a time rushin' around and the doctor, too. They got some of the well folks to cook soup and other light vittels we wuzent used to and then they tuk hit into them places whar ever'body was down sick. Hit shore wuz a sight in the worl'! Sech a coughin' and a spittin' as thare wuz in most ever' place specially of a night.

Them nurses tuk on a sight about the spittin', said hit spread the germs and made the sickness worse. We never heerd tell of the like but they seemed to think hit was awful. One of them got right

atter Job Jackson and his family. They wuz all down, about eight or nine in one room and them ut couldn't reach to the far place (the place) just spit back o' the bed or anywhar's on the floor. The ol' man 'ud spit clean crost the room five or six feet to the far place. Atter the nurse

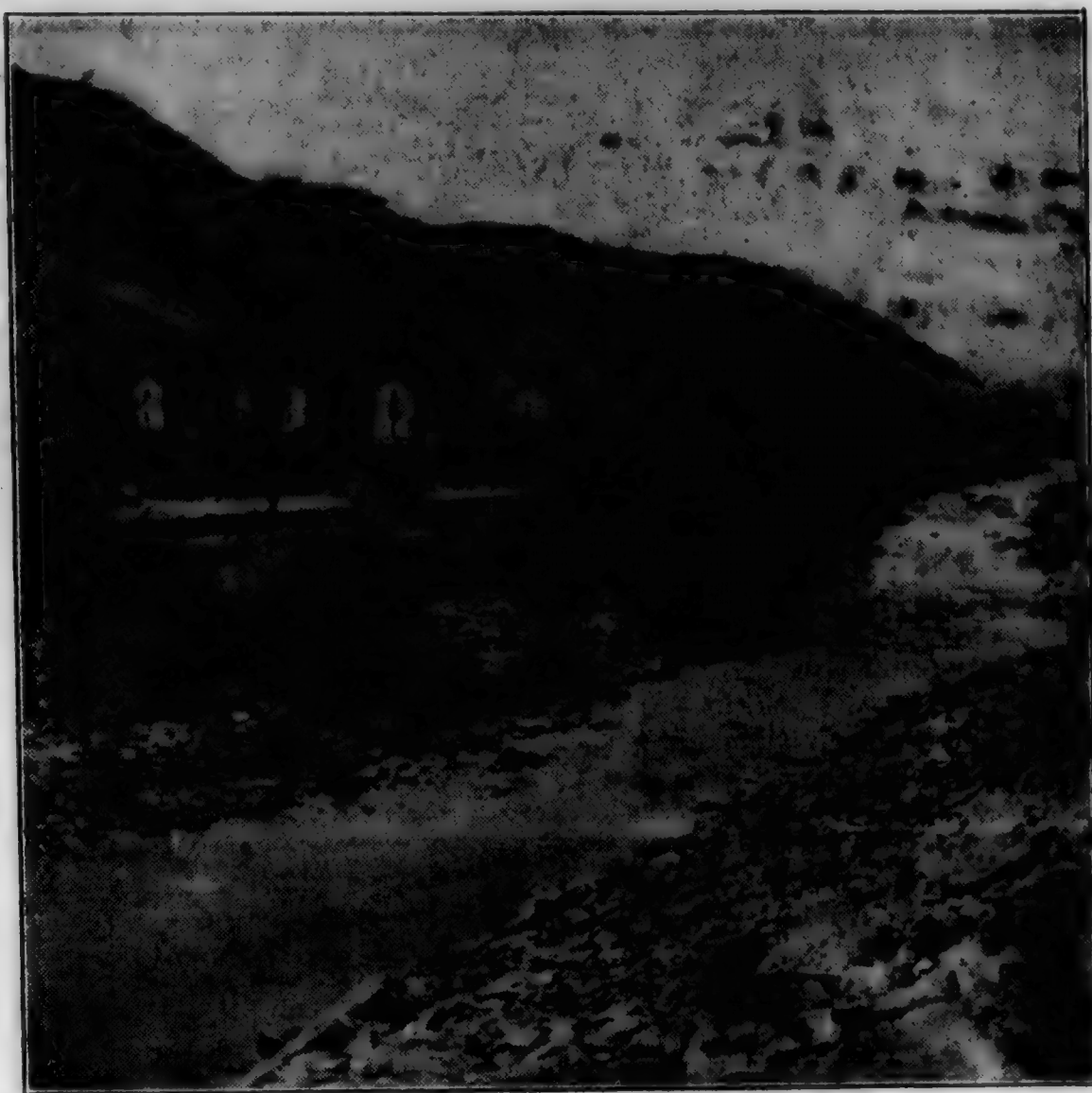
flues" as they called hit, like the white people did. They 'lowed hit wuz a white man's plague and of course they doctor themselves up a heap with garb tea and sich. Ever'body wuz right sorry for that ar' Hunk family in the Lower End. The mommie tuk down with Pneumony fever

writ to his folks up in Ohio 'bout a Hunk woman up thar. Peared like he thought ary one 'ud be alright and in three weeks time them children had a new mommie. We all 'lowed as how hit wuz alright if she did right by 'em.

Them nurses tuk on a heap about the mountainis. Seemed to think they wuz a sight in the worl' and atter ever'body got better they'd go and git holly and other green things 'ut grow on the hills. We all thought hit wuz right quar gettin' the friery stuff but 'pears like they thought hit wuz purty.

They made a right smart fuss too 'bout the coke ovens makin' such a purty sight o' a sight, a long string of 'em going the full length o' the valley, but Law! we all can't see that thar's so much to look at only they do light up the camp right good. There's a powerful heap of smoke and coal dust allus settlin' down on ever'thing in our houses and pertikler folks has a heap o' work trying to keep their beds and walls and floors lookin' decent and the ore little ole' chillern we'd have to wash them forty times a day I reckon if we wanted to keep 'em clean.

Atter the first spell o' the Fluency and we all got to feelin' easy and thinkin' hit wuz all over yere and meetin' was started agin', Ben Warren he stood up one Sunday and said how thankful we should be and said as how he reckoned the reason hit missed most o' the camp wuz cauze the Lord done tuk care o' his own. But atter hit broke out agin and well nigh ever'buddy tuk hit and Ben too, He never said nothin', but we all 'lowed that ar



"Hunkertown," A Typical Mining Town in Virginia

talked to 'em a heap they larned to be more keerful and spit on the papers spread on the floor and they'd be burnt up. Some of the folks got 'right feisty 'bout hit. Ol' Liz' Peters d'clared she'd bin in this yere camp fer nigh fifteen year and never knowed of sech a fuss made 'bout spittin'. Liz 'lows she aint much use fer science nohow.

Hit wuz quar too that them nurses wuzent oneasy 'bout doin' things we allus wuz scairt to do. They 'lowed hit wuz no bad sign to sweep under a sick person's bed and they never bothered to turn the cup upside down atter givin' a dost of oil or salts—to keep a person from throwin' hit up. They had right strange notions too 'bout vittels. Wouldn't 'low no sick to eat biscuit or cornbread and bacon and sich even if they had a stomach fer hit which they mostly didn't have. They only 'lowed 'em to eat soup or drink sweet or sour (butter) milk and most folks had a sight of trouble gittin' enough milk.

Most folks here was scairt too to have the windars open specially of a night, but they said fresh ar wuz one of the best things for that sickness and they didn't think either that fresh washed clothes needed to be seasoned for two or three days atter they wuz aroned. Sometimes they needed the pillars and sheets fastern they could be washed. La', we shore did run to the commissary fer things.

It 'pears like the niggers on Kintucky an' Alabama Hill an' Stable Row an' Graveyard Hill never did ketch "them

and died and ever'body wondered what he'd do with them pore little ol' young uns of his'n. Well in about a week atter



"'Pears Like Pore Folks Has Pore Ways"

he found hit wuz right hard to git shet of his cows and pigs and move somewhar' elst he 'lowed he'd better find 'im another woman an' stay right thar. He heard tell o' one over at Kanoky and then to he

sickness wuz like the rain, it fell jest alike on saints an' sinners.

Now that hit's comin' spring and nice weather and the sun a shinin' we all hope
(Continued on page 287)

THE YOUNG PEOPLE'S MEETING

THE FORERUNNER OF CHRIST— JOHN THE BAPTIST (Jr.).

Matt. 3

Topic for September 14

MOTTO

"Prepare ye the way of the Lord."

THE STUDY HOUR

I. John's Birth Foretold, (Luke 1:5-25).—A priest by the name of Zecharias was one day offering incense in the temple. While the people were praying on the outside, and waiting for Zecharias to come out again, an angel appeared to Zecharias and told him that his wife would bear a son who would be called John. It would make Zecharias happy and many others would be glad too. He was to be a good man. He was never to drink wine or strong drink, and was to be filled with the Holy Ghost from his birth. The angel said he was to be a forerunner of the Lord. A forerunner is one who prepares the way for another who is coming. Zecharias would not believe it. He wanted a sign to prove that it would be so. So the angel said he should be dumb so that he could not speak till the child was born.

When Zecharias came out of the temple the people wondered that he had staid so long. He could not talk to the people when he came out and they then understood that he had seen a vision. He made signs to them but still was dumb.

II. John Born and Named, (Luke 1:57-80).—After a time a little baby boy was born in his home. The neighbors and kinsfolks were glad with them. When the day came to name him they thought he should be called Zecharias after his father. But the mother Elisabeth said, "Not so; but he shall be called John." They thought it queer that she should call him a name different from any of his kinsfolks. So they asked Zecharias what he would call him. He took a writing tablet and wrote, "His name is John." The people wondered greatly. Then the Lord loosed the tongue of Zecharias so that he began to speak. God gave him words of prophecy about what kind of a child John should be.

III. John Preaching and Baptizing, (Matt. 3:1-12).—About six months after the birth of John, another baby boy was born called Jesus. We all know the story of Jesus being born. They both grew up to be full grown men. Jesus lived at Nazareth, while John lived in the wilderness. At last the time came that God wanted to introduce Jesus to the world. So the Spirit of God gave John a message. He began to preach in the wilderness and say, "Repent for the kingdom of heaven is at hand." John told this in fulfillment of the prophecy of him which said, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Many of the people went out to hear John preach and were ready to repent and be baptized. John told those who were not willing to change their ways that they should bring forth fruit meet for repentance. He said that they should not

feel themselves so good because they were the children of Abraham. The axe is to be laid at the root of the tree to cut down all that does not bring forth good fruit. John told how he was baptizing with water but how a mightier one would come and baptize with the Holy Ghost and with fire. This mightier one would fan out all the chaff in men's lives. People who would be found like chaff would be cast into the fire of God's judgment.

IV. Jesus Baptized by John, (Matt. 3:13-17).—Jesus came from his home in Galilee to where John was baptizing at the river Jordan. He asked John to baptize him. John knew that this was the mightier one and did not want to baptize one so much greater than he. But Jesus said, "it becometh us to fulfill all righteousness," and asked John to allow it to be that way now. So John baptized Jesus. After Jesus had come out of the water, and was praying, the heaven opened and John saw the Spirit of God like a dove coming down and lighting on Jesus, and a voice from heaven saying, "This is my beloved Son in whom I am well pleased." Then John was sure that this was the Son of God whom God had sent him to introduce to the world.

V. John Put in Prison and Beheaded, (Matt. 14:1-12; Mark 6:14-29).—John told the people plainly what was right and wrong. He was in the home of Herod the king. Herod was glad to hear John preach about many things. But when John told Herod how wrong it was to have a divorced woman as his wife, it caused trouble. The woman hated John for telling the truth about this. So when she had persuaded her husband they put John in prison. Here John staid for some time. He heard of the wonderful works of Jesus (Matt. 11:2-19; Luke 7:18-35). He sent some of his disciples to Jesus to ask him if he was the Christ or if another would come yet. Jesus sent them back to John and told them to tell how the blind receive sight, the deaf hear and the lame walk and the poor have the gospel preached to them. Jesus then afterward told the people of the greatness of the work of John and of the greater work that would follow.

One day Herod had a birthday feast. When they were all having a gay time he wanted the daughter of his wife to dance for them. He was so pleased that he offered her anything she would ask. Her mother told her to ask for the head of John the Baptist. Then Herod was sorry but all the same sent a man to cut off John's head and give it to the girl. The disciples of John took the body and buried it. This closed the work of John on earth.

VI. Other Scriptures About John's Message of Jesus.

1. John did not claim honors not due him.—Jno. 1:19-28.
2. John calls Jesus the Lamb of God.—Jno. 1:29-34.
3. John telling of Jesus increasing.—Jno. 3:23-36.

PERSONAL THOUGHT

We can do the work God sends us to do faithfully.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, **Messenger**.
2. The Meaning of the Word John.

For the Juniors—

1. Assign the various portions of Scripture with appropriate headings for study and ask various ones to recite the story in a biography.
2. Let others make a specialty of giving a number of lessons found in the study of John's life.

BUSINESS INTEGRITY.—Prov. 28.

Topic for September 21

MOTTO

"A man of understanding walketh uprightly."

THE STUDY HOUR

I. Business Honesty is a test of a man's character as much as any other activity of his life. It sometimes happens that a man is strictly honest in business affairs (as the world views honesty) who is not honest with himself and God in other things. But a man who is honest with himself and God is also honest in his business. We wonder if a man could be honest in the eyes of God from center to circumference in anything who is not first of all true to God and a whole-hearted Christian, living an obedient life for God and His Church. Someone has said, "a man who will use God's name in vain would, other things being equal, steal or lie or defraud his neighbor." It certainly is a fact. For, remove the restraints of public opinion and selfish-advantage from these disgraceful acts which are often removed from the act of profanity and you would find such ungodly characters indulging in these other sins as quickly as they do in this.

True business integrity then must have foundations deeper than the mere selfish advantage and approval of men. It must come from a heart which is upright in its very nature ready to do and be just what is right in everything regardless of whether any man knows it or not, regardless of whether there is gain in it in a temporal way or not. Well did the Holy Spirit speak thru the Psalmist in answer to the question as to who should stand in the holy place when he wrote, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Heart integrity is after all the true test that shall stand for time and eternity. Let us make the touchstone of integrity deeper than the mere public opinion of honesty and we shall not miss our mark.

II. The Text, Prov. 28.—In this Scripture we have the contrast between the upright in business and other matters and those who disregard uprightness.

III. Outline Study

1. The foundation of all integrity.—Rom. 13:8-10.
2. Tests of Business integrity
 - a. Weights and measures in buying and selling.—Lev. 19:35, 36; Deut. 25:13-15.
 - b. Truthfulness.—Prov. 12:22.
 - c. Despising frauds.—Isa. 33:15, 16.

- e. Extortion not practiced.—I Cor. 6:10; Ezek. 22:12, 13.
- f. Perversion not used.—Prov. 20:14.
- g. Keeping promises.—Jas. 5:12.
- h. Faithfulness.—Luke 16:11; Col. 3:22-25.
- i. The welfare of the other party.—Phil. 2:4; Eph. 4:28; Matt. 7:12.
- j. The advancement of the cause of Christ.—Col. 3:17; Matt. 6:33.
- k. The Lord's will.—Jas. 4:13-16.
- l. God's glory.—I Cor. 10:31.

PERSONAL THOUGHT

Has the Lord filled your heart with divine love? Then and then only can you conduct a business with true integrity.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Uprightness.
2. Honest in All Things.

For Young People—

1. Foundations of an Honest Business Career.
2. Temptations to Dishonesty.
3. Meeting the Requirements of the Lord in Business.

For Older People

1. Nonconformity to the World in Business.

THE VALUE OF MISSION STUDY CLASSES.—Acts 11

Topic for Sept. 28, 1919

MOTTO

"They rehearsed all that God had done with them."

THE STUDY HOUR

I. Mission Study.—It is but natural, that a Christian who learns of a people anywhere, to want to know what their standing with reference to the Gospel is. Mission study is not in the real sense a modern movement. As soon as the early Church realized God's plan for the preaching of the Gospel to the Gentiles they were constrained and led to send out men to enlighten them. It was after a return from the first of such a preaching tour that Paul and Barnabas gathered the Church together and rehearsed the work as God had wrought with them thruout their journey (Acts 14:26, 27). It had an enlarging effect also upon the Jerusalem Church (Acts 15:1-34), for when they received the information of the Gentiles' conversion they were ready to give encouragement to the work as they could not and did not before.

Mission study today is perhaps conducted under little different conditions. We naturally call upon our missionaries to tell what God has done and is doing when they return to us. Sometimes they cannot reach us all or take time to tell all. We can supply the lack by having the report of the work committed to writing. Then our people can study the writings and receive such interest as God may lay upon their hearts and be led to act in a way to encourage and help in this work of God.

Mission study should cause increased interest and thereby a willing consecration of what we have and are to help in carrying on the work which God has showed us is to be done. The Lord's plan is for all to serve in the spreading of the Gospel. We will increase our capacity of service by the study of the fields which God has given.

II. The Text, Acts. 11.—Here we have the beginning of mission activities among the Gentiles. When it was questioned, a recital of the experience by Peter convinced the brethren, and the work was not discounted any more. A knowledge

of God's working will drive away prejudiced ideas and give the work more support.

The acceptance of the Gospel by the Grecians came to the ears of the Church. They sent an investigating brother and found things indeed favorable. He strengthened the work and it became a strong center of mission activity. In turn it also contributed to the relief of the brethren at Jerusalem in the time of their need.

III. Outline Study—

1. Mission information

- a. From Samaria.—Acts 8:5-25.
 - b. From Caesarea.—Acts 11:1-18.
 - c. From Antioch.—Acts 11:19-26.
 - d. From Asia.—Acts 14:27; 15:12.
 - e. From the Gentiles in general.—Acts 21:19.
 - f. From Paul in his mission to the Jews.—Rom. 15:22-32.
 - g. From Paul a prisoner.—Eph. 6:18-22; Phil. 4:10-19; Col. 4:7-18; II Tim. 4:9-18.
2. Value of information to the cause.
- a. Increases prayer.—Rom. 15:30-32; II Cor. 1:11; Philemon 22.
 - b. Increases gifts.—Phil. 4:15; III Jno. 5-8.
 - c. Increases consecration of individuals.—II Cor. 8:5.
 - d. Thus God can increase the workers.—Luke 10:2.

PERSONAL THOUGHT

I want to know all about the work of the Lord which will help me to best perform my duty before God in His field.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Learn.
2. Learning About Our Missionaries.

For Young People—

1. Motives in Mission Study.
2. Value of Knowledge to Increase Interest.
3. How to Conduct a Mission Study Class.
4. Consecration and Knowledge of the Needs

For Older People—

1. Knowledge an Aid to Efficient Service.
2. Who Should Study Missions?

DRIFTING VS. DEVELOPING.—Heb. 5:12-6:12

Topic for October 5

MOTTO

"Let us go on."

THE STUDY HOUR

I. The Topic.—The Christian life is an onward life. There is no standstill. When we go up stream in a rowboat we must keep on rowing. And we must row a little harder in the swift than in still water. When we rest on the oars we drift down and lose faster than we can gain in the same length of time in the rowing up stream. The Christian life that is on the seat of idleness is on the drift. We may have attained to great plains of upward progress and have been very successful in the upward way and all that, but when we stop we shall fall back to lower ground. The backward progress is often not noticeable as the eye rests only on the water immediately around the boat. So the backslider often is not aware of the downward movement because he moves with the stream of the world, which is downward also. But Brother, Sister, awake and look to the standing principles of God's eternal truth; compare your progress by that standard and you will find that if you are an average good man of the world you are indeed going down to

ruin as fast as time and sin can take you. Sometimes there is an inlet or bay of comparative stillness. In these we can check and take note of how we have been going. But even in these places if we remain idle long enough we shall drift out again and the tendency is downward, in the swift current. God has graciously surrounded our lives with the inlets or providence which gives us a chance to view His mercy and regain our hold of God and start upward again. Oh, do not neglect these mercies if you would be saved from the awful doom of eternal despair as your soul departs to the current again which leads down to the awful pit of despair.

Salvation is of the Lord. We must not carry the figure too far. Human work alone will not be able to stand against the stream of worldly influence which pushes against our life. We need the divine power from God as we take up the means of grace which He has given for our upward progress to glory. Many a noble struggle has resulted in failure because we undertook it all alone in human strength. The secret of progress is in getting our strength from God and working under the command of our Captain who overcame the world and bids us be of good cheer (Jno. 16:33). But we must not lose our vital connection with the power or we shall surely fail.

II. The Text, Heb. 5:12-6:12.—In this passage Paul begins by referring to the tendency to remain as babes who must be fed milk. Such cannot be very strong. He shows the necessity of going on. Leaving the first things and taking up the things that bring full development of Christian manhood. He shows the awful danger of those who fall away to a state of apostasy where they crucify the Son of God afresh and put Him to an open shame. To avoid these dire results he exhorts to diligence in following the way of success which those who have by faith and patience inherited the promises.

III. Outline Study—

1. The Downward Stream.—I Jno. 5:19; II Cor. 4:3, 4.
 - a. The lusts.—I Jno. 2:15-17; Gal. 5:19-21.
 - b. Ungodly wisdom.—Jas. 3:14-16; I Cor. 1:19, 20.
 - c. The depraved nature.—Rom. 7:18.
2. The Drifting Soul
 - a. The ungodly and the sinner.—I Pet. 4:18.
 - b. The negligent.—Heb. 2:1-3; I Pet. 1:9-11.
 - c. The Lukewarm.—Rev. 2:4, 5; 3:15-18.
 - d. Evil conscience.—I Tim. 1:19.
3. Development Toward Heavenly Things
 - a. Right beginnings.—I Pet. 1:23; Jno. 1:12; I Jno. 5:4, 5.
 - b. Pressing on.—Phil. 3:13, 14; Heb. 12:1, 2; II Cor. 3:18; II Pet. 1:5-8.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Grow.
2. Growing in Favor with God.

For Young People—

1. The Danger of Drifting.
2. The Way to Avoid Drifting.
3. True Development in God's Way.
4. Forces that Pull Downward.

For Older People—

1. Our Part in Gaining God's Help for Upward Progress

INDIA—HISTORY OF OUR MISSION

Junior Mission Topic
September 28, 1919

THEME—OUR MISSION IN INDIA

MEMORY VERSES

Mark 16:15; Psa. 2:8; Jno. 10:16; Isa. 56:8; Eph. 6:15; Col. 1:20.

SUGGESTIVE PROGRAM

Opening Hymns.
Scripture Verses and Prayer.
Select Reading from "Lights & Shades in Hindu Land."
Quotations or discussions on articles and India Mission Annual Reports.
The Lesson Story.
Suitable Bible Lesson on "God's Methods of Extending His Cause."
Offering for Our India Mission.
Prayer especially remembering the missionaries.
Closing.

OUR MISSION IN INDIA

We missionaries always consider India as our home. We come home on furlough and visit among friends and relatives, but America cannot really be our home after we have spent years of service over there. In one year (1905) seven of us went to India to take up Mission work. Five missionaries were on the field. They were Bro. Ressler, Bro. and Sister Burkhard and Bro. and Sister M. C. Lapp. Bro. Ressler had been there from the beginning of the Mission. He with Bro. and Sister Page had settled at Dhamtari in the Fall of 1899. They came just in time to be able to help the Government in Famine relief work. In November there were a few famine stricken people and from then on they busied themselves providing for the famishing people and also with building houses. It must have been a terrible strain to have to see many die of starvation in front of the Compound gates. Either no one knew about them or they came too late to be helped.

Up to this time no Mission work had been done in this part of the country. The famine relief work and caring for the many orphans who came gave the missionaries many an opportunity to teach them about the Savior. The orphans were fed and clothed, put into schools and also daily taught from God's Word. They soon learned to love their Savior, and early accepted Him. By 1905 there were in Dhamtari the boys' orphanage, Hindi and English Schools and such industrial work as gardening, tape-weaving, and simple carpentering and blacksmithing, sewing, and colportage work. Such services and Sunday school were held each Lord's Day, and often groups of workers would go out to the villages for Sunday school or Evangelistic services either in the early morning or afternoon.

The Leper Asylum was well established. Over a hundred poor sufferers were in the Asylum. Some were helpless while others were able to do light work. They farmed small plots of ground, had a beautiful banana grove and loved to worship in the little chapel. Nearly all of them had accepted Christ. We were very much touched when we first saw them and have loved to labor among them ever since. The orphan girls had been moved to Rudri where they farmed the 25 acres of rice fields, tended the garden, sewed,

cooked and went to the day school provided for them. Rudri was later sold and the girls were moved to Balodgahan.

Most of these orphan boys and girls have married and live in their own homes. They have their families of boys and girls. Some of them live out in Villages teaching in the Mission Schools or doing evangelistic, colportage or Bible Women's Work and they have asked the Mission to take their boys and girls into boarding Schools. They are bright happy children, and will some day become strong men and women. Pray for them.

The poor lepers come and go. They come into the Asylum every year. Many of them go to their eternal reward each year. We are glad that nearly all of them accept their Savior.

The Mission in India has grown faster than we have native and foreign workers to take care of it. More missionaries are badly needed. We are so glad that the Board has decided to send a number as soon as the way opens which we believe is about here. It takes many more to properly care for the Industrial, Medical, Educational, and Evangelistic interests of the Missions. More primary schools should be opened so the poor boys and girls may be taught to read and write. More native Christian workers should be located in out-stations to teach the heathen about Christ. Ghatula is left without missionaries, and Mahodi should be opened as a station as soon as possible. There should be three times as many missionaries on the field.

Famine conditions still exist but our prayer is that they may have abundance of crops this year in order that the terrible suffering may be stopped. Pray for our Mission in India.

LOTUS BUDS

Ch. 3. Story of Chellalu

Chellalu's Attai, who in those days was unaware of all the painful surprises in store, had taken her to morning service, and allowed her to sit beside her on the mat at the back of the church. All thru the first part of the service Chellalu was good; and as the sermon began, she was forgotten. In our church we sit on the floor, men on one side, women and children on the other. A broad aisle is left between, and the Iyer (Mr. Walker), refusing to be boxed up in the usual manner, walks up and down as he preaches. This interested Chellalu.

That morning the sermon was to children, and the subject was "Girdles." The East of this ancient India is the East to which the prophet spoke by parable and picture; and, following that time-worn path the preacher pictured the parable of Jeremiah's linen girdle: the attention of the people was riveted upon him, and no one noticed what was happening on the mat at the end of the church. Only we, up at the front with all the other children, saw, without being able to stop it, the dreadful pantomime. For Chellalu, wholly absorbed and pleased with this unexpected

delight, first stood on the mat and acted the girdle picture; then, growing bolder, advanced out into the open aisle, and, following the preacher's gestures, reproduced them all exactly. It was a moment of tension; but if ever a child had a good angel in attendance Chellalu has, for something always stops her before the bitter end. I forget what stopped her then; something invisible, and so, doubtless, the angel. But we did not breathe freely till we had her safe at home.

Chellalu's visible angel is the gentle Esli, a young convert-helper, of a meek and lowly disposition. At first sight nothing seems more unsuitable, for Chellalu needs a firm hand. But firmness without wisdom would have been disastrous; so as we had not the perfect combination, we chose the less dangerous virtue, and gave the nursery scamp to the gentlest of us all. Sometimes, to tell the whole unromantic truth, we have been afraid Esli was spilling emotion in vain upon this graceless soul; and we have suggested an exchange of angels—but somehow it has never come to pass. Once we almost did it. For a noise past all bounds called us down to the nursery, and we found the cause of it in a huddled heap in the corner. "Chellalu! What is the matter?" Only the softest of soft sobs, heard in the silence that followed our advent, and one round shoulder heaved, and the curly head went down on the arm in an attitude of woe. Now this is not Chellalu's way at all. Soft sobbing is not in her line; and I turned to the twenty-nine children now prancing about in unholy glee, and they shouted the explanation: "Oh, she is Esli Accal! She was very exceedingly naughty. She would not come when Accal called; she raced round the room so fast that Accal could not catch her, and then she jumped out of her cumasu (the single garment worn), and ran out into the garden! And Esli Accal sat down in a corner and cried, and Chellalu is Esli Accal!"

Chellalu talked late—she has long ago made up for lost time—but she was never at a loss for an answer to a question which could be answered by action. "Who is in the nursery now?" we asked her one afternoon when she had escaped before the tea-bell, that trumpet of jubilee to the nursery, had rung. She smiled and sat down slowly, and then sighed. Another sigh, and she proceeded to perform her toilet. When the small hands went up to the head with an action of decorously swinging the back hair up and coiling it into a loose knot, and when a spasmodic shake suggested it must be done over again there was no doubt as to who was in charge. No one but the excellent Pakium, one of our earlier workers, ever did things quite like this. No one else was so ponderous. No one sighed in that middle-aged manner, no one but Pakium. We never could blame Pakium for Chellalu's escape. As well blame a mature cat for the escapades of her kitten. Chellalu, watching for a clue as to her fate, would sigh again profoundly. It was never easy to return her.

CURRENT EVENTS

The H. C. L.—The one topic possibly discussed more than any other these days is the high cost of living. Go where you will and you will hear mention made of it. When the war closed it was generally thought that the cost of living would begin to decline, but instead it began to soar still higher with warnings that prices had not yet reached the top notch. Our chief executive was so deeply engaged in Paris wrestling with world-wide problems that he could not give time and thought to domestic problems. Our lawmakers, likewise were busy, if not making laws in arguing concerning the League of Nations and the Peace treaty, while the cost of living kept climbing. Recently the daily press and communications from their constituency penetrated the consciousness of our legislators and officials at Washington that the question of the high cost of living needs immediate attention and some forceful action if serious consequences are to be avoided. Strikes all over the country demanding higher wages to meet the cost of living also impressed upon our lawmakers the need of some action. The demand of the railroad employees for more wages with a threat to tie up the transportation system of the country unless some relief is granted, made official Washington recognize the seriousness of the situation. Immediately the matter was taken up and plans considered for reducing the cost of living. The Government announced that it would wage warfare on the profiteer. Investigations are under way which already give evidence that some of the high prices are caused by excessive profits reaped by manufacturer, jobber, middleman and retailer. The Government is bringing suit against the meat packers for violation of the law by conspiring to maintain high prices for their products. As a rule labor desires to have the price of commodities reduced but is unwilling to have wages reduced. Wages are no small factor in determining the cost of any commodity. Capital desires wages reduced but is slow to reduce the price of articles of commerce.

August 8 President Wilson addressed Congress and made some suggestions for dealing with this problem and reducing the high cost of living. Among a number of suggestions made are the following: That wheat shipments to foreign countries be restricted; that the Government surplus stock be sold without profit; that hoarding foodstuffs be prevented and the hoarders forced to disgorge; that laws regulating cold storage be passed; that goods shipped from one state to another

bear the price paid the producer; that all firms engaged in inter-state commerce operate under a federal license; that housekeepers and those who buy exercise care and practice economy. It is expected that Congress will take steps at once to prevent profiteering and reduce the cost of living. Since our lawmakers are giving serious attention to this problem the price of several staple commodities have already dropped in price.

Japan and Shantung.—When it became known that Japan was awarded Shantung, the territory in China formerly held by Germany, by the Peace Conference a wave of protest swept over China which found an echo in our own country. Because of this award the Chinese delegates to the Peace Conference have thus far refused to sign the Treaty. The protest against this award to Japan heard in the United States encourages the Chinese delegates to stand firm in their refusal to sign. Because of secret agreements entered into by England and France with Japan in which Shantung was promised to Japan as a reward for entering the war on the side of the Allies, the matter was turned over to President Wilson for settlement, it is said. The concession was reluctantly made for it is a violation of the fourteen points laid down by President Wilson, so admitted by Secretary of State Lansing, but considered a necessary compromise to bring about peace. President Wilson states that it is understood that Japan would in the course of time return this territory to China. The matter has reached the stage where diplomatic exchanges are taking place between the United States and Japan. Because of the aggression of Japan in China in the recent past, and her treatment of Korea, some have little faith in the promises made by Japan as to her future intentions to return this territory to China. The question is not yet settled. China is bitterly protesting against awarding this territory to Japan. A general strike and boycott of things and persons Japanese was instituted. Some riots occurred but not of serious proportions. Many men and women living in the province of Shantung have written their oath in blood never to live under Japanese rule. Feeling is running high. In Peking Japanese residents were notified to remain in doors after dark. The Japanese blame the foreign missionaries for stirring up the Chinese.

Race Riots.—During the past month several of our large cities experienced bloody conflicts between whites and ne-

groes. Our capital city was the first large city to have an outbreak of race riots. A week or two later Chicago was the scene of bloody encounters in which no less than thirty lives were lost and a large number wounded. Troops had to be called to quell the riots and restore order. The situation is fraught with unpleasant possibilities because of the race hatred stirred up and which may provoke other conflicts in other cities. In Chicago auto loads of negroes rushed thru the streets shooting at the whites. The whites were also guilty of the same offense. Negroes applied the torch to the homes of whites and a number of residences were destroyed.

Numerous reasons are given by different individuals as to the cause of these riots. Some claim it is due to the political and social discriminations against the negro, who, until now has borne it patiently, but that the younger men no longer are disposed to endure it. Thru education and industrial training some hoped to lift the negro on a higher level and thus remove some of the differences between the two races, politically and socially, but failing in this the negro is now resorting to force to attain his end. Others think it is due to the fact that the colored troops in France received considerable praise and recognition from France for their heroic fighting, and as a consequence the white soldiers are jealous. The influx of thousands of negroes from the South influenced by corrupt politicians and dissatisfied because of the housing conditions and their invasion of many resident districts hitherto confined to whites, is given as another cause for the present trouble. It is another evidence of the seething unrest thruout the entire world.

A Month of Prohibition.—The prediction made by the liquor element that if national prohibition goes into effect July 1 there will be a revolution by July 4, did not materialize. It seems as tho the people of the country accepted prohibition as a fact and did not expect to do any thing else than to abide by the law. Many who used strong drink moderately favored prohibition and were glad to see the demise of John Barleycorn. Those saloonkeepers who put on sale drinks known as "near beer" were disappointed in the small sale made. It is true that thousands of persons laid in store a stock of liquor for private consumption, and with this stock on hand they do not mind the closing of the saloon. Congress seems to be determined to place on the statute books drastic enforcement of prohibition laws.

Reports from cities all over the country show a large decrease in crime since the saloon has been outlawed. Very few arrests are made. The number of industrial accidents is less, the bank deposits are increasing and social conditions improving. Despite the heavy sale of liquor during the last days of June distillers and dealers in whisky still have 70,000,000 gallons in bond. Wine producers in California are complaining that prohibition will mean for them a loss of \$12,000,000.

Mexico.—Mexico still continues to attract the attention of her neighbors. Several months ago Villa and Gen. Angeles were engaged in an effort to overthrow the Carranza government, and it was alleged that they had established a provisional government. When they were driven back from Jaurez, a border town, by American troops to prevent their firing across the border, they withdrew to the interior and little has been reported about them since. Reports from Mexico tell of Americans being attacked and killed by the Mexicans. Protests have been made to Carranza but it seems they are unheeded and no effort made to protect the lives of Americans. There are those who allege that the present agitation in this country for intervention in Mexico is propaganda carried on by "American Big Business" with large financial investments in Mexico. Mexico is rich in oil and minerals, and in order to protect these interests and enable our capitalists to freely develop them an effort is alleged to be made that the United States send troops into Mexico to quell the disturbing elements and help establish a strong and capable government which would be able to give ample protection to all financial interests.

INTERESTING FACTS AND ITEMS

One-half acre of California land produced \$826 worth of apricots. This is considered a record crop.

\$66,068,850 worth of Army food is to be sold immediately. This comprises about one-half the food in its possession.

According to the provisions of the Treaty of Peace the Krupp works in Germany are to be devoted to peace purposes. Workmen are beginning to convert the machinery into a plant to manufacture agricultural implements.

The Entente missions in Hungary are urging the establishment of a Cabinet representing all classes of society. They have ordered the cessation of all relations between that country and the government of Russia.

It is being suggested in both the U. S. and England that the West Indies be ceded to the U. S. to pay the war debt of Great Britain.

The U. S. naval forces have been divided for the first time in the history of the country. Half of the fleet is to be stationed on the Pacific coast; the other half on the Atlantic coast.

Veterans of the Czecho-Slovak army, about 1000 in number were guests of the United States at Washington recently.

Judge Krichbaum of Alliance, Ohio, employed a novel sentence for a youthful offender recently. The boy is required to attend church services each Sunday accompanied by one parent.

The ban on potash imported to this country from Germany was lifted at a recent date.

An increase in street car fares is reported from a number of large cities.

A manufacturing commission from Belgium is spending some time in the U. S. investigating systems and purchasing equipment to restore various industries in that country.

A strange and pitiful accident occurred in Chicago when a dirigible exploded in mid-air, falling thru the roof of the Illinois Trust and Savings Bank. 13 employees were killed or died of injuries.

Several hundred vessels are engaged in sweeping the waters of the North Sea and the North Atlantic to rid them of mines planted during the war. It is estimated that there are still more than a million mines to be recovered. The material recovered from each mine is valued at \$1000.

Members of the National Coal Association predict the greatest coal shortage in history for next winter. The nation uses about 530,000,000 tons bituminous coal each year. It is further predicted that one out of every eight of our industrial plants will be required to close down next winter for lack of coal.

The flight of the NC-4, across the Atlantic, cost the U. S. about \$1,000,000.

A new airplane mail schedule is now in effect between Chicago and New York requiring but eight hours to carry mail from one city to the other. This reduces the former schedule an entire day.

According to the report of a missionary in a small town in the interior of the Philippine Islands, at least four thousand gallons of alcohol were consumed each month by the people in that section. Since the adoption of Prohibition in the Islands we may expect improvements among the Filipinos.

By means of a petition a number of prominent citizens are urging an investigation of mob violence and lynching thruout the United States. It is stated that in 1918 sixty-seven persons were "done to death without trial or any process of law."

The American Red Cross has founded a home for children, orphaned by the war, near the scene of Christ's earthly life. It is planned that the home shall be maintained by the offerings of school children in America.

According to reliable statistics, about 26,000 amputations are made necessary by the various accidents in American industrial institutions annually. During the war 4,000 such amputations were necessary among American soldiers.

Brazil is getting ready to invade the European cotton market with her native product.

"Clad in the garb of soldiers, a number of Mormon missionaries are now touring Great Britain in the interests of the 'Church of Latter-Day Saints.'"

According to surveys by the International Zionist organization, more than a million Jews from all parts of the world are planning to migrate to Palestine as soon as its political status is fixed.

After a desperate struggle, a few years ago China succeeded in ridding itself of the "opium curse." It is reported that Japanese traders are making stealthy efforts to revive the trade.

Missionary statistics: There are 200,000,000 more heathen now than there were 200 years ago; in French Congo, Africa there are 8,000,000 almost untouched; in Kamerun, Africa, there are 3,000,000 not Christians; in Portuguese Guinea there are 250,000 unsaved; in French Guinea there are 1,500,000 not reached by Christian missionaries; in entire Africa it is estimated that there are 70,000,000 not claimed for Christ.

During the world war the Jews of this country and elsewhere raised a fund of nearly \$25,000,000 with which to aid their poor peoples suffering in the train of war.

There are in the world over 15,000,000 Jews, distributed as follows:

Russian Poland (including the 15 provinces called "the place of Settlement") 6,000,000; Austria and Hungary, upwards of 2,250,000; Germany, 615,000; Great Britain, 270,000; France, 100,000; Italy, 45,000; Asia 500,000; Rumania, 250,000; United States, 3,300,000.

The withdrawal of the British forces from the Caucasus mountains endangers the Armenians to extermination by the Turks.

Trade statistics indicate that the U. S. shipped goods valued at 27 billion dollars during the five year war period. The imports, during the same time, amounted to 12 billion dollars.

A commission representing the Allied and Associated Powers will go to Germany after the ratification of peace to inspect German zeppelins, airplanes, and seaplanes before their surrender, in accordance with the peace terms.

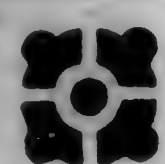
More than 100 army biplanes, valued at \$11,000 each, were wrecked and burned by military authorities, according to the testimony of soldiers who appeared as witnesses at a recent hearing on war expenditures in New York.

According to a bulletin issued by the American Chemical Society, millions of dollars are being expended by American manufacturers of dye-stuffs to meet the unexpected competition of Germany.

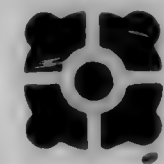
Petrograd is in the throes of famine, according to press dispatches. Cannibalism is evident at some places. In addition a mysterious epidemic is raging.

On July 31 there were 98,477 American troops still overseas.

A committee of Swiss experts considering the League of Nations adopted a resolution favoring Switzerland's membership in the league by a vote of 24 to 2.



MISCELLANEOUS



THE COW OF TREES

Stevenson once called the coconut "the giraffe of trees." In an article contributed to *The Pacific Marine Review* (June), Andrew Farrell objects to the metaphor as superficial. Intrinsically, he says, it is nothing of the sort. It is the cow of trees. In the South Seas a coconut-grove is as a herd of beef cattle to us. Since white men first went to the islands they have traded for copra, the dried meat of the mature nut; of late, the trade in copra and coconut-oil has grown amazingly, especially to San Francisco and Seattle, but even today few can define "copra," and still fewer know anything of its manufacture. He goes on:

"Within that broad belt of sea included between the two tropics and stretching from America to Asia, the coconut almost invariably is found. There are few islands so poor and sunstricken as to afford none. The botanist's explanation is simple: The tough outer husk and fiber, as well as the covering of the nut proper, formed an admirable armor against the salt water, so that the coconut, thru thousands of years, was spread by ocean currents to every land on which it could thrive. And thrive it does, even with its roots in the sea, if only it is not exposed to cold winds and to drought, for altho it may endure the salt, it must have fresh water.

"Nothing has, and apparently nothing can, supplant copra as the premier product of most of the islands. During the last hundred years, since the whites first knew of the islands commercially, coconut-oil and copra have flowed steadily into occidental markets from virtually every tropical group. There have been other notable products: Hawaii long ago was denuded of its sandalwood; Penrhyn relies more upon pearl-shell than upon copra; elsewhere beach-la-mar for the Chinese market is gathered from the lagoon beaches, but, on the whole, copra has first place. In many atolls which lack beach-la-mar and pearl nothing else of commercial value is produced.

"Every pound of copra brought into the ports of San Francisco and Seattle from the South Seas may have a pathetic little story behind it. The native always is between the devil of his appetite and the deep sea of desire for white man's goods. He cannot eat his coconut and make copra of it, manifestly, but—

"However, not all are eaten. It is only the mature nut that becomes copra, because the oil content of the green nuts is relatively small and the meat thin. So

these hard, ill-favored, aged nuts that no native would eat from choice, yet rich in that most remarkable vegetable oil, are denuded of their fibrous husk that defies the inexperienced white man but yields readily to a sharpened stick in the hands of the native. Then they are split, the meat removed and dried in the hot tropical sun. Two nuts have gone to make one pound of dry copra.

"The mature nut is roughly one-third water, one-third oil, and one-third solid matter. The water having been evaporated, one-half the dried copra is oil, and probably the finest vegetable-oil of the world."

What the coconut means to the native, Mr. Farrell goes on to say, scarcely can be exaggerated. He makes thatch of the leaves. In some islands he wears a skirt of shredded leaf. Coconut sennit is his cord. In most low islands, where the water is brackish and undrinkable, he depends on the milk of a green nut, or, better, the sap of a tightly bound bud. Fermented, this becomes coconut toddy, and, boiled, it is a brown, sweet-sirup beverage. When the islander dances or goes abroad in the rain he anoints his body with coconut-oil. And every drop takes its toll from the copra production. To quote further:

"To manufacture the oil for his own use, the native shreds the mature nut into fine bits and expresses the juice by torsion in the fine, gauzelike stuff taken from the base of the tree fronds. This cream is boiled over a slow fire, perfumed with sweet-smelling woods.

"The metaphor of 'the cow of trees,' indeed, is apt. Mothers feed the exprest juice of the nut to infants for a day or two after birth, and instances are known of children who feed for eighteen months on nothing else than this rich, chalk-white, creamy fluid. Meat of the young nut is a delicious custard. Fresh toddy has a certain lactic taste, which, on fermentation, becomes pronounced, as tho it were slightly soured milk.

"Half a century and more ago the first copra plantations managed by white men for their own profit arose in the South Seas. The principal consumers have been steadily enlarging their holdings since. Whole islands, usually atolls, are owned by British companies, which employ native labor at low wages. How long the native will be satisfied with his wage, particularly when he pays white men's prices for white men's goods, is an interesting conjecture. Moreover, the virtual certainty of periodical droughts, such as, for example, beset

the equatorial atolls two years ago, and the increased cost of operating vessels to these out-of-the-way islands, are factors that will make for higher prices henceforth. As it is, the native himself (the independent producer on his own lands, that is) receives only a small portion of the European price. At a time when copra was worth \$200 a ton in London the native was receiving about \$40, or perhaps less, from the white or Chinese trader."—Sel.

FINGER-PRINTS FOR EVERYBODY

It is unfortunate that the modern use of finger-prints for identification has begun with the detection of criminals. The association is now so close that the taking of a finger-print is regarded as a disgrace. Yet no one objects to the taking of a photograph, altho every one knows how important the "rogues' gallery" of photographic portraits is in the detective bureau of every large police system. Identification is of supreme importance in hundreds of fields far removed from crime and criminals, and it is not too much to say that it is a desirable thing to have on file somewhere the finger-prints of every man, woman, and child in the United States. Such a universal finger-print collection would make mistakes of identity impossible. At least one expert, quoted in *The New York Times Magazine*, believes that the system is bound to become universal at no distant date. Says the writer:

"The finger-prints of every sailor and soldier serving the United States are on record; and the same is true of most bank employees and all the Du Pont employees. In Argentina it is true of every civilian. In time it may be true of all the world.

"In cases of unidentified dead, of kidnapping, of loss of memory, of babies exchanged in hospitals, of forged documents, of masqueraders and pretenders for romantic or criminal purposes, consider the value of the finger-print. No man could drop his old life and begin anew. For by their hands ye shall know them. It is scientifically conceded now that the little ridges at the tips of your digits afford the most conclusive system of personal identification known, and that in all human probability they are infallible. They are unchanged from babyhood to death, and have been observed in Egyptian mummies.

"Finger-prints are unalterable, except temporarily by the use of acids, an expedient to which criminals have on occasion resorted. Criminals are learning also to use gloves. They have resisted finger-

printing on constitutional grounds, as giving testimony against themselves, but have been overruled. They have good reason for objecting to the system, and for seeking to evade it. But what reason have you?

"Miss Gertrude Meredith Sullender thinks you have no reason. Miss Sullender is the only woman finger-print expert holding a civil-service position in New York City. Mrs. Mary E. Holland, wife of a Chicago detective, was one of its pioneers in this country, and taught the men who established the bureau for the United States Navy. Miss Sullender was a pupil of Mrs. Holland, who died four years ago. Several other women are now engaged in the work for the Navy Bureau at Washington.

"The popular prejudice against finger-printing is so great," Miss Sullender said the other day, "that it may be a long while before it is universally applied. It has been valuable chiefly in the detection and conviction of crime, and people as a rule think that is all it is good for. As a matter of fact, it is valuable as much for protection as for detection. It has saved criminals, for instance, when they were falsely accused on account of their bad records.

"I remember that when I was finishing my studies at Washington, in the Navy Bureau, a man came in and asked that his finger-prints be made. He was going to the Far East, and thought something might happen to him there. It was an unusual request in those days, long before the war, and it happened that the man had no occasion to identify himself; but it was evidence even then of an intelligent attitude toward the system.

"We hope some day to see a general appreciation of the advantages of the system. If documents were signed with finger-prints as well as the name, for instance, forgeries would become impossible. It was so that the Chinese used them. A Chinese when he was ready to make his will would call in all the beneficiaries and read it to them, and then ask them to finger-print it as evidence that they acquiesced in its terms. It was a kind of ritual, but it was an identification also. It must have been hard on the Chinese lawyers.

"A universal finger-print system would be of constant value, not just to the police, but chiefly to the average citizen. Dr. Juan Vucetich, Chief of the Bureaus of Identification of Buenos Aires and of the Argentine War Department, who visited the United States in 1913, tried to explain to us then how valuable the system was, for they apply it to everybody in Argentina, but it was too new then for him to make a great impression. I believe that in time the public will come to a realization of its advantages.

"It was not until 1917 that a society was formed in New York on behalf of general finger-printing. It was called the First National Scientific Registration Society, and was organized at the home of Mrs.

John King Van Rensselaer 'for the protection of life and property.' But amid the sound and fury of the war it did not make much noise. Bruce Falconer was elected president, and the other officers were duly chosen, and then not much more was heard of it. It may become more active now that the war is done with."

Miss Sullender was a trained nurse, we are told, before she took up dactyloscopy. Her mother, who is elderly, lives with her, and trained-nursing required that she be away from home most of the time. Finger-printing offered office-work with regular hours, so that she could spend her evenings with her mother. She fell in love with the new work, and even now, after years "in the service," overflows with enthusiasm for it. We read further:

"It is only to the layman that finger-prints are alike. It can not be said with scientific accuracy that no prints are identical, for obvious reasons; but among the millions which have been made no two have been found alike. The whorls, loops, and arches of the tiny ridges on your fingers differ from the whorls, loops, and arches on other fingers, and each of your fingers is different. There is a minute system of classifying them, so that they can be card-indexed and found quickly. You may alter your appearance in other ways, as by shaving your mustache, but you can not alter your finger-tips; and they afford evidence more positive than photographs, or even the Bertillon measurements, which detail the bony structure. There was the remarkable case of 'dual identity,' for instance, in the Federal Prison at Leavenworth, Kan.

"Will West, a negro housebreaker, was taken to Leavenworth Prison while William West, convicted of murder, was serving there, and identified the murder's photograph as his own. The Bertillon measurements, registered in millimeters (the millimeter is about one twenty-fifth of an inch), so closely tallied that the men could not have been distinguished with certainty thereby. That is, having photographs and the Bertillon measurements, either negro might have been convicted of a crime committed by the other. But their finger-prints were strikingly unlike.

"The courts of this and other countries, at first extremely chary of accepting such evidence, now concede that it is the most positive procurable. And not long ago in New York City, N. Y., when John Flood, a taxicab owner, was killed, his slayer was identified not by a finger-print, but by a palm-print!

"That was the first palm-print case in which conviction of murder was obtained in a New York court, probably in this country. William Ackerson, a youth of sixteen, left the mark of his bloody hand on a pillbox he extracted from Flood's pocket in searching for money, and the mark was his undoing. He was sentenced indeterminately from twenty years to life.

"The first finger-print conviction ever obtained in New York was in May, 1911, six years after the system was established.

Charles Crispi, one of an organized band of loft-robbers, removed a pane of glass from a door leading into a Wooster Street loft. Joseph A. Faurot, Inspector in charge of the New York City Police Detective Bureau, found a finger-print on that glass and its duplicate in his files; for Crispi, a mere stripling, boasted a dozen aliases and was an old offender. He confessed on the strength of the finger-print evidence."—Sel.

OUR ECONOMIC DEBT TO THE INDIAN

Of all the Indian's economic gifts to modern man, corn, or maize, is king. From a humble beginning it has grown until its power seriously affects the economic balance of the world. Corn was not known in the Old World. It probably had its origin in Mexico.

Cotton, although an indigenous plant, was co-existent in both hemispheres, but our Indians developed it. In Mexico, the West Indies, and Peru, it was grown in abundance and used in the fabrication of textiles. Beans and squashes were raised in all parts of America, and with wild rice and maple sugar were of much assistance to the early settlers. The ancient Mexicans and Peruvians gave to the world the nutritious cocoa, or chocolate, the white and sweet potato, the peanut, the chile, or red pepper, the tomato, the cassava, and other food plants.

A recent Government crop report issues the statement that for food products alone our annual debt to the American Indian amounts to the enormous sum of three billion dollars.

To the American Indian is also due the credit of developing irrigation. In the arid regions the Indian farmer's deep planting brought bountiful crops. In this parched land water was a necessity. Fields were planted at the base of table lands that the mesa seepage as well as the natural infiltration from direct rainfall might be secured. Dams were built and reservoirs were made.

Not satisfied with these efforts, man evolved a scheme of irrigation which developed into a wonderful series of mother canals and lesser ditches. Individual canals were known to have traversed a distance of over thirty miles, and in Arizona alone over 200,000 acres of desert land were made available for cultivation before the arrival of the alien.

Several of the old canal beds have been utilized by modern builders, in one instance a saving of over \$20,000 being effected in Arizona by employing an ancient ditch. Many other cases show that primitive man, with tools of crudest possible type, produced results of startling magnitude.

Roads have proved a serious problem to modern America. But the Indian trail is father of them all. Owing to the fact that the natives usually traveled in single file, their paths were very narrow, but

because they followed lines of least resistance they became the guiding routes of the pioneer who eventually built roads along their courses.—World Outlook.

BUSINESS INTEGRITY

(Continued from page 265)

transactions that can hardly claim the stamp of honesty, much less that of integrity.

Two farmers lived side by side. One had fat hogs for sale. The two met at the village of T and the price of hogs at that place was found to be so much. After farmer A had gone away, farmer B went a mile farther to the village of S and found the price of hogs to be one-half cent more than in T. He allowed farmer A time to get home and then went to dicker for his hogs. After considerable argument he bought them at the T price. Then he asked, "Will you deliver them to S for me?" "Yes, certainly." When he delivered them, farmer A found out the whole story.

Strict honesty enabled farmer B to put three and a half dollars into his pocket with a chuckle. Integrity would have prompted him to say to his neighbor, "Friend A, take your hogs to S and you'll get several dollars more for them." But business is business.

But does modern business permit a person to observe strict integrity and still prosper? Well, if it doesn't, a thousand times better be out of business and die in a county almshouse than continue to "do others before they do you."

But you must admit that a man must live!

No, I mustn't!

The Bible tells me that it is appointed unto man once to die, and if in order to avoid that divine appointment I resort to what the world calls the tricks of business, it looks very much as if the time had come for me to answer the call. Far better to die of starvation than to live with hands sullied with that which brotherly love, to say nothing of honesty, would cheerfully give to another. For, after all, in the realms of eternity the dollar mark doesn't count!

Scottdale, Pa.

Andrew Carnegie, steel magnate and philanthropist, died at his home in Lenox, Mass., Aug. 11. It is estimated that gifts during his life amounted to \$350,000,000. His estate at the time of his death is estimated at \$500,000,000.

Deliveries of 21 ships to the Shipping Board during the week ending July 18 brought the total since the United States entered the war to 1,111 of 4,090,893 gross tons. Of the grand total 806 of 3,379,026 gross tons were steel. The others were wood and composite.

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LEAVES FROM THE DIARY OF A RELIEF WORKER IN THE NEAR EAST

(Continued from page 276)

village tell that the Americans had come to Mardin. He resolved to run away for, he said, "I was a Christian and I could not live with the Moslems and do as they told me." He appeared this morning with his shepherd's crook in his hand a living witness to some faithful missionary seed which had been planted in fertile soil some four or five years ago back in Paul's city. I asked for his shepherd's crook and to me it shall always be a reminder of a living faith. This is the story I hear duplicated many times daily.

June 7

The first thing was to take a round among the workmen and see that the carpenters, masons, cleaners and white-washers each were at their work; not that the men need to be continually watched but to see that they had something to work with. Men in this country never think far ahead, that is the big majority of them don't. A workman will never mention to you that he is out of nails until he has used the last one, and then he will be perfectly content to wait patiently until you send the boy to the market to buy some. Oh! it gets on the nerves of a hustling American but there is no use to fume and fret because it will not change things—one must just move with them. The Arab proverb is, "Haste comes from the Evil one and Leisure from the Good One," and they believe it with their whole soul.

I went to tea at Miss Fenenga's house. It was in honor of the birthday of Miss Graf. I am not sure but I think it must be about her 45th! This Saturday eve was pay day for some of the men. I gave out about 150 mijidiaes, which amounts to about \$80. We are spending about \$400 per day at the present time in all the departments.

Saturday night makes me think of a good old American bath-tub with running water arrangements so that you can kick open either the hot or cold spigot at your pleasure—but it's a dream!

June 8

It was a beautiful Sunday morning. Smucker and I are going thru the "Mantle of the Master" for Bible study at the present time. We use it for Morning Watch and then we get together on Sunday morning and talk it over. This morning it was ideal for climbing. We took the study books and the cameras and started for the rocks. I shall not soon forget the little nook in which we spent several hours in meditation and discussion, not alone about the "Magnanimity of the Master" but about the Church at home, the meeting of the spring conferences, mission boards, the boys at Beirut and the boys in France. These hours of worship are a great thing. It helps one to get his poise. The moral atmosphere pulls down so much in this kind of work.

that one must get away alone and get 'lled up. Because of the many pressing duties we also find ourselves forgetting the people back home. We need to get alone and think over them and our relation to those who have sent us out here.

About noon a rain storm came up. It is unusual to have a rain here in June they tell us. We could see the rain coming across the plains two hours before it actually arrived. We took some pictures which I have every reason to expect will be good. We went to S. S. at 4:00 P. M. Enjoyed the singing and the general spirit even tho it was in Arabic. There is one class in English, Smucker taught it this afternoon. In the evening I read Phillips Brooks' sermon on "The Man with One Talent," Matt. 25:24. It was good for me.

June 9

Set up shop for the carpenter in the Kendier house. This is to be used for all the industrial work. I wish you could see the carpenter. He has no bench but he sits on the ground with all his tools scattered around. I want to take his picture some day and send it to you. I should send the mechanic after a load of goods but there is no gasoline. There will be none until the train from Aleppo comes in some time during the next two weeks and brings us some. This gives me a little extra time. I spent several hours just before lunch in putting on paper the story of my errand boy, "Seaman." I mean to write more for the papers from now on. In the P. M. I went to the market with our hostler "Digdan" to buy some barley. We bought 10 woolchecks. It cost 30 cents a woolcheck. We buy straw from the market every day. It is costing us about \$3.25 a week to keep one of our horses at the present time. It has been an ideal day. Temperature about 70 degrees. The rain of yesterday makes the city some cleaner than usual!

THAT SICKNESS 'UT WENT AROUND

(Continued from p. 279)

we raly are over hit and we shore are thankful. We know some folks in the hills 'specially up on Bear Branch and Greasy Holler had a heap wuss time than we had, hit was so hard fer the doctor to reach 'em 'busy as he wuz and the nurses too.

Most ever'body is feelin' right peart agin 'cept a few like my little girl who has right smart trouble gittin' plum over that sickness. She's still punyin aroun' and haint no stomach fer nothin'. I keep on takin' her to the doctor and he said something like she had liver trouble and a rebellious stomach. I 'lowed maybe he'd give her some likrish (liquid) medicine seein' as how the tablets warent doin' no good. I aint feelin' very well myself 'count of overwork and exposury, but I hope to be feelin' peart agin soon.

Can you afford to miss it for 3 cents a month? See Editorial Page.

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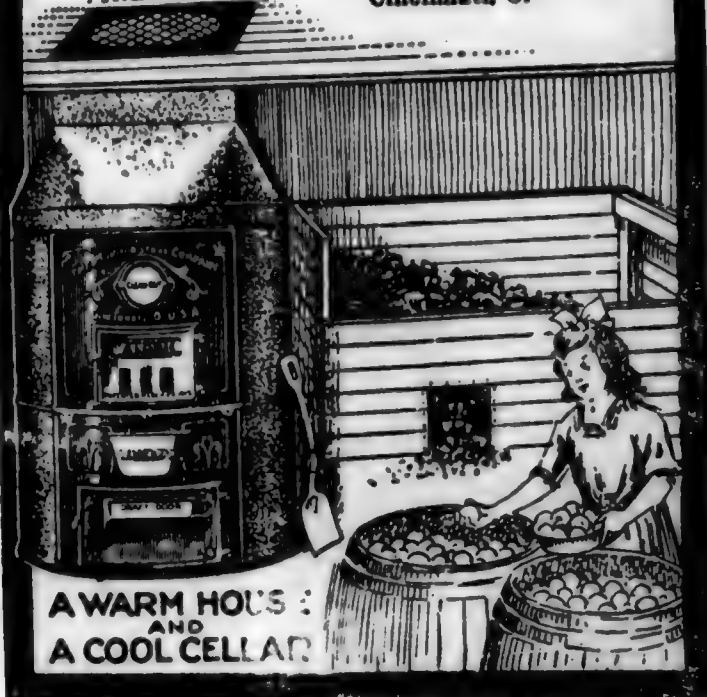
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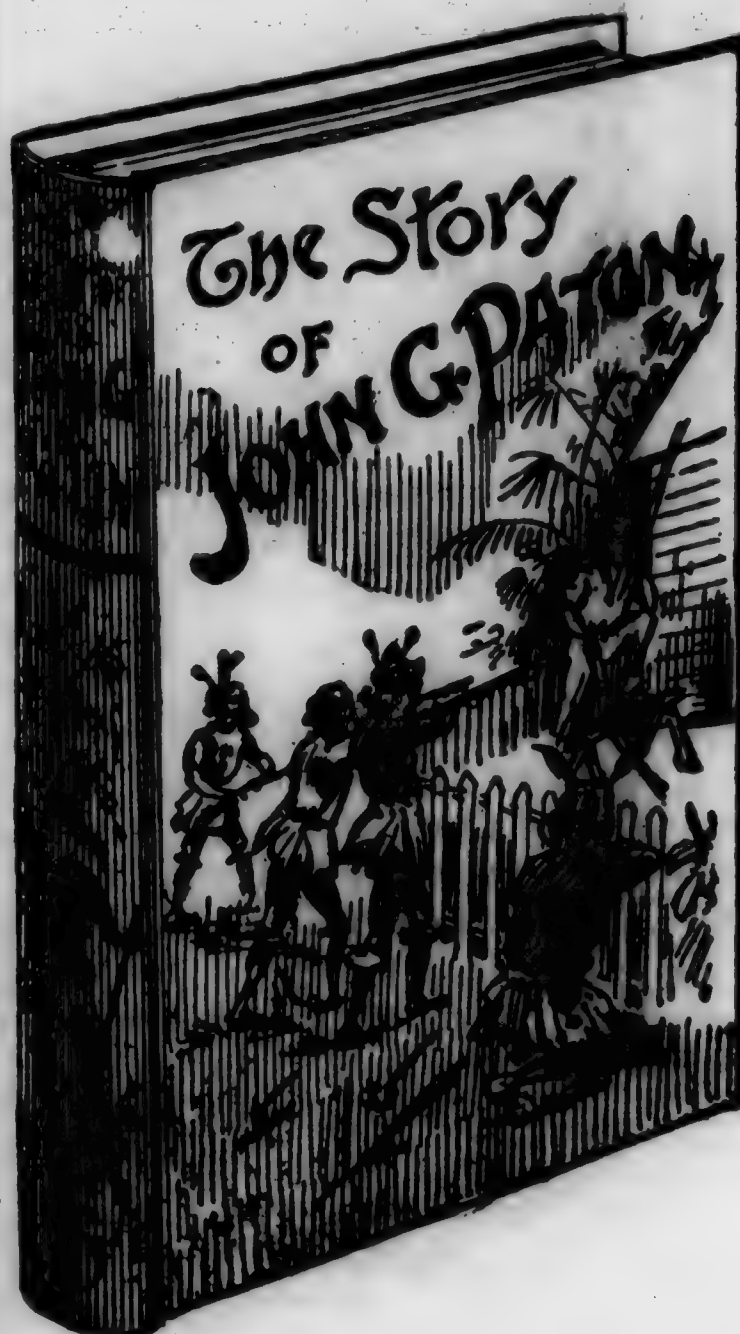
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By Sallie E. Moyer

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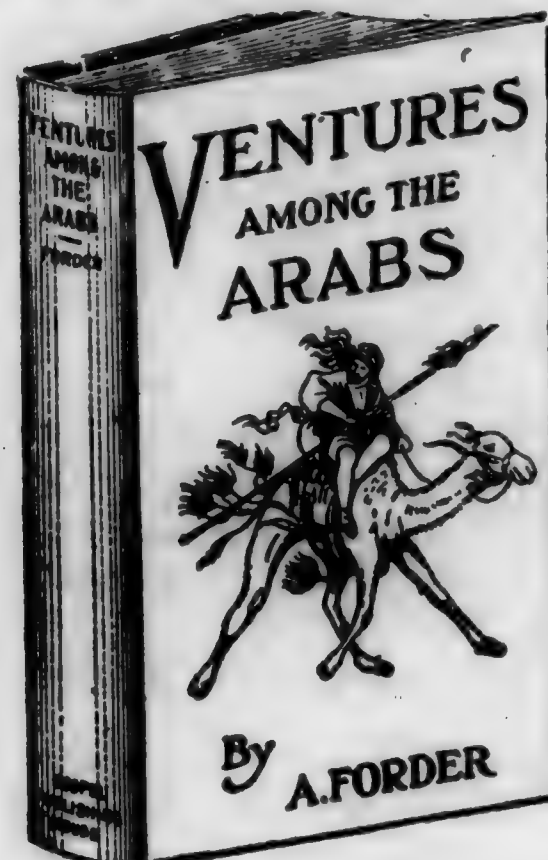
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lieves to be the actual resting place of the great priest of Israel."—United Presbyterian. Cloth.

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CHRISTIAN MONITOR

OCTOBER, 1919

DUTY

TO be misunderstood by those whom we love, is the cup of bitterness and the cross of life; it is the most cruel trial reserved for those who sacrifice themselves; it is what must have most often caused the heart of the Son of Man to sink, and if God could suffer 'tis the wound we give Him every day. He, too, He above all, is the One who is misunderstood, unappreciated, in the highest degree. Alas! alas! not to be weary, not to grow cold, to be patient, sympathetic, benevolent; to watch the birth of a flower and the opening of a heart, always to hope, as God does; always to love; behold, this is duty.—Amiel.

SELECT READING

ECHOES OF LIFE

Papa

Clayton F. Yake

When Mr. R. stepped into the office the other day with his two little children—one a little plump-faced, blue-eyed, three-year-old boy, the other a sweet five-year girl—to bid them good-bye after having spent the afternoon with them, the first time he had seen them since they left home—about three months—he took first the little tot up on his lap and encircled him with his loving arms and in that endearing embrace the little tot planted kiss after kiss upon daddy's cheek. Then gently the father set the boy by his side and upon papa's lap he took Beulah and with loving caresses he kissed her good-bye and then taking both by their little hands he told them kindly, "Now, go and play. Be good children until I come again."

Reluctantly and quietly they walked to the door, turned and paused, and then for a moment looked at daddy, waved good-bye and were gone.

Sitting before me was a tall, broad-shouldered man, the tears rolling down his brawny cheeks and quietly shaking his head.

"It's hard! It's hard!"

"You have no children of your own?"

"No," I said, "but I can imagine."

"When I came here this noon," he said, "I sat on that chair right inside the door there. My little boy when he saw me ran right to me and placing both his little hands upon my knees, laid his head upon my lap and just said, 'Papa!' If that doesn't break any man's heart I'd like to know what would."

And then he pulled out his purse. "Here," he said, "Get for them what they need and let me know when that is all. Take good care of them. I don't care what it costs."

As I stood at the window and looked down the hill I saw a tall, broad-shouldered man stroll down the path, as if counting his steps, and I knew what he was thinking as he paused and looked back and then moved along and looked back no more, so as to make the going easier.

It reminded me of the time a certain boy left home for the last time. Left it, never to return the way he had so often done before. I can see him plainly now saying good-bye and trying hard to be brave, then pause as he crossed the door-sill to look back—and there the scene. Yes, it was hard as he passed down the

walk and out the gate, thru the barnyard and out the lane and then at the top of the hill take one last look at the dear old place.

Yes, it was hard! But this world requires hard things it seems and then when they have passed! What then? Are we not a bit softer and bigger than ever before! And then again we have the beautiful memories. How sweet to bask in them and re-experience things.

So Mr. R. as he turned to look back for the last time wasn't the same man he was when he came. He was a big man then but he was bigger now. That big-hearted, noble-souled man had experienced something in the past and will continue to experience such things that will make his life more sublime. O could we only appreciate God's side of the hard things we would be more like Him.

But it is so hard! Yes, it's so hard! Just because we are so human I presume.

But it's Papa I want to write about. Yes, Papa! Usually it's Mother, and she nobly deserves it all. But it's Papa this time because he is so often forgotten.

I can't help but say that somehow we have come to change the order of adoration and admiration and have placed it first upon Mother and secondly upon Papa, perhaps because he hasn't generally so nobly fulfilled his mission. But then we want him to, and if he does, in God's way of thinking there is no other word holier and more significant than "papa" or "father."

We wish so much that this would be a common experience—a national fact! Wouldn't that make this poor sin-besmirched world quite a different place to live in? If everywhere the word "papa" could actually be used in its proper, God-given sanctity.

Oh yes, there is so much in that one word. It is really the greatest and strongest word in our language. And, then, too, it is the most loving one, but not actually. "Papa" includes all that "mamma" does and a bit more. But from experience it is "Mamma" and "Mother" that do.

"Papa," taken in its fatherly sense, is partially and largely so, co-equal to God or Father. Because of this it is all-embodying in the Father sense and naturally includes love, tenderness and will-strength.

So "papa" when in its proper place is the biggest all-embodying word in our language. How beautiful when used and appreciated in its fullest sense as with Mr. R. and his little tot?

I recall a home where I can first remember having heard all the children, the adult ones too, using "papa" and "mamma." It seemed strange to me then for I thought when you grow big you say "father" and "mother." But since then I have learned to fully appreciate "papa" or "daddy" and "mamma" in its sweetest sense. And there surely is a certain sweetness in those words that other words never carry with them.

"Papa" embraces a full amount of lovingness and tenderness that beamed out of papa, when Mr. R. was addressed by his little son. The father will always remember that incident and it will be an inspiration in his life; a source of encouragement to strive to give his little ones the very best he knows.

There is a story of a minister who nurtured and cared for his little son after the mother had passed away. And so it happened that one Sunday while preaching the minister made the remark, "Who can take the place of mother?" pausing to give emphasis. His little son in a front pew

(Continued on page 292)

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

H. FRANK REIST Editor
DEPARTMENT EDITORS
J. R. SHANK, Purvis, Mo., Y. P. M.
S. F. COFFMAN, Vineland, Ont., Bible Study

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Address all correspondence to Christian Monitor, Scottdale, Pa.

Entered at Post-Office, Scottdale, Pa., as Second-class matter

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XI

SCOTTDALE, PA., OCTOBER, 1919

No. 10

BOBBIE'S HEAVEN

No little boy ever came into this world under more unpromising circumstances than Bobbie Budd. His parents lived in the mountains of southeastern Kentucky, far from a railroad or city. His father was a moonshiner and gathered his precarious living from that illicit business, and from the woods and streams near by. On account of his questionable business and his drunken habits, none but the lowest sought his companionship. The wretched hovel he called home was the meeting place for the worst characters in that wild out-of-the-way place.

Bobbie had many brothers and sisters, and by the time his lips could form words he had a fair start toward badness. Cursing, swearing, gambling, drinking and fighting were common occurrences in the Budd home.

When Bobbie's father was away, which was often, the mother, poor tired soul, would gather the children around the hearthstone and tell them all she could remember about the "good book." When a young girl she had gone to Sunday-school a few times and had learned a little about the Bible and the things it taught, but she had not seen a Bible or Testament for years. On such occasions she told the children that it was wrong to lie, cheat, steal and swear, and if they did not quit doing such things, the bad man would get them.

Bobbie had vague and strange ideas about the thing called the "good book." He thought it must be something one could eat, for that was the only meaning the word "good" conveyed to his mind. He had never seen a book of any kind, and if he had, he would not have known what it was for. No reading was ever done in that wretched place. When his mother mentioned the "bad man," he thought it must be somebody like his father when he was drunk. He had learned to dodge and hide from his father when he was in a bad temper, therefore little if any terror was inspired by the thought of being caught by the bad man. Bobbie had great confidence in his ability to evade the bad man should he see him coming, or if by unlucky chance he was caught, to get away.

Bobbie's oldest sister had once gone to Middlesboro, a mining-town about twenty-five miles away. She had a little better idea of the import of her mother's words; and she was in some awe of them. But the mother's well-intended counsel soon faded

from the untrained minds of the children as they wrangled and fought together.

In all his life Bobbie had not known what it was to be free from an uneasy feeling in his stomach, which is called hunger, nor had he ever known anything softer to sleep on than straw piled on poles. His tiny feet had never felt the pressure of a shoe, nor his rugged little body the restrictions of clothing except a discarded garment from his brother's scanty wardrobe, in the winter. In the summertime he lived as near to nature as the young hounds of his father's pack.

When Bobbie was five years old he and the other children were commanded one morning to be quiet, for, said their pale-faced, anxious mother, "Your father is bad sick." One of the oldest boys had been sent for a doctor. When the doctor arrived, the children were more concerned about him and what he would do, than about their father's condition. After he had made an examination and prescribed medicine, the doctor departed.

Their mother held up a warning hand, and beckoned the children to follow her to the shade of a large oak tree at some distance from the house. There she told them that their father was desperately sick and the doctor had said he was not likely to live more than a few days. Bobbie cried because he saw the other children and his mother cry, but he himself had a very vague idea of what it would mean for his father to die. He didn't know what it would mean for his mother to take up the battle alone and care for and provide a living for the large family.

Three days later Bobbie was called into the presence of the dead, for the first time in his life. His father was white and still, and his hands strangely cold. A weight he could not describe pressed Bobbie's spirits down and made him very, very sober and quiet.

When they had all returned from the little graveyard on the hillside, and the neighbors had gone, the poor weary mother called her flock around the old hearthstone and explained, as best she could, their lonely and helpless condition. The poverty and toil, she did not mind, for that had ever been her lot, but she had no way of telling the children what it meant to be the family of a drunkard, an outlaw and a fugitive from justice, as their father had been. The social ostracism

even in that primitive community would be almost unbearable. Long after the children were in dreamland, the mother thought and thought. She knew she must labor and save until she was able to take her family to more congenial surroundings, where they could be educated. From that night, she set herself to that task, and never stopped until it was accomplished.

The winter came and went in the mountain home, and strange to say, it was the most pleasant one they had ever known. The rough men ceased to come and disturb, eat and destroy their stores as in former years; and prosperity and quietness were each less a stranger than ever before.

Early the next spring Bobbie's heart was made glad one day. He went over the hill to play near the big spring, and while there a strange boy came up and introduced himself. "My name is Edgar Wright. What is your name?"

Bobbie looked at him in silence. Then, "My name is Bobbie Budd. Where do you live?"

In a few minutes they were well acquainted, and altho Edgar could read and write, Bobbie could show him more about the woods, the birds, trees, plants, squirrels and live things than he ever imagined.

"O mother," said Bobbie as he burst in upon her that evening, "I met to-day the finest boy I ever saw. His name is Edgar Wright. He lives twenty miles away, in a big house not far from a city. He wears nice clothes, and what do you think?" Bobbie whispered, "I love him."

Mrs Budd smiled, and then she sighed and looked sad. "But does he love you, Bobbie?"

"Why, of course he does, 'cause we have the best times. I showed him all about the squirrels and birds, and told him the names of the flowers and trees, and we made water mills and boats, and whistles and bark whips that pop, and lots an' lots of things. Then he told me about Sunday-school and Jesus and heaven. We just can't help loving each other."

A few days later Bobbie came running in, and said, "Edgar is going home soon, and he says I may go along and visit him in his big house, and see the city too. May I go?" Bobbie was excited and all out of breath. "May I go, mother?" he urged.

"Why, Bobbie, you are not fit to go to Edgar's house. Your clothes are not good enough, and you never had a pair of shoes in your life. You know the Wrights are

rich folks, like the Thompsons are, where they are visiting, and we are very poor."

"I told Edgar all that, but he says it don't make any difference. Say, mother, may I go?"

Tears came to Mrs. Budd's eyes. "I wish you could go, Bobbie, but I don't see how you can."

"Edgar will not go till Monday, and by that time we can fix it some way, can't we, mother? I want to go—for I just love Edgar. He's the nicest boy I ever saw. He don't swear, or nothing, and he says they have a church, a preacher and songs and things. I can go, can't I, mother? Say yes!"

Bobbie felt a hot tear drop on his hand and heard his mother sigh as she chokingly said, "I'll see."

Next day she went to see Mrs. Thompson.

"The attachment between Edgar and Bobbie is very strong, and you must let Bobbie go," said Mrs. Thompson.

"But Bobbie has no clothes—"

"Never mind about that. We shall manage it beautifully, and the children will enjoy themselves."

After the longest journey Bobbie had ever taken, they reached Edgar's home. His eyes were wide and bright, for he had never seen anything so lovely as the great white house and beautiful lawn. It was an Aladdin's dream to him. The carpets, the pictures and furniture were all so new and strange, and everything was wonderfully clean.

By and by they were called to the dining-room, and Bobbie was astonished beyond measure. A beautiful white table-cloth, dishes and silverware, the first he ever saw, were before him. Such food he never dreamed of, and there was plenty of it. Edgar made him feel more at home than otherwise he could have felt. When all was ready Edgar's father folded his hands and with reverent uplifted face said, "Father, we thank Thee," so simply and so sweetly that Bobbie's heart melted with a new and strange emotion. He did not know to whom Mr. Wright was talking, but he felt it must be somebody good.

Mr. Wright piled Bobbie's plate full of good things and set it before him. After a moment's hesitation he began to eat the first square meal of his life. His plate was filled again, until he could eat no more. It was a delicious feeling to have enough.

After supper they went into the big room and played blindfold, button and pussy-wants-a-corner, Mr. and Mrs. Wright taking part with the children.

"Bring some apples, Edgar," said Mr. Wright. A tray of big red apples was brought from the cellar, oh, how rich and sweet they did smell! Bobbie dangled his feet from the chair and ate all he could of the delicious fruit. He noticed that Mr. and Mrs. Wright were talking as if they loved each other, a thing he had never known his father and mother to do.

"Now, children, it is bedtime." So saying, Mr. Wright took the Bible from the stand and read, "Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the

Highest: for He is kind unto the unthankful and to the evil," and many other beautiful words. Then they kneeled down and prayed. For some reason which he could not understand nor explain, Bobbie felt his heart melt, and cried and cried.

Mrs. Wright took Bobbie by the hand and led him to a room up-stairs in which was a small white bed, and there was a soft carpet on the floor. A picture hung on the wall—the sweetest face he had ever seen. Mrs. Wright saw Bobbie's intent gaze, and explained, "That is Jesus, when He was a boy like you."

A clean white robe was put on Bobbie, and as she tucked him into bed Mrs. Wright kissed him and said, "Good night," in a voice so full of love that he heard it a long time after.

Bobbie dreamed that the picture of Jesus on the wall looked at him and smiled. Then it spoke to him, "Bobbie, I want you all for my own. Do you consent?" "Oh, yes, I do," he said joyfully. "I will come to live with you and make you a blessing to many. By and by you shall have a nice home like this one, and children like Edgar to love."

And Bobbie awakened himself clapping his hands for joy. The first thing he saw was the beautiful picture, which the morning sun had glorified until its smile seemed as real as he dreamed it was.

When Bobbie went down-stairs Mrs. Wright asked him if he had rested well. "Yes," he replied, "I was in heaven all night."

You will be glad to know that Bobbie was converted not long after this; and God did bless him and make him a blessing to thousands. As he now romps with his children in his own beautiful home, he thanks God for his first introduction to heaven, received in the home of Edgar Wright.

—Light and Life Evangel.

A PRAIRIE DOG COLONY

A prairie dog settlement in Colorado is estimated to contain 500,000,000 inhabitants. Were the snakes, owls, rabbits, lizards and horned toads which live with the dogs to be counted in, the population of the place would reach the billion mark.

The figures are not strictly accurate, for the government has never counted these dogs in the census. But anyone who has seen such a city knows there are over one hundred dogs to the acre, and this city is one hundred and forty miles long by fifty wide, containing 4,480,000 acres.

They dig deep burrows with so many chambers that the railroad which is being put thru their city will have to destroy a large number of dogs and their homes in order to avoid accidents from caving in of tracks.

This city was founded centuries ago. It has been known to be about its present size for fifty years. Families grow rapidly and the young ones stay at home till there is not room enough for all and some are pushed out to dig homes for themselves.

They live on four kinds of food, cactus, roots of wire-grass, tender green shoots of sagebrush, and greasewood. These are the only specimens of plant life found in the western deserts where prairie dogs are native. In spite of the sameness of their fare they manage to keep sleek and fat on food which a ground squirrel would consider starvation diet.

WHERE THEY HAVE NO TEN COMMANDMENTS NOR LORD'S PRAYER

Children who do not know the Ten Commandments nor the Lord's Prayer are not alone confined to the wilds of Africa, India, or China, but many are found in our small towns and cities. A recent survey in the state of New York revealed this startling condition; Out of 220 children, 92 rarely attended Sunday school. Cases of arrested development are common and mothers hold no ideals before their children.

In reply to the question asked adults, "Denomination preferred?", many did not know what was meant. One man replied, "Me, I'm an American." Others answered with no comprehension of what they were saying, simply recalling the denomination of some minister they had known. In answer to the question, "How long since you have been to church?" 308 made answers varying from one to forty years. Of a total population of between 650 and 700, ninety-three professed some interest in the Sunday school and three hundred and fifty had no interest in any religious service.

SELECT READING

(Continued from page 290)

listened intently and in a complacently child-like manner whispered loud enough to be heard over the congregation, "I think a father would do very well."

The little lad from his personal experience had given the father quite a compliment. And the father surely was worthy of it. But there are few who can do what that father did.

Yet they can do what Mr. R. does. Provide well. And that's what papa does. He works hard the long day thru to see that mamma has money to provide meals. And then he saves so that his little ones may be given the best opportunities in life; and then he gives even himself for their sakes and requests only to be called "Papa." That is honor enough for him. He is well satisfied for it always carries that message of love.

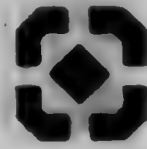
And as his sons and daughters grow big and leave home for the last time the one thought that gives him greatest joy must no doubt be the thought that he taught them by precept and example how to say the most beautiful word in all the wide world in the most beautiful way.

God bless such a papa.

West Liberty, O.



EDITORIALS



OUR YOUNG PEOPLE'S MEETING:—Within the last decade the importance and value of the Young People's Meeting in a congregation has been more fully appreciated by the Church. This is evident from the fact that many of the Young People's Meetings now extant have been organized within that period of time. The interest in this work is increasing and more consideration is given to it in order to make it a still more effective agency for good among the young people in the Church. No minister who is vitally interested in the spiritual growth of his young people can afford to stand in the way of any effort designed to help them to a higher plane of Christian living, but will welcome and utilize any legitimate agency to lead them out into a deeper spiritual experience and definite Christian service. No congregation having young people can afford to be without such meetings if they would conserve the spiritual interests of the Church and safeguard her future welfare. Such meetings, properly conducted, fill an important place in the work of the congregation.

Young people, full of life and energy, want some avenue thru which that energy may find a wholesome expression. That the energy of youth will find expression is certain. If the congregation fails to provide a proper outlet it will find some form of expression, but not always in the most spiritually edifying manner. It is pathetic to see young people in a congregation who are given no opportunity to exercise their God-given talents and give expression to their religious experiences and convictions. It is not strange that among such a low standard of morals is usually found to exist. How can it be otherwise? The young people coming into the Church have a right to expect that provision be made for the development of a Christian character by the proper exercise of their gifts and powers. The Church owes every member every legitimate means whereby he may develop to the fullest extent possible his spiritual life.

The purpose of the Young People's Meeting is to afford our young people especially an opportunity of congregating for the express purpose of engaging in a religious service designed especially for their help and benefit. Here opportunity is afforded for their development along various lines and for the discussion of vital life problems. Here prayer and Bible study are encouraged and fostered. Young people are helped to face issues of life and to decide them aright. Opportunity is afforded

them to mingle socially under wholesome environments. Here the principles and teachings of the Church can be taught and emphasized as nowhere else. Here the wide-awake faithful minister will learn, if he faithfully attends, what his young people are thinking about and detect some of their problems and religious difficulties and thus be able to give them the help they may need in a critical period of their lives. How can he properly feed the flock unless he knows their needs spiritually and something about their problems?

We are beginning to appreciate more fully the benefits that may be derived by a closer correlation of the work of the Young People's Meeting with that of the Sunday school. The Sunday school is primarily for instruction while the Young People's Meeting is for expression. In the latter opportunity should be given for the expression of that acquired by instruction in the former. The increasing demand for graded work for the Young People's Meeting at once suggests that it might be the part of wisdom to more closely associate the work of the Young People's Meeting with that of the Sunday school; that it might simplify matters and make the work more effective to have both services under one general organization. The work of both services could then be planned to advantage and each made to support the other. It is evident that as a Church we have not yet attained to the highest possibilities of our Young People's Meeting. Here is a large field for some of our young people to enter and make it their life work to make this activity of the highest possible usefulness to Christ and the Church.

REPEATED:—We are glad for the many new subscriptions added to our list since we announced our special offer. We welcome into our circle these new subscribers and sincerely trust that the Editorial Staff may be able to render them helpful service.

We repeat our offer: **The Christian Monitor is offered to new subscribers for the rest of this and all of next year, including several back numbers while they last, for the small sum of 50 cents.** Those taking advantage of this offer at once will secure their paper for three cents a copy. This was the pre-war price on special offers. The cost of other things has increased several hundred per cent, but our price remains the same. A subscription for this periodical will make an acceptable and appreciated Christmas gift for some friend of yours. Are there not some worthy young people in your congregation for whom you could render a valued service by having the paper sent to them? Make the offer known to your friends and induce them to subscribe. Send for free sample copies. For club offers see inside front cover. Send all subscriptions to Christian Monitor, Scottdale, Pa. **DO IT NOW.**

CHRISTIAN LIFE

THE SECRET OF VICTORY IN ALL THINGS

Martha Eby Yake

Every Christian's aim is victory. If I can suggest, or reveal and emphasize the secret to you it shall more than repay for the effort put forth.

Normal Christian life is the only life that God wants every believer to have, and the only normal Christian life is the victorious life.

Dr. Trumbull, teacher at the great Victorious Life Conference in Canada, defined the victorious life when he said: "It is not repression of our desires, not keeping myself from doing the thing I want to do. It is not a life of human effort, nor a life that needed constant tuning up like an instrument whose strings gradually grew slack and out of tune. It is not a life of service, whose activities constituted its scanty, and the pressure of whose business crowded out sin. It was not a life of gradual attainment, nor was its source and power derived from the human will, humanly speaking it is an impossible life."

But Christ who is our life, comes into the believer to overcome. The overcoming or victorious life is the gift of Christ Jesus for every one of His children, not only those who have lots of time, pleasant surroundings and are religiously disposed, but it's the gift for every seeker—every one who will have the experience of victory, first by surrender and then by faith—"To let go, and let God." The Lord must have full and complete victory in each one of our hearts before He can lead us into a victorious life.

Here is one of the first secrets for victory. Unless we are empty and rid of self, selfish motives and inclinations in every detail, how can we have room for any other Spirit but our own? Many a Christian life is not led into victory over sin as God would desire him to, because God doesn't have a chance. Are you, am I, letting God, who is our life, have His way in every detail of our little lives? You say, How can we?

The apostle John said, "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." I am sure John knew. The apostles had a faith in God that gave them power for the working of miracles in the name of our Lord Jesus, and they did not accomplish those miracles because they were apostles, nor did they accomplish them because they were great scholars, they accomplished those miracles our Lord Jesus said, "because I" (not be-

cause of what they were or did) but because "I go to the Father." You remember that if Jesus had not gone to the Father He could not have poured out the Holy Spirit. But He went to the Father, He poured out the Holy Spirit and those disciples had victory and power. They had supernatural victory over sin. And the disciples taught as the birthright of every Christian supernatural victory over sin. If we learn their secret of complete victory over sin, we shall also know the secret of joy, peace, boldness, and power, for at the heart of the whole problem is the sin question.

The "Yes-Buts" and excuses of our lives will vanish, they will be a thing of the past. For a normal Christian "My grace is sufficient for thee" will solve every problem. The fact that God's grace "is sufficient for me" is a precious truth, one that is dependable and can be relied upon. The promises that are ours for the asking are precious to us, but the pledge that He gives us when He says, "My grace is sufficient for thee," is satisfying.

The little vexations and trials that we stumble over so many times would seem so different to us if we would remember that this promise holds good for every occasion. When the temptations that come like a flash of lightning assail us, and there is no time to ask the Lord for deliverance, we can cleave to this promise and instead of asking for help, we can praise God for deliverance.

Some one has said that a victorious life is one of praising more than praying.

Now we all need to ask largely for God's help, grace and guidance, but are we honoring God enough by appreciating and praising Him for the victories in our lives? "Not that we are sufficient of ourselves (Paul says) to account anything as from ourselves: but our sufficiency is from God."

Satan's great word in talking to us about the victorious life and about all the blessings that our hearts are craving is, "Not now, but later." He tells us that we must never get complete victory over sin until we get our new bodies, our resurrected bodies. Perhaps when we get those glorious bodies we will look back on the pathway of life over which we came, we'll think we have come a desert road, when just along side were the green pastures and still waters. Only a step and we could have had the abundant life, a life of peace and joy, power and victory.

Are we having these wonderful riches that Christ will give us if we only let Him?

The ground of victory is Christ. We enter the experience of victory by surrender and faith. We maintain the victory by obedience and by cultivating a spirit of absolute dependence upon God in every moment of temptation.

The purpose of victory is, that those who are living the overcoming life may be used by God to deliver other souls. The Lord is seeking for such. Victory is not a selfish luxury—but the essential preparation for attacking in the name of the Lord the strongholds of Satan, and rescuing precious souls from his power.

Are we thus trusting the Lord to conquer in us, for us, and thru us?

West Liberty, O.

THE MINIMUM OF THE TITHE

Centuries ago the Jew was required by law, to give a tenth of all his increase to the Lord. Every orthodox Jew gave it. There was a promise connected with it, and in every instance God fulfilled that promise when the requirements were met.

Today, he says under the "Gospel Dispensation" (I Cor. 16:2): "Upon the first day of the week let each one of you lay by him in store, as God hath prospered him." Every earnest Christian wants to do it. The man working for a salary may know almost exactly how he is prospered financially. But the question with many farmers and farmers' wives, their sons and

their daughters is: "How may I know to what extent I am prospered?"

Many families live from year to year with very little or nothing above living expenses. When such members are approached for an offering for the Lord's work, we get a reply similar to this: "Well, I would like to give something, but we have just about kept even this year, and we have had sickness in the family and big doctor's bills to pay, so I will give a little and that is all I can do, for prosperity has not been ours of late."

All this may be true in a sense, and yet not altogether. If you have gone on from

the beginning to the end of the year without ever stopping to consider how you have prospered, no doubt your logic will be satisfying to you. But when you look at it from another view-point—in the light of the scriptural admonition, of laying aside upon the first day of the week—then you may get a revelation something like this: "The Lord has blessed me wonderfully this week. Why, here are Mary and Lucy and Paul and mother and myself, we have all had plenty to eat, good, warm clothes to wear, a comfortable house to live in, and all the children except the baby, Paul, have been in school. Indeed, mother, we have great reasons to be thankful for all these blessings that we are enjoying. Now let us do a little reckoning. Here are the four children who have all been well provided for, with you and me, making six of us in all. Were the children without a father and mother and would have to be cared for in a Children's Home, they could not be maintained for less than three dollars and fifty cents each per week, at the very least. This, for the children alone, would be fourteen dollars, and besides this our own expenses at six dollars each would be very low."

Greatly amazed, mother replies: "Yes, but, papa, it does not cost twenty-six dollars a week to live as we do. That can't be, that would amount to thirteen hundred dollars in a year, only counting fifty weeks. There is something wrong, for you know our diary shows that with all we sold, and your earnings, too it did not reach near a thousand dollars."

Papa meditates a little and then says: "Well, I believe there is a mistake; you worked very hard and there is no credit in the diary to your work. Many times the children did work and ran errands, which, had we hired it all done, would have amounted to quite a sum. Had you not been able to work and we had been compelled to hire a woman to come and perform the labor you have done, to say nothing of the extra hours you have given for the welfare of the children, it would have cost us, including her board, not less than one dollar and fifty cents each working day of the year, or four hundred and sixty-nine dollars and fifty cents. Now, adding that to the credit column for your labor, with even a small sum for work done and errands run by the children, we find that our income must have been considerably more than what the diary shows. There certainly was a mistake, a big one, and the great pity of it is, mother, that we have spent it nearly all on ourselves and given so little to others. Will we not henceforth give the tithes of our living expenses in money or first fruits?"

How many of us are living just according to the illustration given? If we are not able to run much of a bank account, buy an extra farm every ten or twelve years, make improvements in our houses and build larger barns, we think we are not prospering.

The fact is that we calculate and calculate to find out how much we have made

above our living expenses, in order to ascertain how large or small our gift shall be, while we never stop to think that from our living expenses we must make our first estimate. "Will a man rob God?" Yes, the Bible says he will, in tithes and offerings.

Would it not be wise for all Christians to resolve that the **minimum** of our giving to others shall be a tenth of our approximate living expenses, and make our **maximum** gift a certain portion of our income above the living expenses?

Some families live more economically than others. As a rule it does not cost as much, proportionally, to support a large family as a smaller one. In the example given above, the average cost per week for each member of the family would be four dollars and thirty-three and a third cents. While very few Americans live for less, the cost is far too low for many families, when conveniences, luxuries, etc., are considered.

However, let us take the above estimate as a basis for computation. We find the tenth of the weekly income or living expense to be two dollars and sixty cents. Now that seems big when you count it out for the year, but does not that much at least belong to the One who gives us all we have? Should not father divide the part set aside as the Lord's portion among the members of his family, so that all may have a share in the blessing of giving? He shares the temporal things for their physical needs. But you say: "If it takes all I can make to keep my family, how can I give that which I do not have?"

Then, my dear brother and sister, there is something wrong with your management. Do not wait until the end of the year to pay the Lord His dues. Begin as the Scriptures say, "upon the first day of the week," and lay by. Deny yourself some pleasure or unnecessary apparel, and put to practice some of the things you learned during the war concerning conservation, and the Lord will bless you according to his promise in Mal. 3:10: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

You say that was for the Jew? Well, what did the Master mean in Luke 11:42: "But woe unto you Pharisees! for you tithe mint and rue and every herb, and pass over justice and the love of God: but these ye ought to have done, and not to leave the other undone."

If you ever feel that you are too poor to give to the Lord, just pray to your Heavenly Father for faith to try it and he will give it you, and, not only the faith but such joy as you have never before had in giving and such a prayerful spirit to go with your gift that your soul will never again want to go back into its selfish tabernacle.—Gospel Messenger.

WHY ELSIE KEPT SILENT

Lionel came running into the room, his eyes snapping fire, his cheeks flushed warm. "Elsie! Elsie! Where are you?" he cried, adding the next moment as he caught sight of his sister standing near the window, "Why did you touch my kite when you could see that it was not dry? I just left it for a few moments on the dining-room table while I went into the barn, and when I came back I found it spoiled." And then without waiting for Elsie to speak, he continued to reproach her with hasty, angry words for the mischief done.

Once when he paused for breath, a brown-haired girl standing by Elsie, helping her in her work, raised her head and said, "Why don't you talk back, Elsie? The idea of his saying you have spoiled his kite when you have not been out of the room for an hour." But Elsie kept silent, and Lionel, having had his say, vanished.

"Why didn't you tell him you didn't do it?" Florence asked, gazing half curiously at her companion.

"I didn't want to quarrel with Lionel," Elsie answered quietly.

A little later the boy entered the room again, this time in a more subdued manner.

"I'm sorry I spoke as I did, Elsie," he said as he advanced toward the window. "Mary says that it was she who did the mischief. But I saw your hat on the chair close to the table, and that made me think perhaps it was you who touched my kite as you passed thru the dining-room when you came indoors. Why didn't you tell me it wasn't you?"

"Because you didn't give me a chance. Besides, you were so angry I thought if I spoke we might quarrel, so I thought it best to keep silent and wait until you were calm."

Surely that was a wise decision. Elsie remembered the old saying, "It takes two to make a quarrel," and she resolved that she would not be one of the two. Many a heartache, many a bitter afterthought might be spared if boys and girls would learn to remember this saying, and remembering it follow Elsie's good example.—Selected.

LIGHT EVERY GAS JET ON YOUR ROUTE

A little lad came trudging down the avenue with his torch over his shoulder, lighting the gas jets first on one side, then on the other.

"How do you like your job?" I asked, "They always give the meanest jobs to the little fellows," he answered.

"How can one job be worse than another, when the lamps are all the same height and equally far apart?" I inquired.

"Oh, but they give us all the 'run-backs,'" he replied.

"And what is a 'run-back'?"

"Why," said the boy, "they are little, short streets, down which we have to go

and nothing to do on the return trip."

"Little man," said I, "don't commence to kick about having all the hard jobs and 'run-backs.' There isn't a job in the whole wide world that is not full of them."

"Why, there is the mayor, now. He doesn't have any."

"Hasn't he?" I replied. "I reckon by the time he gets thru with all his work and the office-seekers, and creeps off to bed, he thinks the whole job is a 'run-back.'"

"Well, about a preacher," the lad insinuated.

"Let that pass, my boy," I answered. "I would rather you thought I had no troubles than to have you remember me as complaining about them. But just lean your ladder against that lamp-post and sit on the third round so that your head will be on a level with mine. There, that is good. Now, listen.

"There are drawbacks in every career. You call them 'run-backs.' It is all the same. All along the pathway of life there are toll-gates where the travelers have to pay a fraction of their time, their strength, their money, their very lives, for the privilege of continuing on their journeys.

"Those who travel over one road never see the toll-gates on the other, and the mean ones are forever fretting and stewing because they have to pay so much more than any one else. It is bad enough to hear an old man moaning over the drawbacks of his life, but it is intolerable to hear it from a young boy. If you want to make every one despise you, just keep repeating this complaint you have made to me. If you want everybody to love you and honor you—yes, if you want to achieve success, take 'run-backs' without a murmur.

"Keep your torch full of oil, light every gas jet on your route, whistle merrily while you make your 'run-backs,' carry your wages home to your mother, be a loving, honest boy, and you'll be a noble man. Good night."—Sel.

BLINDNESS

John 9:1-49

We pity the blind because of their restricted powers; blindness of body is a small thing compared with the blindness of mind and soul. Jesus healed all forms, when the patient was willing.

Blindness is common in the East; and our medical missionaries have done wonders in healing the body as well as the higher nature. It is possible for a people and a nation to be blind to what is manly. Force and strength may be considered better than love and winsomeness. Prejudice may make us blind to the good in a person we do not like. Many were thus prejudiced against Jesus of Nazareth.

Blindness of soul is earth's tragedy, to save from which Jesus died. He healed the man born blind, and He now heals the soul of all that accept Him in faith and love. Then we see all things new. The worldly mind is jaundiced and sees all

things yellow. When the Spirit of Jesus comes into our life we see the deeper things, the spiritual, which are spiritually discerned. We see the worth of Human Life, the Christlike aims.

Many Christians have cataracts, because out of touch with God and blinded anew with the dust and ashes of the world. We must keep close to Christ and cultivate fellowship with Him thru His Spirit. The Bible gives us correctives and prayer makes our conscience susceptible to the guidance of the Spirit. Worship gives us the desire to see, and service brings the cure into our soul, keeping the eye clear. We see Christ in all our plans and all our thoughts and all our work, as well as in all our worship. Even at the best we "see in a mirror darkly; but some day we shall see face to face."—Sel.

HE PRACTICED WHAT HE PREACHED

A chaplain on the battlefield came to a man who was wounded, lying on the ground. "Would you like me to read you something from this book—the Bible?" he asked the soldier. "I'm so thirsty," replied the man; "I would rather have a drink of water. Quickly as he could the chaplain brought the water. Then the soldier asked, "Could you put something under my head?" The chaplain took off his light overcoat, rolled it and put it gently under the soldier's head for a pillow. "Now," said the soldier, "if I had something over me! I am very cold." There was only one thing the chaplain could do. He took off his own coat and spread it over the soldier. The wounded man looked up into his face, and said gratefully, "Thank you." Then he added feebly, "If there is anything in that book in your hand that makes a man do for another what you have done for me, please read it to me."—Exchange.

THE WAY TO GIVE

Robert Carter loved to tell a story of one of the elders of the Scotch Church, who came to New York a poor boy, and, when he had earned ten dollars by wheeling goods in a barrow, attended one evening a meeting of the church called to pay off a debt. When subscriptions were asked for, the lad gave five dollars, which in after life he declared to be the largest gift he had ever made, being one-half of his earthly possessions. This good man afterward amassed quite a fortune, but a large portion of it was swept away in a fire. Shortly after, Dr. McElroy was going about, as was his yearly custom, collecting money for the various church charities; but he passed Mr. R—'s door, thinking that he would spare him the pain of refusing his usual gifts. Mr. R— met him on the street, and said, "You have not called on me yet for my subscriptions." "No," said the Doctor, "I had not the heart to ask you, knowing how heavy your losses have been." "Retrenchment with

me must not begin at the house of God," was the noteworthy reply. "I shall double my subscriptions this year."—Sel.

DR. STALKER'S HAPPY DISCOVERY

The Rev. Dr. James Stalker, the eminent Scotch preacher, pastor, and author, tells of an experience in his early ministry which conveys a lesson of inestimable value to all ministers. The lesson is worth more than a four years course in a refrigerator theological seminary. Hear the doctor's sweet little story:

"When I was first settled in a church, I discovered a thing of which nobody had told me and which I had not anticipated, but which proved a tremendous aid in doing the work of the ministry. I fell in love with my congregation. I do not know how otherwise to express it. It was as genuine a blossom of the heart as any which I have ever experienced. It made it easy to do anything for my people; it made it a perfect joy to look them in the face on Sunday morning. I do not know if this is a universal experience; but I should think it is common. For my part, I like to meet a man who thinks his own congregation, however small it may be, the most important one in the church."—Sel.

SAY SO

A little girl once said to her mother, who was a Christian, "Mamma, do you love Jesus?" "Yes, my child; but why do you ask?" "Well, mamma, you speak of brother, of papa, of auntie, but I never hear you speak of Jesus. I thought if you loved Him very much, sometime I'd hear you say so."—Selected.

HE KNEW THE STEERSMAN

A little boy was out at sea in his father's boat. A storm arose and the boat was carried far out. The waves washed high, yet the child did not seem to care. Afterward some one asked him, "Were you not afraid?" "No," he replied, "Why should I be? My father was at the helm." Is your Father at the helm as you are sailing the sea of life?—Sel.

SMILES

From somewhere in the soul's deep realm
In quiet gentle streams
The gladness of a happy being
In facial radiance beams.

It touches softly cheeks of dull
And tints them pink the while,
Then sends a twinkle to the eye
And there is born a smile.

With all its penetrating gleams
This sunny little smile
In less the time it takes to tell
'Twill travel o'er a mile.

And smiles will spring from all around
And sadness be dispersed,
And men will be the happier
For the smile that you gave birth.

• MISSIONS •

NOTES AND COMMENTS

How a Peruvian Found Christ.—The following incident again shows the power of a consistent, quiet Christian life. It is not always the one who on the platform appears as an ardent champion of the faith that accomplishes the most effective work for the Master, but usually the earnest soul that in love seeks others to bring to them the Message of life eternal. The following is a condensed account of the experiences of this converted Peruvian:

"Having been cradled in the Roman Catholic faith, which is man's religion and not Christ's, I was in the nature of things enshrouded in the darkness of fanaticism, indifferent to the most important, practically an atheist; for no one believes less in God than the Roman Catholic.

"One day, by chance, I heard a Gospel sermon, in Echaurren Square, in Valparaiso, preached in such a manner and upon such real, living topics, that I was deeply stirred. Later I went to the town of Ayaviri, where I met a Christian of the most kindly simplicity of character, and soon became persuaded that one does not always find the truth he is in search of in heated debates, but often in the gentle form of a sincere conversation. So it was our talks usually turned to religion, but more than all else, Senor Sartagena's life at close sight was a constant sermon to me, until at last, the pureness of it, his bearing as a citizen and a father, and the heartiness with which he conducted family worship, ended by impressing upon me that I ought to confess the Christian faith. This I did one night before all the family, in the midst of thanksgiving to God.

"Only the evangelical religion has power enough to inspire men with a love for work, a life of faith, acts of honor, fulfillment of duty, respect for laws and, above all, with the virtue of sacrificing self for an ideal, a virtue so much needed in Peru."

Pagan Darkness in Argentine.—It is difficult for us to conceive the spiritual darkness existing in South America. We are wont to compare the Catholicism extant there with that in North America, and here we make our mistake. In South America Catholicism is little, if any, better than paganism. The fruit of the system is in evidence there after centuries of almost unhindered development. A missionary to Argentine relates the following incidents:

He was one day speaking to a number of cultured women about the Bible. "Oh," said one, "I once had that book. It is of

the devil for it made my husband's horse run away, throwing him out of the buggy and nearly killing him. I at once burned it."

"Well, that is very interesting. How did it happen?" replied the missionary.

"The day after the accident," she replied, "I went to confession and on telling the priest what had happened he asked me if I had not bought a book called the Bible from a man who had been going from house to house selling them a few days before. I told him that I had. He said the book caused the accident and advised me to burn it."

* * * * *

"A man bought a Bible while sick in the hospital. I went to see him and was trying to explain what the book was. A nun came along and on seeing the Bible flew into a rage and cried out, 'Don't read that heretical book. It speaks against the holy virgin.' The missionary replied, 'You are quite mistaken.' Opening the Bible at the first chapter of Luke he asked her to read. She did so and with some embarrassment said, 'Oh, I thought it was the Protestant Bible.' Then turning to him who had bought the book she said, 'It is all right, you may read it.'"

Superstition in South America.—"An old woman in Dominge-nigo, Brazil, was the renowned possessor of an image of San Antonio, and kept it in her home. After a long period of drought her neighbors petitioned the old lady that she should lend them her 'Saint' for nine days, so that they might pray to it for that period and then return it. The request was granted, and borne on a stretcher, the image made a round of visits in the neighborhood, finally being returned to its glass case and a tribute of burning candles placed about. To conclude the ceremony, the contents of a stone jar were handed to those present, and their demeanor soon afterwards gave evidence of what the jar contained. All went on their way homeward, with a feeling of merit at having done their duty to the saint, and confident that he would send the needed rain."

With such superstitious practices and ignorant fanaticism it requires much patience and perseverance to bring to this people the Gospel. One who becomes easily discouraged should consider well before entering so difficult a field. The Gospel has power to break the bands of such people.

The War and Missions in Chile.—The high price of commodities is seriously hampering mission work in virtually every foreign field. The Presbyterian Church with four stations in Chile, with a working force of twenty-three American missionaries and sixty helpers to man its sixteen organized churches and sixty-five preaching places reports difficulties in the work as a result of the high cost of living. "The Chilean peso, formerly worth sixteen cents, American gold, is now worth thirty-six cents. However the man that used to get 1,100 pesos as his monthly wage now receives 450. At the same time prices have not decreased, but have remained the same for local products, while the prices of all imported articles has increased 25, 50, 100 and even 200 per cent. Many of the congregations for lack of money cannot dress as decently as formerly, and have ceased to appear at the services. The poorest Chilean boy could not be persuaded to come to the Sunday school barefooted, nor a girl who could not muster what she considered a fitting head-dress for her station. Some are sufficiently sensible to come bare-headed, but they are few."

A Needy Field in Southern Mexico.—A missionary to Guatemala, journeying thru the Port of Mexico on his way to the United States on furlough, enquired where he could find an evangelical chapel. He was told that he could likely get it at the drug store. Thinking that he might not have been understood, he asked if there were any evangelists in town, and received the reply that the priest could explain all about that. In desperation, he asked if there were any Protestants in the Port of Mexico. Nobody had ever heard of such people.

The harvest truly is great and the laborers few. On every hand are opportunities for service in behalf of those who know not Christ. Latin America presents a needy field. Tired of the oppression of Catholicism, the system that exploits the people for selfish ends and seeks to keep them in the grossest ignorance, many of the oppressed look elsewhere for spiritual guidance. Shall we bring them the Message of life?

"The joy of the Lord will prove our strength in adversity as well as prosperity, and in trial as assuredly as when all men speak well of us."

"It is in Christ that we find the life which is life indeed."

THE OPPORTUNITY

R. M. Stemen

Looking back over the past few years one can see where great changes have, and are still, brought about in the world. This is true in religious, social, political, financial and various other related fields. Until a few years ago London was considered the financial center of the world. Her financiers exceeded those of Wall Street in controlling large international commercial interests. Today we see this financial center moved westward to New York. What has brought about this change?

When in the fall of 1914 the whole of Europe was plunged into the world war, it was foreseen by all the powers engaged that it was to be almost a death struggle. In a remarkably short time the resources and energies of Europe were directed towards the one end of defeating the enemy, and the once peaceful nations became one large workshop for the manufacture of arms and other devices for the purposes of destruction. Expense was no consideration. Money issued forth in quantities hitherto unknown. All hopes of a peaceful settlement were dismissed and the resources of all countries streamed towards the battlefields of Europe where for four and a half years the struggle continued to decide which alignment of nations shall be the victor. The nations of Europe having exhausted their own resources, began to draw upon America. This country, new and rich in natural resources, seemed to be the feeder of the great mill in Europe which daily consumed, both innocent and guilty, thousands and multiplied thousands. For three years America kept out of the war and was free to send millions of tons of supplies to the contestants in Europe in exchange for gold and silver. That now the United States has immense wealth no one can deny. Even though much has gone into the pockets of capitalists, nevertheless a large percent of it has reached the people in general, and consequently some of it has come into the possession of the Mennonite Church.

Yes, it appears as though the conflict of arms is over. The conquerors are dealing out to the conquered what they call justice. America, along with the other allied powers is one of the conquerors. She is also victor in another respect; she is the financial victor over the entire world. Nearly all Europe is indebted to her and for generations to come the people across the Atlantic will labor early and late to repair the destruction which has been wrought and to repay what they have borrowed from America.

America, then, has the finances. She also as a nation holds to the highest political standards in the world. What will be the mission of her people in the future? The members of our Church have shared with the rest of America in the accumulation of wealth. We hold and seek to maintain higher ideals of living than even our own country. If, then,

this is true, if we have a better way of life, if this life is practicable and applicable to others as well as ourselves, and if we have the means at our disposal, why not make a concerted effort as a permanent future policy, to carry the Message into foreign lands more extensively and show to the world that real Christianity is workable and will solve its social and other evils.

In the past we have done mission work. We are still opening new mission fields and developing those already opened. There are yet many unoccupied fields. Let us hope that our efforts along this line will never cease. Let us all encourage and support the work and urge that more workers may enter the field. We can all be missionaries. If not elsewhere we can be at home. Foreign mission work generally means direct religious teaching, and, as a rule the duties are those of one qualified to be a minister. God's children do not all have the same talents. The Bible teaches us so. Some can be ministers, some teachers, while others do not even have the faculty of oral teaching. Such people can best serve their God by living out in deeds the teachings of our Master. In the past almost the only avenue open to such people has been home or foreign mission work, for which they felt they were not qualified. Consequently the field left for them was the home church. That no doubt was a good place for them to live out their beliefs, but possibly they could have helped the world more in spending at least a part, if not all, of their time in other places where their lights would have shone farther.

As a rule the young man at the age of twenty or twenty-one in the Mennonite Church begins planning as to what will be the quickest and best way of securing a farm and getting it paid for in the shortest possible time. Some may have in mind some definite Christian service later after the farm is paid. But where in the Church, besides Sunday school and Young People's Meeting, is there opportunity for more active religious work for a young man who is not mature enough and perhaps does not feel himself qualified for

certain lines of Christian service, but who wishes to give his services for part or all time in work more active than that offered by his home congregation?

The Mennonite Church in the past has lost many of her young people who became disinterested and indifferent because of the lack of opportunity to do more active Christian work.

The experiences of the past year demonstrated that the Mennonite Church is interested and has both men and money sufficient to carry on a permanent relief work in those parts of the world where the need is most urgent. Should such be the future policy of the Church its outlook would be most encouraging. How glorious it would be to have a continual stream of workers going to foreign lands, with the knowledge that both old and young at home were daily remembering them and supporting them spiritually and materially in their efforts to bring material relief and thereby advance His interests! Every young person, in the Church would then feel his or her share of the responsibility for the success of the work for they would see that their principles and ideals were really being spread abroad throughout the world, that they were practicable and that the Church was rendering material and spiritual aid to mankind. Many after taking up this work would get larger visions. Many would hear the call of God for more direct religious teaching and step over into the mission field. Possibly the relief stations would be converted into mission stations and in time congregations which would serve as centers for a larger work. Who knows? Why could not the relief work serve as a factor in the training of missionaries?

We now have the field before us. The reports we receive of the terrible conditions in Central and Northern Europe are sometimes appalling. The crisis of this last winter is past. What of the next? Will the poor of Russia, Poland, Serbia, Roumania, Germany, Austria, and other countries have sufficient food and clothing? Will they be able to keep their self-respect and moral courage under the conditions which may fall upon them? Think of these questions and then of the solution that we as a Christian Church can and will have to offer now and in the future.

OUR EDUCATIONAL WORK

M. C. Lehman

Today a little boy with his brother and mother came to the office-door of one of the missionaries. The little boy was a bright little fellow. His father was dead. His brother who has an income of \$3.50 per month desires to give his younger brother what would be called a primary education in America. The older brother is a Christian as is also his wife, but the younger brother is yet rather young to make this decision but says he wants to

be baptized as soon as he is a little older.

Now the older brother being a Christian feels that to let his younger brother grow up without the advantage of going to school would be sin on his part. He can not support his wife and mother and little brother and meet the extra expense of schooling him on \$3.50 per month. To appeal for help from the mission by taking his younger brother into one of the mission schools and giving him an elementary

education was his errand at the office-door.

There was no school where this older brother lived. The missionary reasoned that to let this young boy grow up without an education would not be right on the part of the Mission. It would only mean a Christian or heathen vagrant on hand to deal with before long. To educate him and see him become able to read his Bible and become a staunch Christian as practically all the boys of his class do will be a pleasure.

This is one of the reasons we have schools in the Mission.

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Since the above incident has occurred another has come to the office door. This time it is a father and his little son six years old. They are not Christians. When asked if they wanted to become Christians the father said the missionaries living in the Sihawa field had taught them and they would like to be Christians because the Christ about whom they had been taught was so kind, but he feared his caste fellows. There was no primary school where the father lived and his request was to have the Mission open a primary school in his village. He explained that seventy-five children like his little son could be depended on as beginners in the school. The little fellow's countenance was aglow with expectation.

He explained that he wanted to learn to read and write like he had seen other boys do. The missionary explained to the father that the Mission did not have sufficient funds to open a new school in his district. The little boy's countenance fell. He then begged his father to send him to the Mission school at Ghatula near Sihawa. The father could not think of seeing his son go to a school where he could not come home every day. The little boy's hopes were blasted. He wept and told his father he would promise him not to become a Christian if he allowed him to go to Ghatula. The father replied that he would not care so much about this, his great concern being to give his son a chance for a primary education at home.

With many other homes like this one, dear reader, do you think a primary Christian school in this place would be an effective evangelistic agency? That night when the missionary went to bed he thought of a little boy in the Sihawa district who had had a glimmer of light and was most likely after-all doomed to a life of heathen darkness and of many others like him, and all for what reason? Could something be done for many places like this so that little boys and girls could get a primary education?

Dhamtari, India.

ANNA COOPE, SKY PILOT TO SAN BLAS INDIANS

Anna Coope is a heroic missionary, whose dauntless courage is akin to that of Mary Slessor. She worked in obscurity until the Latin American Conference at Panama in 1916 revealed her to the Christian world. Among the San Blas Indians on an island off the coast of the Republic of Panama, "Miss Coope swept in like a sea breeze," said Robert E. Speer in quoting from one of her addresses, and James H. McLean was so impressed with what God had done thru this one woman, that he appended a brief sketch of her life to his text-book, "The Living Christ in Latin America."

Anna Coope was born on May 31, 1864, at Bolton in Lancashire, England. She was the firstborn of her parents but received scant welcome because she was not a boy! Like David Livingstone and Mary Slessor she was early put to work at the loom and like them, she had an insatiate appetite for reading and study.

She did not come from a Christian home. Her mother cared little for religion and her father, tho he had been brought up by a godly mother who prayed much for her children, was bitterly opposed to Christianity. Nevertheless Anna early became a seeker after God and a worker for Him. When she definitely accepted Jesus as her Savior, at the age of seventeen, her father frequently threatened to turn her out of doors. Many a night when she was at church he locked the door and dared her mother to open it. But the mother

always crept down and let the daughter in, thereby calling down a storm of wrath upon her head. Yet the girl loved her father and prayed for him, feeling sure that some day he would be saved.

Miss Coope's interest in missions began at the age of seven or eight. On one of those rare occasions when her father reluctantly allowed her to go to Sunday school with a little neighbor girl, she heard a lady tell about the children of India who knew nothing of Jesus and His love for little children. "Why doesn't somebody go to tell them?" she asked. "I would go if I were big enough. When I get big I will go!"

"From that day," she says, "I was marked for a missionary to the Indians somewhere. Henceforth that was my star, my goal." This purpose was further developed by a little magazine, "The Life and Explorations of David Livingstone," to which her father subscribed later on. "He read it because he was interested in the exploration scheme," she says. "But I read it because David Livingstone preached Jesus to the poor Africans. What did I care about the source of the Nile? I wanted to find the source of salvation! Livingstone became my hero and I determined that I would be a missionary after I had found out how I could myself be saved."

The purpose to be a missionary, however, did not come to full fruition until after she had removed to America with

her parents and was settled in the little town of Edgewood, Rhode Island. Here in a small church where she had found spiritual food and fellowship, she heard missionaries returning from the West Indies speak from time to time. They invariably spoke of the great need of more workers and this at last proved to be her call.

These missionaries had gone out on the faith plan without salaries guaranteed by a Board and she had read the life of George Müller of Bristol and had been deeply impressed by it. So she decided to be a faith missionary and trust God for support. Accordingly, after waiting patiently upon God to know His will in the matter, she announced in church one evening that she felt called to be a missionary to the West Indies and was going by the first boat she could catch! She had no idea what this would cost, nor did she stop to inquire. When asked where the money was coming from she simply answered, "From God. He has called me to go and will pay all expenses."

The very next Sunday a working girl of the church put five dollars into her hand saying that she wished to share in the blessing. And that same day at the evening service, one of the deacons announced that he would be responsible for "our sister Anna's expenses to the West Indies."

Thus it has been ever since. Every need has been met, every want supplied as promptly as in the days of the prophets and the apostles. Never once has God failed her. "I do not talk about my needs," she says "I never need to. I am to be about my Father's business and He Himself takes care of me. 'I'm the child of a King' and no beggar. My Father can speak for me better than I can for myself, so I always let Him do it."

One October 2, 1897, she sailed from New York with a party of missionaries bound for the West Indies and stopped with them at various islands holding meetings and distributing tracts. At a conference of workers held in the Barbadoes in January, 1898, she heard a young woman from Bolivar, Venezuela, tell of a tribe of degraded Indians on the banks of the Orinoco who had no missionary and wanted one. This appealed to her, and after waiting upon God, she decided to go there. But the way did not open at once and in the summer of 1900 she was called home by the serious illness of her mother.

She found her mother nigh unto death and still without hope in Christ Jesus. It seemed too late, but Anna Coope prayed to God, pleaded with her mother, and two weeks later she accepted salvation thru Jesus. It was a time of rejoicing, and during the three weeks that the mother still tarried on earth, she preached Christ to all who came to her bedside.

Her death laid upon Anna Coope a new duty—the care of her father who was now past seventy. For six years they lived comfortably together in their little home, she taking up her old trade of weaving

linen to pay expenses. The old man was as bitter as ever against religion, until he was laid low by a paralytic stroke. Then one morning before daybreak, he suddenly said, "Anna, get your Bible and teach me the way to heaven!" Gladly she did so and within an hour this hardened old sinner of seventy-eight had accepted Christ as his Savior. Thus were answered the many prayers, not only of his daughter, but of his godly old mother as well.

Tho it was only four o'clock in the morning, the daughter, in a wild delirium of joy, at once sat down to write the news to her friends, among them a preacher in the West Indies who had insisted that she ought to put her father in a home for the aged and return to her work. "I told him," she says, "that tho this man was my father, I knew he was a great sinner, and that I felt that God had given me this heathen at home to convert before I could go to the Indians; and that if I wanted God's blessing I must do the duty that lay right before me."

At eight that same morning, the old man began to preach Christ to his nearest neighbor, and during the nine days of life that remained, he lost no opportunity of telling how Jesus had saved him.

His death left his daughter free to go in search of the Indians on the Orinoco and within a month she had sold the little home and all its contents. Part of the proceeds she sent to India and Japan to work where she could not go in person. Then in November, 1907, she sailed again for the West Indies. The way was blocked to Venezuela, but hearing thru a colporteur of a chief on the Orinoco who had bought a Spanish Bible and wanted a teacher she was the more determined to go. Presently the way cleared and accompanied by three colored girls, she began the long-talked of journey.

The voyage up the river proved perilous and trying. But her courage did not fail. God had said "Go," and she went trusting Him to take care of her. As she went she preached Christ, rarely to crowds but constantly to individuals—rough boatmen, Spanish traders under the influence of liquor, and heathen Indians who had never even heard the name of Jesus. And, unpromising tho the material seemed, God gave her souls for her hire.

But her faith and courage were often tested. One night when obliged to sleep on the sandy bank of the river, she was awakened by the excited twittering of the birds in the bushes nearby. Almost immediately a great black and yellow snake came gliding by. It was quickly dispatched by one of the boatmen, but her terrified girls insisted that its mate would soon come in search of it. "What if it does?" she cried. "The birds will notify us. God has evidently set special guardians around us."

Another night when she was preparing to sleep in an uninhabited adobe house, she found that the palm-thatched roof was alive with spiders, bats and whip-snakes!

At first she hesitated, but being assured that these things were not dangerous, she spread her cot and slept all night without harm.

Nor was she afraid of savage men. One night when she had played on her little folding organ and sung until she was hoarse for a fascinated crowd of some 150 wild Indians who would not go home, she lay down on her cot without undressing and was soon fast asleep. Opening her eyes at daybreak she found them still there, as motionless as wooden images! They had been there all night and her girls had not slept at all fearing lest they kill her and scalp them.

"Where is your faith?" she cried. "We are on business for the King and has He not promised to take care of us? Don't you see how He has guarded us every step of the way? He has protected us from snakes and all things hurtful and now has let these men stand guard over us all night to protect us from we know not what danger."

At the village of San Isidro she found the tribe she was seeking. They welcomed her kindly, but the chief was very ill and told her she had come too late. He was apparently dying and she was overcome with grief. But a great wave of faith filled her heart and she besought God to let the chief live in order that his soul might be saved. Almost immediately he began to improve. A few days later he came to see her in her tent and that same day accepted Jesus as his Savior. But, alas! after four months' consistent living, he "went to be with Jesus" and her work there was brought to a close. According to the custom of the Indians, they burned many of their huts and went to the mountains where they would re-

main scattered until a new chief was appointed. She begged to go with them, but they were not willing. But they thanked her for coming to tell them of Jesus and promised not to forget.

From Isidro Miss Coope went to Bolivar City where she found a package of mail. Thru a clipping in one of the letters she was led to go to Colon in the Republic of Panama where she heard of a group of San Blas Indians who were asking for a woman missionary to teach them. This proved to be her call to permanent work, and after some delay she went to settle among them.

Alone and unaided she entered upon the work of transforming a tribe of some 800 Redmen among whom the forces of Rome and rum had been working ruin. There was much opposition at first and the story of her adventures in the launch in which she made her first trip to her field is one of the most exciting in the literature of missions. More than once her life was in danger, but thru God she won the day. By and by the opposition ceased and she was left sole master of the field. She has really done a great work for these Indians. Tho she is preeminently a soul winner, she is not unmindful of the material needs of her people.

"They tell me," she said at the Latin American Conference, "that I have no results because I am working for the souls of these Indians—no economic and social results. But when I came to my island there were no roads, only paths where the Indians walked duck fashion. Now there are wide roads crossing the island in both directions where they can walk twelve men abreast. Then there were eight saloons, now there are none."—Missionary Review of the World.

WHERE THE RIVER COMETH

A Story of Small Beginnings

The other day I passed, high up in the Peruvian Andes, a little reed-fringed pool that reflected in its still, dark waters the glittering snow-fields that gave it birth, and the infinite blue of an unclouded heaven. From that nameless mountain tarn on the roof of the world, where the wild vicuna stoops to drink, trickles a little stream that gurgles its way amongst the moss-hags of the moorland, and presently chatters noisily among the granite boulders as it races downwards to the great valleys far below. That little stream, so small and insignificant, is destined to become the mighty Amazon.

The river of salvation, in its beginnings in a new country, a town, a city, is oft-times as small, insignificant, and unnoticed, as the rivulet in the far Andean hills, but like it also is destined to swell to majestic proportions and bring life and healing to countless multitudes.

Follow the story of a stray tract, and what grew out of it: It lay neglected on a table in the Sala, where it had been

carelessly tossed after being handed in at the door by one of our Missionaries. Senora Vasquez, calling on her friend, was shown into the Sala, where she had a few minutes to wait; and noticing the tract, picked it up and whiled away the time of waiting by reading it. Strange memories were stirred in her as she read. It recalled passages from a forbidden book which she had at home, but which her husband would not allow her to read, and the old longings to understand more of its strange teachings were awakened as she pored over the message of the tract.

Enter her friend, with apologies for having kept her waiting. "Oh, yes, the Evangelicos were in the town; one of them had doubtless left the tract. I shall show you their place as we go out; I don't know what goes on. I believe they charge fifty cents admission."

Senora Vasquez took an early opportunity of attending a service of the Evangelicos, found the admission was entirely free, and that she was gladly welcome.

Again and again she attended, drinking in the gracious message which was to her as water to a thirsty soul, and ere long yielded her heart and life to Christ as Savior and Lord.

The long-neglected and forbidden Bible was brought out, and in spite of the protests of her husband, eagerly studied, and the Senora grew in grace from day to day.

Shortly after her conversion, Mr. Strachan visited the house and preached Christ to the whole family. The husband and elder son treated the message with ridicule; but the daughter-in-law, who was present, was moved to tears, and expressed her desire to become a Christian. On that and other occasions Mr. Strachan instructed her in the way of life, and the Senora, full of her new-found joy, finally led her daughter-in-law into life and peace in Christ.

Husband and elder son did not cease to oppose and heap scorn on the young converts, but the second son began to be deeply interested, and started to attend the meetings tho he had a league and a half to come to town; and he, too, before very long was rejoicing in the knowledge of his mother's Savior. It was now easier for the mother to attend the services regularly, having her son's company, and they rarely missed an opportunity.

Coming to town to stay for a time with a married daughter, the Senora brought her also to the meetings, and there the strange attractive power of the Gospel laid hold of the young woman's soul as it had her mother and brother and sister, and stirred in her those longings for peace and salvation which were abundantly satisfied when she also gave herself unreservedly to Christ, on the occasion of a visit of Mr. Strachan to the farm while she was there. Nor was she alone in her gladness, for yet another sister, who lived five leagues away, was visiting the old home that day, heard the strange, glad message for the first time, and she, too, yielded her heart to the Savior.

Just recently the youngest son of the family, a fine lad, has taken the decisive step, and we now wait for the bringing in of father and eldest son. Surely He Who has begun such a work will finish it.

The little stream is growing, but it has a long way to go yet; and, tho its windings become somewhat intricate, they are worth following.

The daughter-in-law, who, it will be remembered, was the second to become obedient to the Faith, now moved to town with her husband, and here began to let her light shine. She was very friendly with a family of some four or five sisters and two brothers. The mother had recently died, on which occasion Mr. Strachan visited them and preached Christ, but they simply laughed at his message. Our friend took up her residence close by the home of one of these sisters.

What struck this woman was that our friend was always singing, and seemed so happy all day long. She noticed the radical change in her life too, and the

woman who had laughed at the spoken message as she heard it from the lips of the Missionary, was profoundly influenced by the message, as she saw it lived from day to day by our happy friend. When, therefore, she was invited to attend the meetings she was disposed to go, and did so, together with a neighboring family, who had also been influenced by the testimony of this faithful soul.

The Gospel message sank deeply into the hearts of all these, and when the father of the family suddenly died, and Mr. Strachan visited them, he found the ground ready prepared for the good seed. They were deeply moved as he told them of the love of Christ, and then and there they all knelt down, mother and three daughters, together with the women who had begun by laughing at the message; they confessed their sins in voices choked with tears, and one and all yielded themselves to Christ. Truly, the little stream is growing.

Now, in this family were two brothers who had taken no interest in Mr. Strachan's visits, nor in the doings of their mother and sisters until these took an open stand for Christ. Then the devil got busy. The eldest son was a rough, wild character and a great gambler. The light that began to shine so brightly in the home reproved the darkness of his heart and life, and stirred to bitter opposition all the evil of his nature. He forbade his mother and sisters to pray or sing, or attend the services. But their joy was too great to be quenched thus, and in spite of his protests and raving they continued to give expression to the gladness of their hearts in song and worship. One night the very devil seemed to enter into this man; and hearing the family at worship in the next room he seized a revolver and throwing open the door he threatened to shoot them unless they ceased their praying.

Startled at first by this fierce interruption, these brave souls quietly ignored him and continued their devotions, praying that God would touch even his hard heart and lead him to the Savior they had found. Baffled and amazed by their courage and constancy, he dropped the weapon and sneaked off. But again roused to fury by the devil, he threatened them with a great knife unless they would consent to cease their singing and praying. In vain, however; nothing seemed to daunt their hearts in which the light of the Gospel had shined. And now wonder began to grow in the dark mind of this great, rough fellow. What had happened to those timid sisters of his and to his mother to make them thus careless of his fierce threats? He would investigate this matter. And so the one-time blasphemer was found attending the services he had so violently denounced, and, thanks be to God! it was not long before he was found clothed and in his right mind sitting at the feet of Jesus.

This was a tremendous blow to Satan's kingdom, and the news got noised abroad.

All knew this man for what he had been and his enmity to the Gospel; and the change that had come over his life and ways was the talk of the neighbors. The second brother began to feel that there must certainly be something in all this singing and praying of his sisters if it could have such an effect upon a character like his brother. He, too, would go and investigate. Need we state the result? The old Gospel proved in his case, as it had in all the others, to be the power of God unto salvation; and of him also it was said, who had formerly denied with cursing, "Behold he prayeth."

And yet there is more, for "His love floweth on, free and full as a river."

It came to pass that one of these praying sisters married, and her husband was one of that family of whom I have told, who laughed at the Gospel when Mr. Strachan visited them on the death of their mother, tho one of the daughters had since been won to Christ. This man was bitterly opposed to the Gospel, and absolutely refused to allow his wife to attend the services. He, too, on more than one occasion threatened his wife with a revolver, so great was his fury against the truth. Mr. Strachan learning how things were, called at the house, hoping to see him and have speech with him. He was absent, but his wife's brother was there, and this was the one remaining member of the family who was yet unsaved. The opportunity must not be lost; doubtless the Spirit of God had been working in that heart; his mother, his sisters, one after another his wild, brothers, had yielded to Christ, and now he was face to face with the Great Decision. Christ triumphed; and there in the old stone-flagged kitchen they knelt down, and he handed in his allegiance to the Lord Christ.

What of the bitter-hearted husband? Things are moving in that rebellious heart, and the river is getting his way. When I was there, he, who had prohibited his wife from attending the services, and threatened her with a revolver should she dare to go, had taken to driving her to the services himself, and returning to bring her home! I somehow fancy he will come inside one of these nights, and—well, the river is still flowing.

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These, friends of the homeland, are not myths. I have had the privilege of meeting these people; I have been in their homes; I have seen the gladness in their faces and heard it in their voices as they told what great things God had done for them and theirs. Our brothers Elder and Strachan have pursued that work from its earliest beginnings, and have had the joy of seeing the little stream grow to be a great river, which is still sweeping on its life-giving way, bringing joy unspeakable to that Argentine town. For what I have told you is but an instance of how the Water of Life came to one small circle of friends; but many are the souls and the homes that have been recreated by the coming of the River of God in that place.

And such is the work that God is privileging men to initiate and carry on thruout the Republic for the regeneration of that land.....and the River still is flowing.—
A. Stuart McNairn.

THE CONVERSION OF A PRIEST (His own testimony by a letter to a friend)

Sr. Don Morris Bernard,

"....."
"I was born in Cuevas del Valle, (Spain) on the 7th of February 1889. When I was 12 years of age I was taken to the Seminary where I studied to be a priest, and at the same time I studied privately for the degree of Bachelor, in the Technical and General Institute of Cardinal Cisneros, in Madrid, with the object of continuing my course in science. I finished my course for the priesthood and obtained the title of Doctor, signed by the Rector and Secretary of the Central University of Madrid. Connected with this University is the College of Alfonso XII, in which college by political influences I was made Professor, after I obtained the above mentioned degree."

"With something of a theological course I was ordained to minor orders in the month of February 1909 by his Excellency the Lord Bishop of Pamplona; in the month of October 1910 I was ordained under deacon by his excellency the Lord Bishop of Madrid-Alcala; in the month of August 1911 I received the order of Deacon at the hands of His Excellency the Lord Papal Nuncio in Madrid and in the same month of August 1912 I was ordained priest by his Excellency the Lord Bishop of Citarvio."

"The 10th of October will be one year since I arrived in Brazil from Spain as a father of the Roman Church, and I went to the State of Goyaz to form part of the clergy. I arrived as far as Campininhas (Goyaz) and in the residence of the Redemptionist fathers I met His Excellency the Lord Bishop of that Diocese. There were with him some of his vicars observing Spiritual Retiremen, whom I joined. From that place I accompanied the Bishop to the Capital of the state and in a few days returned to Catalao, (Goyaz) where the Augustin fathers have a residence, and where with my countrymen I could learn the rich tongue of Cameos."

Almost adjoining the house of the fathers, (as you know, sir) is the house of Senhor Mor. Antonio Paranhos, aristocratic and distinguished family, perhaps superior to many strangers in that which concerns amiableness, education and hospitality; this family was included in the list of my friends of Catalao. As heaven has granted me a frank and open disposition I was not long in establishing relationship with that Protestant family, which seemed to me better than other Romanists and clearly contradicted what I had heard so often: that the Protestants were unsociable, uneducated and had no conscience.

For some time past I have been in doubt

on a few doctrinal points of the Roman Catholic Church—as for example, Indulgences—and quite a time ago I had heard also, that the Protestants did not believe, either in the Virgin Mary, nor in the Resurrection of Jesus.

The friendship which I had with that family and the doubts that were aroused in my spirit, obliged me to wrangle religiously; that family did not care to have any discussion with me; not wishing to offend me, so delicate was I! The first thing I read in that home was the poetry of the Rev. Hyppolito de Campos, entitled Saudades. After each of my visits to that family I returned more comforted and animated; but I desired more and more to get out of my anxiety and doubts and many a time I have asked myself: why is it this family does not have a strong argument with me? The reply to this question I heard and saw after my conversion, and it was that it is written: "He that winneth souls is wise," (Prov. 11:30) and to win souls it is necessary to evade strong arguments because it is the result of pride, (Gal. 5:20, 22, 23) because self does not care to be overcome.

As my visits became more frequent, my doubts increased and my desires to belong to the evangelical religion got stronger.

It was determined that I should suffer. One of the Fathers of Catalao thought it was not prudent of me to make these visits, because "to the people it did not seem the thing that the Fathers should visit the Protestants" and then, "how can they preach against Protestantism?" I was obliged to break off my public relationship with that family, but privately I was furnished with books.

Meanwhile I studied I understood my errors and began to see the light of the truth, but....to leave off my gown!....to live hidden as God commands!.... Believe me Sr. Bernard I was in a sea of perplexities and worry.

My doubts and hesitations lasted two months, two months of fight with my conscience, with the spirit and human interests!.... I studied, meditated.... I recognized that there was only one Mediator, only one Redeemer, only one Savior, Jesus! who died on the cross to save me, and from that moment I gave my heart to Jesus, decided to abandon idolatry, follow the one road of Salvation, confront the slanders and persecutions that were to come; for a few days after my conversion a goodly number of boys and men, as they say, incited by the Fathers, attempted to expel me from Catalao, mounted on a lean mare, a thing which did not merit the intervention of Senhor Alferez Avelino, delegate of Police.

A Father also presented himself in the house of the Pastor of the Church, a countryman of mine, with a telegram from the Lord Bishop of Goyaz, intimidating and terrorizing me. The telegram directed to the Father Vicar read thus: "Await orders of chief of Police. In my name Father Vicar ask him to return to Church or at least to leave the Diocese—Bishop."

As I did not reply immediately to the telegram, the following day I received a letter from the same father asking me for a reply, and I answered saying: "I would not return to the Roman Church, for I did not care to be a hypocrite, and that also I would not leave Catalao, because being in a country where I was free to wear a gown or not, I was protected by the law."

I had to suffer menace, they stoned the roof of the church, insulted my fathers in the faith, threw dirt in the place of worship, I had to put up with the impertinence of an individual who sought me to take my life, by orders, etc., etc., but thanks to God and the now deceased chief of Police of that city, Sr. Col. Isac. da Cunha and his Excellency Sr. D. Luis de Couto, Chief Justice, I continued in Catalao until the 18th of June when I went to Gamelleria where I had the pleasure of knowing you personally.

Such is, in summary, the beginning of my life as a believer, in which I am satisfied, joyful and contented. Day by day my faith increases, in Jesus Christ, but I feel sad when I see so many thousands of souls who know not our Savior.... Can it be that there are no preachers of the divine word?.... As far as I am able, believe me I am ready to do all I can, for all, if I can win even one soul for Christ.

In the faith of our Savior your affectionate Bro. and friend,

Ricardo Mayorga.

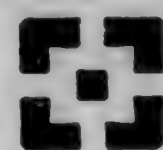
(Translated from "El Testigo.")

SUMATRA, ISLAND OF SUPERSTITION

E. R. Hibbard enjoys the distinction of being the first white missionary sent to southern Sumatra. He has recently come from this island of superstition and relates some interesting facts about its people. Roughly speaking, the island is as long as from New York to Chicago and about 400 miles wide. It has a population of 5,000,000, but could easily support all the people in the United States, so great are its possibilities in trade and agriculture. It has a polyglot mixture of races. At a single service in Mr. Hibbard's church, held in the Malay tongue, may be seen Ambonese, Menadenese, Japanese, Malays, British, Indians, Chinese and Javanese, besides Dutch and English, not forgetting that the preacher is an American. Idolatry, witchcraft and animism, mixed with Mohammedanism, is their religion. Slavery is not yet stamped out, and polygamy is universal. The wealthy classes are Arabs and Chinese. Everything American is much sought after—one young Arab desired the missionary to bring him back an American wife—and there is the most intense longing to learn English. Palembang supports a school of 160 pupils and four teachers, where all primary and some high school subjects are taught. This city of 60,000 people has but one white doctor. All the other practice is in the hands of witches.—Sel.



BIBLE STUDY



PAUL'S APOLOGY

II Corinthians

XVIII

The closing chapter of the second epistle to the Corinthians is an admonition to the amendment of life. It is more of a summary of the instructions that had been imparted in the epistle than a series of new admonitions. It is an admonition to the Church to put into practice or apply the instructions that had been given, as a personal test of the quality of faith or character of life that was in them.—13:5-7.

It is evident that the Apostle had not purposed to make his third visit to Corinth at once.—13:1. This was to be the third visit to them (12:14) but it was his desire to tarry for a little while, being engaged in the work of the Lord among others, thus affording the Corinthians an opportunity to put into practice the instructions that had been given.—1:23. Paul realized the human nature of his converts and knew that the seed that was sown needed time to germinate and grow, and bring forth fruit. He knew that those who were in doubt about their condition would amend their ways when they were fully enlightened or fully persuaded concerning the truth which they should accept and by which they should live. The final statement of the apostle was now given, and by that declaration would he judge those who were unruly or disobedient. His own word would be established and the testimony of others would also be established by sufficient witness.—13:1. But, under such final decisions and previous to final judgments, the apostle was desirous of giving the Word an opportunity to have its way and give the souls an opportunity to change from the errors to the truth.—13:8.

As soon as the Apostle realized that the occasion was ready for his presence at Corinth it was his purpose to go to them. There was to be no doubt as to what his decisions and his judgment would be when he appeared before the Church. All misdemeanors and all sins would be dealt with according to his former decisions, and according to his epistles. There were others who had assumed authority in the Church. Their case would be decided by the proofs of the authority of the Apostle.—13:3. He does not say what the proofs of his authority would be. Elymus, the sorcerer, sought to withstand Paul, and was smitten with blindness. It is certain that such a proof was exceptional. It is more likely that the test of his authority

would be the Word of the Lord, and the evidences of his apostleship as previously set forth in the epistle.—13:8. There would be no demonstration of physical power in the test that was to be applied. There would be no physical punishment, no bodily strife or fleshly or worldly means used in the decisions of the power and authority of the leader of the Gentile Church. Even as Christ was weak in the flesh to the degree that He was crucified, so would the apostle also be weak in the flesh. But since the believer lives by the power of Him who was strong enough to burst the bars of death and arise from the power of death and the grave, so also would be the power of the Apostle and of all others who lived by the power of the resurrection life. This power is spiritual and not physical. It was this power that the

apostle urged the Corinthians to make use of in living up to the truth of the Gospel. It was this power that would make them the approved Christians,—the power which they would recognize in their lives, and which none who are without Christ may know or possess.—13:5. While the Apostle suggests that it may be possible that he, himself, may be found a reprobate, it is not with the idea that he might be such in the spirit. It was a suggestion that in the flesh he might be found to fail, but in the Spirit he was true and established in the way of truth and perfection.

Paul modestly appealed to the Church to live according to the Gospel and thus go on to perfection. He set his standards high, but not above the attainment of men. He suggested that such as he might also be found failing, but that such as they are might succeed in attainment of that perfection. Salvation was not made for those who are strong; it is the manifestation of the power of God to save the weak.

LIGHT FROM INDIA ON SCRIPTURE PASSAGES

C. D. Esch

(A lecture delivered by Dr. C. D. Esch at the East Holbrook Mennonite Church, June 30, 1919.)

We find that the illustrations and applications given in the Scriptures are drawn from conditions and circumstances very different from those which we have in this country, and we are often compelled to draw on our imagination in order to get out of the Bible the teaching God intended we should have, but in India we often find that the illustrations Jesus used are those which are very common and very ordinary in their own life and it is easier for them to understand the illustration than it is for us in this country. I have chosen a number of these passages that fit very well with the every day life in India.

It is very easy for them to conceive of John the Baptist as a Sadhu, a man going from one place to another as a holy man, dressed in a very peculiar garb, usually a man who is preaching about some great thing he expects to carry out, often going away on pilgrimages and living much as John the Baptist did. I never understood many things about John the Baptist until I saw some of these men in India—though, of course, of a different type—but it is not hard for the Indian to grasp the idea that John the Baptist was a holy man out in

the jungle teaching the people, and how they came out there along the River Jordan. That is a peculiar thing in this country, but in India it is as common as anything can be.

John the Baptist said of Jesus, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12). Sometimes we read that "thoroughly" but it is "thoroughly" "through and through". When a man here starts out to thresh he takes a machine and we hear very little about a floor, but over in India when they are getting ready to thresh they make a threshing floor. They have no machines but they level off the ground, wet it and drive the cattle over it and tramp it hard, put a post in the middle of the place, and then take more mud and put it over this ground and keep on tramping it until it gets almost as hard as brick, and then they let it dry. Then they take their wheat or rice or barley and spread it over this floor two or three feet deep. Then they tie one of the cattle to this post in the center, then another one to him, and another one to him and so on, sometimes

they have eight or ten abreast and then drive them around in a circle and thresh out the grain.

In this connection the Bible says, "Thou shalt not muzzle the ox that treadeth out the corn." To the Indian this is as plain as day. He never puts a muzzle on the ox but may reach down and eat some of the grain if he wants to.

Sometimes they get up at three o'clock in the morning and hitch up their oxen because they want to get the threshing done before it gets too dry, and you can hear them going something like this, "r-r-r-r-r-r-r-r," and so they keep on going while you are trying to sleep! They don't know anything about forks. Bro. Lapp took some forks along once for his man to use but the forks are standing in the corner rusting. The men use their hands to pitch the grain on the stacks, but they have an instrument, something like an instrument we used to have in Pennsylvania to pull straw out of the stack to bed the cattle, a sort of a hook. As they thresh they use this instrument, pulling out a little here and there, until the straw is all piled up, and then they unhitch the cattle and take their fans and gather up all the grain on the floor. At noon they are done driving around and then they sweep up the grain and hold it up to the wind. This fan is something like a scoop shovel, made out of a bamboo matting, and they take the grain on this and hold it up to the wind to blow out the dust. Once in a while there is no wind then they throw the grain up and take this fan and make a wind with it. This is what John the Baptist meant when he said, of Jesus, "Whose fan is in his hand and he will thoroughly purge his floor." They go over the floor and gather up every bit of grain, throw out that which is not good and put the grain into the garner. The chaff they gather into piles off to one side of the threshing floor, and in the evening where the men are having their evening chat they have a pile of this chaff and you can see them burning it. When we preach to the people about these things they understand it right away. As I watch these men I often think of Christ. They gather up the grain piece by piece if it is necessary, not a grain escapes their notice, and that is what Jesus Christ is going to do. Not a grain of the wheat is going to escape His notice and not one grain of wickedness is going to go into His garner.

As I go down the streets of Dhamtari many times I notice a man with a pipe and a charcoal fire underneath a little crucible—a little round porcelain dish. That crucible is full of silver or of some other metal and he keeps on blowing and blowing and skimming off the scum that rises to the top until he gets it so he can see his own image in it. Then he will take that metal and make some of the finest kinds of jewelry and other things. This refers me to a Scripture in Malachi 3:3, "And he (Jesus) shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold

and silver." You never see such a thing in this country, but there it is very common. If the people want any jewelry made they take it to the refiner and he refines and purifies it until he can see his own image in it and then it is pure. Jesus likens His coming unto a refiner of silver. He sends great trials and difficulties and we have many hard things to pass thru but He keeps on and on until He can see His own image shining out in his children and then He can fashion us according to His own will.

The word of the Lord came to Jeremiah, saying, "Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it." Jeremiah 18:2-4. One of the most profound lessons I ever learned was while sitting under a tree watching these people make pottery. Here, away from the rest of the band, is a man digging out the clay—separation from the world to begin with. Here is a man piling it up, then they bring water and wet it just like the grace of God coming into a man's heart and making it tender so that God can use it. Here is another man working that clay with his hands and he throws out everything that would be of no use and then he puts it on the wheel and the wheel turns and he shapes it into any kind of a vessel that he wants. If it doesn't suit him he throws it down and works it up again. Then he sets it out in the sun to dry and then he puts it in a kiln and burns it according to the way he likes it. If there is a stick or a stone that has escaped the potters' notice the burning process reveals it and there is always a scrap heap where these things are thrown. There is a wonderful lesson as to how God wants to make vessels out of us and use us to His service.

Paul says, "In a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." I have gone to visit some of these petty chiefs and kings, men who stood pretty high among their own people. When some one comes to visit them whom they want to especially honour, they have a special line of vessels they use for that purpose, sometimes made of gold or silver, and they bring these out for the guests of honour who sit with the master. A beautiful illustration of what Paul says, if we purge ourselves, we can be used to his glory.

Hesston, Kans.

(To be continued)

"Empty the cup of your own life and God will fill it with His."

JESUS AND THE BOOK

The time having come for the beginning of his great work, Jesus one day closed the carpenter shop and never returned to it. The work to which he had looked forward with desire, saying, "I have a baptism to be baptized with and how my soul straightened until I shall accomplish it," was before him.

Observe how, from this time forward, He made the Scriptures his rule of faith and practice. He betook Himself, straightway, to the Jordan, where John was baptizing, and presented himself "to be baptized of him." And when John refused, "I have need to be baptized of thee, and comest thou to me?" he had immediate recourse to the Scriptures replying, "Suffer it now; for thus it becometh us to fulfill all righteousness" (Matt. 3:13-17). In the Law it was prescribed that Aaron and his sons should be inaugurated into the holy office of the priesthood by being "washed with water at the door of the Tabernacle of the congregation" (Ex. 29:4).

It was incumbent on Jesus, as he entered upon the work of priestly sacrifice and intercession, to comply with and complete that law. In His experience He struck the keynote of his entire ministry, which was in perfect accord with the Scriptures every way. The divine approval of this act was signified by the descent of the Spirit and the Voice from heaven, saying, "Thou art my beloved Son; in thee I am well pleased."

He was a loyal Jew, and the New economy had not yet begun. If a son of Levi must be washed at the brazen laver on assuming his ministerial functions, so should Jesus; but instead of the temple we have the deep valley and the over-arching skies; instead of the laver, the swift-flowing Jordan; instead of the anointing, the descent of the dove. Now this Jesus is the source and center of all right precepts and injunctions; His heart is the throne of law; the writings of Sinai are the flashings of His eye; yet under the Law He bows and passes into servitude. Tho equal with God, He takes upon Him the form of a servant and becomes obedient. The inaugural rite is His bounden duty; to obey is better than sacrifice. "Thus it becometh me, as the 'Son of man'—that is, the ideal and representative Man—to fulfill all righteousness." If he thus respected the humblest duty, surely the same is becoming in us.

His next step was equally significant. From the Jordan he was "led up of the Spirit into the wilderness to be tempted of the devil." In the continuous conflict of those forty days, thrice did the adversary assault the citadel of his character and thrice was he met and repelled with the Sword of the Spirit. To the first temptation which was addressed to the physical infirmity of Jesus he answered, "It is written, 'man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'" To the

second, which was directed at his Messianic consciousness and fortified by a cleverly distorted reference to Scripture, he answered, "It is written, 'Thou shalt not make trial of the Lord thy God.'"

To the third, which was a specious attempt to divert him from his purpose of establishing the kingdom thru His vicarious death, he answered, "Get thee hence, Satan; for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' Then the devil leaveth him; and behold, angels came and ministered unto him." "It is written!" "It is written!" "It is written!" Where? In the Scriptures. Thus Jesus not only vindicated his own character, as against all approach of evil, but tested triumphantly the mettle of his weapon, "the Sword of the Spirit, which is the word of God" (Eph. 6:17).

Then back to Jordan he turned his steps. The Baptist was still preaching and baptizing there. On seeing Jesus he said, "Behold, the Lamb of God, that taketh away the sin of the world!" Here is a plain reference to the Messiah, in whom all the sacrificial rites of Israel were to find their fulfilment, whose blood was to be shed for the cleansing from sin. Jesus accepted the title without demur, and then and there gathered about him the little group of disciples who were to follow him during his earthly ministry, forming the nucleus of that great and ever increasing multitude who were destined to serve him thru the ages.

The record states that John and Andrew "abode with him that day." It would appear that in their interview with Jesus he must have opened the Scriptures unto them respecting the "Hope of Israel;" for Andrew immediately sought his brother Simon saying, "We have found the Messiah (which is, being interpreted, Christ)." And the day following, Philip, after a like interview, sought his friend Nathanael saying, "We have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph." And when Nathanael objected incredulously, "Can any good thing come out of Nazareth?" he answered, "Come and see;" from which we infer that Christ, in all such conferences with his early disciples, made it clear that he was the one "whom kings and prophets longed to see and died without the sight." Such a result could only have been achieved by an argument based upon the Scriptures to which these men affixed their faith.—Sel.

A DECAY OF BELIEF

It seems to me that in looking at the religious condition of the country—I do not mean the statistics of the churches, nor the amount of gifts to missions and philanthropy, nor the general condition of the church as an organization—but I do mean the state of thought in the church itself in reference to its own faith; it seems to me that we are confronted by four marked changes which have grown

into prominence in the last few years. If I am wrong I shall be glad to know it, and if I am right I shall be grateful, as I am sure you all will be, to any Biblical scholar who will show us the truth. These changes stated briefly are: First—A decay of belief in the supernatural. Second—What I may call the disintegration of the Bible. Third—New views respecting inspiration. Fourth—Loss of the sense of accountability.

These four changes are essentially one. They are at least shoots from a common root—and that root is doubt as to whether God ever has had any communication with men. Under this doubt Christianity ceases to be the religion which God intended for men to cherish, and becomes simply one of the religions of the world—a purely human device, like Confucianism or Mohammedanism; of no more authority than these and to be preferred to these only as its teachings are more reasonable and uplifting.

There is a world of difference between saying this thing is true because God said it, and God said this because it is true. The former carries with it the certainty of "Thus saith the Lord." The latter is of no validity; because many things may be true which God never said. And if God never said anything to men, inspiration becomes so attenuated that it is hardly discoverable under the more or less theory, which grants inspiration of some degree to every one who voices a noble truth; and grants no higher inspiration, tho perhaps a greater degree of inspiration, to any one else. Under this arrangement a man must first get his idea of God and then determine whether anything is the product of divine inspiration according as it meets or does not meet that idea. There is in this no possibility of revelation in the usual sense. The order is inverted—God does not reveal truth to men; the truth, on the contrary, reveals God.

Now this may or may not be satisfactory to some. But it is, to say the least, very unsettling to human faith and very depressing to the ordinary Christian who does not know enough about God's style to determine whether he said a thing or not, and who is not sufficiently familiar with the internal signs of inspiration to determine whether any particular writing reveals God truly or not. And this condition of things is the darkest part of the outlook at the opening of the twentieth century.—By President Cyrus Northop, LL. D., University of Minnesota.

RESULTS OR THEORIES?

While working for my Doctor's degree at the Johns Hopkins' University, it chanced one day that a question came up concerning a controversial article in a German periodical. The professor to whom I referred it promptly forbade me to read such compositions. The reason given fairly made me gasp. "Those men are not seeking for truth; they are supporting a theory. If a man happens to belong to

their school, it is their business to defend him, right or wrong. If he does not, it is their business to tear his work to pieces, no matter whether he has told the truth or not."

I did not understand—then. As he was born over there, however, and had spent years over there, including a recent visit to the leading universities, I felt certain that he was depicting the exact situation and the lack of varnish did not render the portrayal any less vivid. He therefore, did me an inestimable kindness in thus opening my eyes to certain facts. Scholars have stopped talking about getting exact results. What they do talk about is getting some theory accepted. That is the present end and aim of many men of that class. It is not a commendable one. To understand it, however, is to see the true inwardness of various things.

Think for a moment of the possibilities involved. Suppose that a few men had exalted positions which enabled them to pose as "responsible scholars," as accredited instructors of youth, and as authoritative teachers of the public; then add to this a sort of gentlemen's agreement, or, what is just as good, a mutual understanding among themselves, whereby they persistently support one another and quote from one another's books with approval, while just as persistently ignoring all other writers on their subjects and even going so far as to suggest to their pupils that it is a waste of time to read them; then remember that, when they are forced to notice some persistent or prominent conservative they have at hand the ready retort, "Yes, but he is way behind the times; for his theology is hopelessly antiquated"—they always forget to add, "and unquestionably Biblical";—then call to mind the fact that promotion, standing, salary, reputation, and even the very bread and butter of their pupils depend in large measure upon the zeal with which they accept and propagate the ideas that have been taught them; and finally, ask yourself whether any political machine was ever devised that was more efficient for promoting special privilege or more deadening to intellectual and spiritual independence?—Sel.

THEOLOGICAL CONSERVATISM

But in our theological attitudes we are conservative. There is a modern scholarship which comes to the study of the Word with uncovered head and unsaddled feet, and with an eager prayer for the illumination of the Holy Spirit, whose function it is to lead into all truth. This scholarship is constructive. It buttresses the truth. It magnifies the excellencies of the Book and minimizes its apparent deficiencies. It is accurate and fearless, but it is reverent and sympathetic. The more of that sort of scholarship the Church has the better.

But there is a scholarship which is neither reverent nor sympathetic. These gentlemen have studied musty documents,

and scrutinized clay tablets, and deciphered hieroglyphics, and explored tombs, and unearthed ruins, and sifted dust heaps, and have gone with their microscopes over every page of the Book to see if they could not find and exploit a flaw. They have proclaimed evolution. They have, to a large extent, eliminated the supernatural. They have cast discredit upon the historicity of large portions of the Old Testament, and even upon some parts of the New. They have transferred into myths some of the tallest personalities of sacred history. They have even dismissed some of the heroic characters of the Old Testament, the genuineness of whose life and deeds were attested by Jesus Christ Himself.

But, my brethren, we have never been disturbed by the Biblical critics. They have done no harm to the Old Book. Historically it has stood the test. Moses is still the incomparable law-giver. Abraham still stands tall before the ages. David still sings his matchless songs. Isaiah still looks forward with rapturous gaze to the manger and the cross. Daniel, not a myth, but a man, still stands in his lot and place. Ruth, not the fascinating personality in a piece of fiction, but a woman of flesh and blood, still tells her story of loyalty and love. And Jonah, tho he has had a rather stormy time of it, has not faded into allegorical mist.

And the teachings of the Book are unharmed. The story of the fall, the promise of redemption, the plan of salvation, the virgin birth, the miracles, the sacrificial death, the supernatural resurrection, the ascension and the tongues of fire all are there yet.

"Your hammers break, God's anvil stands.
"Hammer away, ye hostile bands."

—Selected.

FLESH AND SPIRIT

Romans 8:1-17

The Bible is famed for its great, universal principles. Paul states one in this chapter. Flesh and Spirit are matters of life and death. "The mind of the flesh is death; but the mind of the Spirit is life and peace."

Man in body is very much like some animals; but the spirit of man is the candle of the Lord. "The lamb of Jehovah." This is what separates man from the animals by an impassable gulf. Man is made in the image of God, His likeness. Man is a "living soul." The body links us with the animal, but the spirit links us with God.

The manly life is one ruled by the spirit and not by the flesh. The mind of the flesh leads one to become beastly, brutal. Carnal is the word applied to such gross animalism; but the finer meaning is brought out in the revised rendering, "mind of the flesh." It goes to the root of the error, as Christ always did, conspicuously in the Sermon on the Mount. The flesh allures, entices, infatuates; and it is our worst tempter. If we could see

the end in its ugliness we would be repelled. Paul saw the sin of this Bolshevism of the flesh; and he fought against it, as expressed in the seventh chapter.

The ideal is to let the spirit rule for higher things. "Right" is the word. Law is not enough. We must have the higher impulses, the help of the Spirit. Jesus Christ helps us to make alliance with the good and with God early in life. He revealed these things in His words, in His life, and now specifically by His Spirit. If we have the mind of the flesh we are like people riding at night in a limousine, with light inside. They see nothing but their own little company. Jesus gives us the light of day, to see others, to see life in its breadth, and its height.

We personally receive the Spirit when we open our hearts to Christ. The things contrary to the mind of God are cast out of our life. Life is seen to be service. This spirit is evidence that we are sons of God. The next world is a spiritual world; and then we shall enter fully into the spirit of life. Some get glimpses of this eternal world before the spirit leaves the body. Our supreme hope is to live in the spirit of Christ while in the body; and then our awakening will be glory.—Sel.

The Workers' Column

CHILDREN WHO WORSHIPPED IDOLS.—Ephesians (Junior)

October 12

I. Their Life in Idolatry.—Eph. 2:12.

1. Without Christ.
2. Not included with God's people, the Jews.
3. Had no promises in God's covenants with the Jews.
4. They had no hope of salvation.
5. They were without God in the world.

II. How They Used to Live.—4:17-19.

1. Like other Gentile nations.
2. Ignorant of God.
3. Their hearts blind to the truth.
4. No feeling to do right.
5. Their lives were sinful, impure and selfish.

III. Some Things They Used to do.—4:25-31.

1. Lie.
2. Become angry.
3. Under the power of the devil.
4. Steal.
5. Talk filthy.
6. Hated one another.
7. Quarreled.

IV. How They Became Christians.—2:13-22.

1. Brought to God by the blood of Jesus Christ.
2. Peace made with God thru Christ.
3. Joined together with all other people of God thru the cross of Jesus.
4. The Word of God preached to them.
5. The Holy Spirit their helper to bring them to God.
6. Made members of the family of God.
7. Made a temple of God thru Christ.

V. How They Live as Christians.

1. They put away all of their old life.—4:22.
2. They put on the new life that is in Christ.—4:24.
3. They obey their parents.—6:1.

4. They honor their parents and are blessed with special promises.—6:2.
5. They are nurtured and admonished in the Lord.—6:4.
6. They become good and trusty men and women.—6:6.
7. They become valiant servants and conquerors for the Lord.—6:11.

MAKING A MEETING A BLESSING.—I Cor. 14

October 19

I. The Nature of the Assembly.

1. The whole Church gathered together into one place.—vv. 23, 26.
2. Each one purposing to take some necessary part in the meeting.—v. 26.
3. Recognition of the unity of the body of Christ.—12:12, 13.

II. The Purpose of the Meeting.

1. The edification of the body of Christ.—14:3.
2. The preservation of the unity of the Church.—12:25.
3. The encouragement of sympathy and helpfulness.—12:22-26.
4. Manifesting the gifts and power of the Holy Spirit.—14:12-22.
5. Convincing men of sin.—14:24, 25.
6. Preaching the Gospel of Christ.—15:1-11.

III. The Testimony of the Meeting.

1. The testimony of Jesus.—12:1-3.
 - a. An absence of the testimony of Christ is ungodly.
 - b. The testimony of believers is that Jesus is the Lord.
2. The testimony of the Holy Spirit.—12:4-13.
 - a. By diversities of gifts one Spirit is manifested.
 - b. By the diversities of administrations the one Lord is revealed.
 - c. By diversities of operations, God, who worketh in all, is made manifest.—v. 6.
 - d. By the variety of gifts of the Holy Spirit in the Church there is manifested the unity of the body of Christ.—vv. 12, 13, 27.
3. The kind of testimony that should be heard.
 - a. (1) Apostles, prophets, teachers.
 - (2) Miracles, healings, helps, governments, tongues.—vv. 28-31.
 - b. A spirit of helpfulness, more to the effect of help received than of help given.—vv. 22-26.

IV. The Spirit of the Meeting.

1. Abounding charity.—Chapter 13.
2. Magnifying the useful gifts more than the apparently wonderful ones.—14:1-4.
3. Giving a clear and definite testimony for Christ.—14:5-14.
4. Keeping in order according to the purposes of God.—26-40.

V. What to Avoid.

1. Neglecting the weak or the lowly, whom God especially honors.—12:23.
2. Self exaltation and over-confidence in one's own ability or interests.—14:16, 17.
3. Presenting or speaking of things in which others are not interested or do not understand.—14:17-20.
4. Taking advantage of the first opportunity when others desire it.—14:29.
5. Making long speeches when others desire to speak also.—14:30.

VI. The Spirit of Worship.—When the Time is Fully and Profitably Occupied the Silent Ones Worship just as Acceptably as the Speakers.—14:28.

VII. The Spirit of Fellowship in the Meeting.—All Are Members of the Body of Christ.—12:27.

(Continued on page 316)

EDUCATIONAL

FREEING THE CAPTIVES

Chris Graber

One of the phases of our work is to go to Turkish homes and release Armenian girls and boys captured during the war and held for the purpose of making Mohammedans of them. I want to write my experience of July 4th going on an expedition for the above stated purpose. I shall ever remember July 4th not only as the birthday of American Independence but also for this trip.

I was awakened at 5:30 A. M. by a knock on the door. It was Mr. Dunaway who has charge of the release work. He came to call Mr. Snyder, my room mate, to take himself and party in a car, as he said "on a thirty mile trip out in the country on a good road to rescue two Armenian girls held in a village by the name of Jabel-a-leh." Mr. Snyder had just returned from a two day auto trip to Marash the evening before and was very much tired out. Driving an automobile was not my line of work at that particular time, but I volunteered to go to give Paul a chance to rest.

I dressed hurriedly, prepared my auto for the "thirty mile trip on a good road," and without taking time to eat breakfast started on the journey with Mr. Dunaway. Miss Shayeb his interpreter, two Arab policemen and a Harper's Magazine man who happened to be in Aleppo and wanted to see something exciting. We took two canteens of water with a little lunch for nine o'clock, because we expected to be back by noon.

We started southeast on a good road but gradually as we went on the villages began to be few and far between, the road grew rougher, finally narrowing into a mule path. We came into a stony region. After dodging around stones and driving over some that made my heart thump for fear of breaking the steering arm or an axle the stones became so large that we would have to stop every once in a while and roll the stones away. Thus we kept on going for several miles until we came to a village. Upon inquiring we found that we had left the right road six miles behind us. Our would be guide did not know the road but merely wanted an auto ride. We considered letting him walk back to Aleppo but thought we might need his services so took him along.

We started back. The sun seemed hotter than ever. The stones seemed larger and the car seemed to strike more than coming down. Everyone we met was

asked where Jebelaleh was. Sure enough six miles back we saw the path going off to the left. Soon we came to a salt lake about twelve miles in diameter which is full of water in the rainy season but dries up in summer leaving a shining white bed of salt. I started across a corner of the lake along a camel path but the first thing I knew I was in a soft marshy place that looked dry on top. Fortunately I had up enough speed to carry me thru. I then made for shore and remained close along the edge where it was hard and dry. Leaving the lake behind us we went ten miles farther until we came to our village of Jebelaleh, having gone just fifty-five miles as indicated by the speedometer of the car.

It was a queer village of mud huts on the side of a hill. We proceeded to the largest hut where we supposed the chief must live. We were correct in our surmise but he was not at home. The whole village turned out to see us; perhaps the first auto they had ever seen. All were poorly clad, many of the children being naked.

The chief's sister was at home. She became very angry when she found out we had come to take her girls away. We had papers from the Arab government giving us authority to take them, but as she could not read it was all of no avail. Our policemen were becoming badly scared because the lady threatened her men would kill us all if we did not leave at once. Our whole trip seemed to be failing. As a last resort we decided we would drive the car down to the tent where we found out the girls were kept. If the bluff worked we would simply take the girls and be done with it. However as soon as I turned the car around and started for the tent eight or ten men stepped out of a nearby hut with rifles on their backs, placing themselves at various positions behind huts and walls. We saw what was up. One of our policemen insisted at the top of his voice that all we had driven down there for was to get water. When they brought water none drank any but he. We made rather a hasty leave.

Finding out that the chief was two hours walking distance up the east side of the lake towards Aleppo we decided to call on him on our way home. We took on a new pilot and according to his direction passed up the east side of the lake and then started cross country over a prairie where

there was not even a path. Just weeds, stones, prairie dog burrows and other undesirable barriers to smooth motoring. We soon saw that this was going to be a long way back to Aleppo. I began to harbor fears about my supply of gasoline since I had taken but five gallons of reserve with me.

We ate our meager lunch at noon and drank the last of our water, then went on. The road was growing rough and hilly so that I had to drive in intermediate most of the time, sometimes even in low. This made my Reo three-fourths ton truck eat up gas enormously. Finally we came to the village where the chief was to be, but alas, he had gone to Aleppo a few hours before.

After refilling our canteens with water not fit to drink and resting a bit we drove on. It was now four P. M. We left our guide from Jebelaleh here and depended on inquiry for a road that would lead us to Aleppo. We drove on and on, thru plowed fields and pastures. I was glad they only plow about an inch deep in Syria. A flat tire added to my discomfort.

After a while we struck a good road leading from Aleppo to Der Zor on the Euphrates. This looked good to us. We went along quite briskly now when lo and behold, about 6:30 after having gone just 105 miles the engine began sputtering, missing, then stopped. Gasoline is all! We could see Aleppo in the distance, we knew not how far. We walked to a nearby village thinking that perhaps they might have gasoline. All they had was kerosene. I had heard of Fords running on kerosene so I decided to try it on the Reo, but it wouldn't work. I hired a donkey to go to Aleppo and get another car with gasoline.

The donkey was a small lively animal but I found I could ride only in a step because the native saddle seemed unaccustomed to an American and behaved very badly every time I tried to speed up. Consequently I had plenty of time to think of Baalam going to curse Balaak, of Christ's triumphal entry and all the passages that speak of riding on an ass. When I reached Aleppo I found this country donkey was much afraid of the city traffic. He was extremely hard to manage from the tipping saddle so I tried to dismount. Just then Mr. Donkey got scared, stopping short. I slid off on his neck. No harm done but I walked the rest of the way in. Immediately we took another car with a supply of gasoline and were off to the rescue. It was just 2 A. M. when I reached my room after having been out about 20

hours. A bit strenuous I admit.

That night some of the men from Jebel-lah must have come in to Aleppo because the next afternoon the chief of that village went to the Arab governor and told him how glad he was we had gotten safely away from his village. He promised not only to deliver the girls to us that we were

after but several others which he held besides. Already he has brought in four Armenians and there are more coming. So our trip was not a failure after all.

The Lord is blessing us with health and strength for which we thank and praise Him. May His blessings continue.

Aleppo, Syria.

SHBANEAH

B. Frank Stoltzfus

Shbaneah is a tuberculosis sanitarium. It is the only institution of its kind in the whole Turkish empire and was founded only about fifteen years ago. It owes its existence to the foresight and the energy of a woman missionary doctor. Its founder, Dr. Mary Eddy, is now in America, but, sorry to say, she is at the early age of fifty broken in health as a result of what some may term a too strenuous devotion to duty.

One phase of relief work in Syria is carried on in co-operation with the work at this sanitarium. The journey is run about once each week to carry supplies or patients.

Some interesting facts relative to the story about Shbaneah reveals to some extent the character of the woman who brought the Christian spirit of hope and cheer close to the lives of a few outcasts in Syria. For at the time that the institution was founded tuberculosis was one of the diseases most dreaded by the natives of this country.

According to the statement of an old missionary doctor, tuberculosis was more dreaded than leprosy and "what tales could be told" about the poor unfortunates who years ago were taken ill by it. Individuals, rich or poor, beautiful or ill-becoming were alike ostracised from society. They were not even welcome in their own homes. Father, mother, brothers and sisters avoided contact with the diseased person with the utmost stringency. And even now there are individual cases where the sick are left to pine away uncared for, disheartened and companionless.

It is not strange, then, that during the first few years of operation it was almost impossible to secure a staff of attendants and nurses in the institution. People strictly avoided the grounds about Shbaneah. And even when occasion did necessitate a visit in the vicinity the caller would hurry past if possible and at the same time he would hold a cloth over his mouth and nose to prevent contagion.

At present the sanitarium is conducted by a native doctor and native attendants and nurses. All seem to take a real delight in their work and go about unafraid. They give some medicine, of course, and are careful to provide plenty of wholesome food and see that the patients live in air that is clean and refreshing, but their great concern also seems to be to maintain a truly home-like atmosphere about

the place. Whenever a patient is jovial and free and makes himself at home with his fellow patients, as well as with his other surroundings, they consider it a good sign for recovery. A few sanitary regulations are rigorously enforced. If a patient refuses to mind the regulations he is obliged to leave the institution. Smoking and strong drink are both on the black list.

The general impressions one gets from a visit to Shbaneah are cheery and invigorating. The varieties of tone and color and grandeur of this mountain home make it a truly healthful resort. The sanitarium is situated on a prominent,

pine-covered knoll some distance away from any village. Here or there among the trees a tent may be seen which a convalescent has put up for himself. Close at hand is a vegetable garden. Miles away on all sides are precipitous walls of gray and brown cliffs. The mountain slopes are barren in some places and in others they are covered with pine groves or skillfully terraced patches beautifully decorated with mulberry, fig and olive groves and vineyards that extend deep into the valleys. White stone villages and houses with red tile roofs scattered here and there mark the terminals of roads and mountain paths that wind in and out along the slopes. Here as in many other places in Syria earth, clouds, and sky appear commingled in a wonderful sight.

There are now approximately fifty patients in the institution. As one recalls the bright countenances among them and the smiles that seem to be so plentiful one can not help but thank God for the spirit of the missionary doctor; the spirit that is gradually changing the fate of a tuberculosis victim in Syria from the dreaded doom of an outcast into the cheer of a hopeful convalescent.

Beirut, Syria.

COOPERATIVE RELIGIOUS INSTRUCTION

The movement to provide religious instruction for the boys and girls attending our public schools is given serious consideration by educators and attracting considerable attention. Different plans are used and their results studied. The Church is concerned primarily with the religious instruction of the child. Hence this movement should be of vital interest to her. The Mennonite Church can not ignore this movement if she would render the largest service possible. We need to be alert to seize every opportunity afforded us along this line. The following article gives some interesting information concerning this movement. The article will raise a number of questions for consideration concerning which there is a difference of opinion. The article is published here for the one purpose of giving information to our readers concerning this movement in educational circles.—Editor.

An educational program that will ground our children not merely in the sciences and arts, but also in "the motives, ideals, hopes, and aims of religion," has been put into effect in forty States. If church and State reports may be trusted, says the Rev. C. W. Laufer in "The Christian Educator" (Philadelphia), "American educators are convinced of one thing, namely, that religion must lay hold of, permeate, and possess the social order. . . . If civilization is to continue and democracy is to grow in strength, society must recognize the presence, power, purpose of the living God, and all that He has made known concerning sin, salvation, righteousness, life, and immortality." North Dakota, we are told, leads in the effort to correlate church schools and public schools. In 1911 the State Board of Education issued a syllabus for systematic Bible study, of high school grade, and these syllabi came to be distributed among educators in five hundred and seventy-five cities, and forty States. Of these we read:

"The courses, which are non-sectarian and do no violence to the principles of re-

ligious liberty, cover two years' work, or ninety periods of forty-five minutes. They include great stories of the Old and New Testaments, lives of great Biblical characters, studies in geography, history, and literature of Bible lands, memory passages, the life of Christ, and the history of the early Church. It was clearly made known that the work might be done at home, in church schools, special week-day classes, Y. M. C. A. groups, provided the syllabus were conscientiously followed and the course studied as any other high school lessons, and subject to semiannual examination by the State.

"From the first, county and State Sunday school Associations collaborated with State authorities in arousing interest and promoting the movement. The State Sunday School Association assumed the responsibility of printing and distributing the syllabus, and it did its work with marked success. The result is that in nearly every town and city, high school classes have been organized with the various Sunday schools and young people's societies." Furthermore, Sunday schools

have taken on new life, interdenominational feeling has been aroused, and cooperative enterprises multiplied. All this has been done without doing violence to the fundamental idea of separation between church and state, without suggestion of sectarianism, or any tinge of partizanship, either political or ecclesiastical."

The plan met with such success in North Dakota that in rapid succession Colorado, Indiana, and Washington followed her lead—

"Statistics show that in the first three years five hundred and seventy-three persons took the work in North Dakota and four hundred and forty-eight merited a passing mark. The number of students has since greatly increased, and at least eighty towns are represented by them. In Colorado the plan is equally successful and is enthusiastically supported by Catholics. It was set in operation in the fall of 1910 at Greeley, in connection with the State Teachers' College, which is located there. A paragraph in the catalog of that institution indicates the seriousness with which the plan is promoted and the means by which it is realized. The statement is as follows: 'Unusual opportunities for Bible study are offered to students thru a system of cooperation between the churches of Greeley and the Teachers' College. Bible courses of college grade are maintained in all the large churches. Under specified conditions students may receive college credit for work done in these classes.' In consequence of this action at Greeley, a four-year course was outlined and so adjusted to local conditions in the State that the foundation for Biblical history and literature could be established in the first two years, thus enabling students compelled to teach before finishing the course to supply necessary leadership in the schools.

"One of the first to observe this benefit to the State was Rev. W. A. Philips, who conceived the idea that what was done in Teachers' College could be duplicated in high schools. Consequently, in June, 1911, while pastor of the Presbyterian Church at Longmont, he presented the movement to the town's ministerial association, with the result that favorable action was secured from the association, later from the College High School Conference, and still later, at Denver, in November, 1912, a committee of three was appointed to confer with the State Sunday School Association. This joint committee found a way to create a State Council of Religious Education, which now fosters the work and insures its success in the high schools, which is by some conceded to be the best yet provided, was set in operation September, 1914, and enrolled more than six hundred students the first year. Among the towns cooperating are Denver, Greeley, Fort Morgan, Grand Junction, Montrose, Boulder, Longmont, and Pueblo.

"In Washington thirty high schools give credit and receive their syllabi from ministers' associations, or other responsible

organizations. Some cities have adopted the International Graded Lessons and use them with success. Indiana has a student force of more than fifteen hundred doing this work, and the leading cities are co-operating. Everywhere the effort is gaining in favor, and almost every week some new town falls in line and projects its program. Forward steps have been taken in the cities of other Western States, such as Iowa, Kansas, Oklahoma, Missouri, Oregon, and Texas, thus setting the rest of the States an example which they are bound to follow in due course.

"The movement is slowly gaining a foothold in the East, where there are more traditions to live down. However, in a number of districts in Ohio, credit is given for Bible study acceptably done in church schools. The idea has been introduced in a small way in Illinois, and is receiving considerable attention in New York State by a special committee. The only outstanding work done in the East is in Virginia, where the original plans of North Dakota are promoted. Vermont also deserves to be mentioned. The prospects, therefore, of establishing a country-wide effort are good. The outlook is full of promise, not merely for high school grades, but for elementary schools as well."

That this movement should not expend itself in futile effort, Mr. Laufer recommends certain steps to be taken by communities who desire to realize its ends:

"The first involves the standardization of the church school in matters pertaining to instruction, curricula, organization, and equipment. Sunday school work must be so well done, and under such favorable conditions, and with such educational vision, that the most exacting terms of the State will justify the granting of credit. As far as possible separate classrooms with maps and blackboards should be provided and forty-five minutes allowed for the study and teaching of the lesson.

"Obviously this involves trained leadership, not only in the official life, but also in the teaching force of the church school. Consequently, the church must provide an increasingly large number of summer schools, winter institutes, and training classes to meet the need. Furthermore, normal schools, colleges, and theological seminaries must accept their share of responsibility by adding to their curricula required and elective courses in morals and religion. At all events, skilled men and women must be provided to train the youth of the land in Christian life and character.

"There must be a serious enlistment of present Church and State educational agencies in this movement of correlation. This is possible, as the experience of North Dakota and Colorado demonstrates.

"Courses of study must be provided that will satisfy both Church and State. Fortunately, the outlook in this matter is encouraging, for considerable time has been given to lesson-building, so that many details have already been attended to. That

this is so is demonstrated by the fact that the Graded Lessons were used in preparing syllabi in the States where academic credit is granted. The outlines of these lessons were prepared with such serious attention to the needs of pupils and the laws of development, that there is considerable doubt whether any better outlines of lesson courses for public-school use have been produced."

The writer answers the possible query whether the growth of the movement might meet opposition from "secularists or religionists," saying:

"This is not likely; for it is entirely in harmony with the traditions, customs, and laws of America to produce a citizenship dominated not merely by intellectual vision but moral earnestness and spiritual idealism. In this purpose, the recent Great War has made us all the more resolute. America will tolerate nothing less than an educational program that will insure a religious rejuvenation as well as an intellectual conquest. . . . In other words, the plan works so well that it has become a boon wherever tried. Superintendent Pittinger, of Frankfort, Indiana, summarizes the attitude of people in this assuring fashion: 'We have had no opposition whatever and I can see no reason for opposition. It seems to me to be what we have been wanting for years.' . . .

"The reconstruction of the world is Christianity's greatest task and America's opportunity; but task and opportunity can not be met without moral enlightenment and religious inspiration. This is, therefore, a matter of national concern, for it involves citizenship, with which no one should be trusted who does not recognize and honor God, believing the truth He has revealed, obey the laws He has handed down, and share the hopes He entertains for man and the goal of brotherhood He contemplates for the world. Therefore, the spiritual welfare of every child must be secured and provided, for in the last analysis the security of the world depends upon the salvation of childhood."

MUSIC A LANGUAGE

John D. Brunk

Music is an art, a science, a language. Among the arts it is queen. As an art it has a freedom which only a fine art may have. Art lives not in laws, but is based upon certain principles. All arts, whether music, architecture, sculpture or painting, are resting upon the same principle. They embody the same constituents, namely: Unity, variety, and symmetry. In art, "whatever can be done at all must be done easily." This means that there must be a high degree of skill acquired in order that art may be performed. To be skilled, much practice becomes necessary even for the most talented. We all admire the virtuous, but when he does not go beyond this point we are all disappointed.

Where music is approached from a

scientific view point a different light is thrown upon the screen. In this light we analyze and try to explain the existence of music. We now have to do with the form of music. We try to understand the grammar, and rhetoric. We search after the WHY of the composer's effort. We are not concerned with the message as with the cause and effect. So in our study for harmony and theory we are all searching into the science of musical construction. Who has been a great orator or writer or interpreter without a thorough knowledge of the construction of the language with which they were dealing.

It is only where we come in touch with music as a language that we may enter into the literature which it offers. As a language it becomes a means of expression. Please note the word MEANS. As an art it would seem to be an end in itself. As a science it would be concerned more with the CAUSE than with the effect. As a language it has to do with the expression of human history. From this standpoint we should, then look upon music as a means of expression first of all. To come to this point the artistic effects must be taken into account and the scientific facts should be understood. This means that we must KNOW and DO. These spell study and practice.

In its expression music does not aim to tell facts concretely. It is not so much concerned about the cause of trouble as it is with the expression of our sorrow. It does not bother to tell us why we are glad but proclaims our joy. It is our most powerful means for expressing feelings. It is the one language that seems to give utterance to all the joys and sorrows of the human soul. It is the language of the emotion.

It is indeed highly important that we exercise and express our emotions. Should we refrain from weeping, tears would soon be impossible. Should we quit telling of the good cheer which is ours, the face would soon forget to smile. Is it not true that the cultivation of both our emotions and imaginations is likely to be neglected in this day? Music especially stimulates both these functions of our beings but it will not do so in the study of its rudiments and technic. It must be in use of its literature that the soul will find this compensation.

A look at the large rich literature in the musical language should "enthuse" every music lover. The study of the great stacks of gems from the pens of the master-composers would consume an entire life-time. Please do not believe that there is only a small field of music here is a large, interesting world included. Shall we not, then, be encouraged with the richness of this literature, with the largeness of the field, with the vastness and scope of this language of human emotion? Let us advance steadily in our work from step to step until we find the literature end of music. Then on and on from grade to grade in that literature until we find a full expression of our emotional

being. There is another glorious thought in this argument and that is the fact that best of all music utters the most profoundly serious and religious feelings of our heart of hearts as no other language can.

A SCALE MODEL OF THE UNIVERSE

If the sun were in one corner of a school-room in Massachusetts, and the earth were in the opposite corner, where would the nearest fixt star be? Most of our readers will be surprised probably to hear that one would have to travel out to Denver, Colo., to find it, while to reach the great cluster in the constellation Hercules would require a journey out into space 12,000,000 miles. The construction of a model of the universe, built accurately to scale, is thus out of the question, but Mr. Edwin Tenney Brewster, of Phillips Academy, Andover, Mass., comes as near as he can to it by an amplification of such methods as those hinted at above. He very justly remarks, in an article contributed to The General Science Quarterly (Salem, Mass., November), that a printed statement of distances, or even the usual school chart, fails to give any such idea of the heavenly spaces and their occupants as this device of his. Writes Mr. Brewster:

"I have found the most convenient scale for my universal map to be one millimeter to 10,000 miles. The text-books give dimensions in miles. Everybody, as a matter of course, owns a thirty-centimeter rule. Computation, therefore, becomes simple pointing off.

"I am accustomed to start in one corner of my class-room with the sun. Its 866,000 miles of diameter points off immediately to 8.7 centimeters. This, luckily, is about the size of a baseball. So I hang up the baseball at one end of the blackboard, or draw there a circle of the proper size.

"And since

The sun, yon glorious orb of day,
Is ninety million miles away,
the resulting 9.3 meters carries our earth well across the blackboard to the other side of the room. The globe itself, a mere 8,000 miles in diameter, models as a dot $\frac{8}{10}$ millimeter in dimension. This is about the size of the shaft of an ordinary pin or of the periods in a typewritten text. The wandering moon appears as a still smaller dot; for size, a pin-point or the periods in fine print. Handily enough, the moon works out to just about the thickness of the black marks on the centimeter rule; the earth to just about the width of the spaces between them, while the distance apart of the two is about as near to an inch as one commonly measures. I find it rather impressive to make a short chalk-line on the blackboard at the proper distance from the sun, and to dot in it the earth and moon with a pencil.

"Mercury and Venus come in as dots of intermediate size, spaced out somewhere between the earth and the sun, or imagined in some of the near-by rooms. Mars, a dot the size of the periods in the text-book, chances most conveniently to space out just at the end of the room diagonal.

"For the major planets, the class has to look out the window and imagine dots of the proper size marked in the proper place on various near-by objects. Practically, I take a map of the region and strike circles. Jupiter is, of course, about the size of a blackboard crayon and 60 feet away. Neptune, not much more in diameter than half the thickness of the centimeter rule, is nearly a fifth of a mile off.

"When the class reach comets, I remind them of the model already developed. Then we draw in a few specimens, from a little chap only a yard long with a head the size of the earth up to such a visitant as fills the whole side of the class-room.

"By and by, we strike double stars. Algol, as the type of the spectroscopic binary, works out as two bodies, one the size of the modeled sun, the other a little larger, which are 30 centimeters apart, and revolve round one another in three days. The telescopic binaries, on the other hand, have orbits of the some general order as Uranus and Neptune. They are, then, easily imagined on the grounds of some other school. . .

"Scaled off on our model, the nearest fixt star is fairly represented, let us say, by the usual globe of an arc light, set 1,600 miles away. In other words, we imagine Alpha Centauri as one of the street-lights of Denver."

With this terrestrial ball but 8,000 miles in diameter, only nineteen known stars, Mr. Brewster finds, can go on the earth at all. He continues, therefore, by placing two or three objects—say, a marble, a watermelon, and a circus baloon—in Petrograd, Valparaiso, and Hong-kong, distributing other similar objects over a somewhat larger space in various directions. He concludes:

"Now, I am sure, it becomes clear why I choose just this particular scale—10,000 miles to the millimeter. On a scale much smaller than this, it is not possible to represent the moon. On a scale much larger, Alpha Centauri will not go on the earth.

"Yet even on this little model, where the earth is only a sand-grain, more than half the visible stars have to be set out beyond the actual moon. To include the great star cluster in Hercules means that we put 50,000 toy suns in a space three times the volume of the earth and set them twelve million miles away!"—Sel.

During the week of August 3, U. S. army aviators covered 60,487 miles, this being a record in distance for a single week.

THE YOUNG PEOPLE'S MEETING

CHILDREN OF OTHER LANDS (Jr.).

—Psa. 148.

Topic for October 12

MOTTO

"Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of God."

THE STUDY HOUR

I. God's Other Little Ones.—Have you ever thought of the love of the kind heavenly Father in caring for all the people in all the lands of the earth? How kind He has been to many children of this land in giving them a chance to learn of Jesus and to be brought up in Christian homes where they can learn to live right. The Bible, and all the good books and papers which are prepared for the children of this land are a great means of blessing to them. Then there are so many good places to go like the Church and Sunday school, and the Young People's Meeting, the day school and the association of Christian people.

Now while God has given you all these blessings, you should not think that you are so much better than the children of the lands where these things are not enjoyed. It is sin and ignorance of God that has brought all the bad things to this world. Someone forgot God and did not want to think of Him in some of the lands where little children are born and they have to live there with the ignorance and sin around them with no one to tell them of the goodness of God and the love of Jesus. But God loves them and is sending missionaries to these lands to tell them of the love of Jesus. He wants some of the boys and girls of the lands where Jesus is known to bring the message to the lands where He is not known. The same Jesus who loved the little children and said, "Suffer the little children, and forbid them not, to come unto me," said it for all the children of the world.

"Jesus loves the little children,
All the children of the world,
Red and yellow, black and white,
They are precious in His sight,
Jesus loves the little children of the world."

II. Learning More of Other Children.

Will you ask your parents or teachers to give you information about the children of other lands? Last year the Juniors learned something about the people in Africa and how the children live and how the missionaries try to help them. Then there are children in India which our missionaries tell us about and for whom some of you have been earning money to send missionaries and Bibles and other good reading that they may learn of our Jesus. I hope your parents and teachers can help you to learn much more of these children and show you how to help them. Then there are millions of other children in South America and in China, Japan, Armenia and Russia and all the lands across the sea. There are children in Mexico and Central America on the south of us and in Alaska and the lands north of us. Whenever you can get a good book or paper or listen to a missionary telling

about these children will you not learn about them? Then tell it to other children and let us all work together to help them by our prayers, and savings of money and sending of missionaries and whatever is needed to make them happy in the love of Jesus.

III. The Text, Psa. 148.—This Psalm is one that wants every thing and everybody to praise the Lord. Nothing is left out, not even the children were missed in the ones named who should praise the Lord. Will we praise Him and help others to know of His great glory that they too may praise Him?

IV. Outline Study—

1. Children suffer in following the iniquity of parents.—Ex. 20:5.
2. The children of the just are blessed.—Prov. 20:7.
3. We should heed the instruction of good parents.—Prov. 22:6; 3:1-4.
4. God is merciful to those who seek Him and obey Him.—Ex. 20:6; Prov. 8:17, 32.
5. God wants all lands to look to Him and be saved.—Isa. 45:22.
6. Will we tell the Children of other lands how God invites them to come.—Rev. 22:17.

PERSONAL THOUGHT

As a child whom God has blessed, I want to be used of God to bless His other children whom He wants to bless also.

SUGGESTIVE ASSIGNMENTS

1. Text-word, Children.
2. Children of India.
3. Children of South America.
4. Children of Africa.
5. Children of China.
6. Children of Armenia.
7. What can we do for Other Children?

PURPOSE OF OUR YOUNG PEOPLE'S MEETING.—Psa. 145

Topic for October 19

MOTTO

"Let all things be done unto edifying."

THE STUDY HOUR

I. Why a Young People's Meeting?

A meeting is largely what the people who meet in it make it. If they are old people it will be an old people's meeting. If they are young people it will be a young people's meeting. If they are both old and young it will be a meeting of old and young. But in all meetings, whether distinctly old or distinctly young or mixed with old and young, there is a purpose which brings the congregation together. The fact that we have young people brings forth the place for a young people's meeting. This does not mean that the young people are the only ones who may attend or the only ones who may have part in the services. But it means that the meeting is distinctly purposed for the activity and edification of the young people. To this end the programs are shaped and the services directed. The old people need to be there. They should feel a deep interest in the services and there should be some of them on the program. The young

people should be made to feel that the presence of old people is an encouragement and a safeguard to their lives, and they should rejoice that they are present.

It should not be considered that other meetings not distinctly called young people's meetings are not for the young. If the effect of a young people's meeting is to separate the old and the young, I would say they must be stopped at once for some better plan. But this need not be the result if the Spirit of God is given place in the hearts of all concerned. The old rejoice with the young and the young rejoice with the old and all feel a common interest in one another's problems and activities where the Spirit of God dwells (Ps. 34:3).

II. The Text, Psa. 145.—Here in this scripture is a beautiful purpose. The Psalmist wants to talk about the goodness and greatness of God and make His name known to the sons of men. One grand motive in the work of the Y. P. Meetings is to bear witness of the Lord and make His glory known to others.

III. Outline Study—

1. The Ideal Young People

- a. Examples of the believers.—I Tim. 4:12.
- In word.—Matt. 12:35-37.
- In conversation.—Phil. 1:27.
- In charity.—I Pet. 4:8.
- In Spirit.—Col. 3:12-16.
- In faith.—I Tim. 1:19.
- In purity.—Phil. 4:8; II Tim. 2:21-22.

2. Elements of an Ideal Meeting

- a. Worship.—Jno. 4:23, 24.
 - b. Fellowship.—Acts 2:42.
 - c. Testimony.—Acts 1:8.
 - d. Edification.—I Cor. 14:12.
- #### 3. Reaching the Ideal
- a. Get in touch with God.—Jno. 15:5.
 - b. Be diligent in your work.—II Tim. 2:15.
 - c. Keep walking in the light.—I Jno. 1:7.
 - d. Give the Spirit place.—I Thes. 5:19; Gal. 5:16.
 - e. Be faithful and loyal to Christ and the Church.—Phil. 2:19-22; I Cor. 1:10.

PERSONAL THOUGHT

What may I do to reach the purpose of the Young People's Meeting?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Worship.
2. Our Part in the Meeting.

For Young People—

1. An Ideal Meeting.
2. How we May Reach the Ideal.

For Older People—

1. How Older People Can Encourage the Young People's Meeting.

SOUTH AMERICA.—Isa. 45:20-25.

Topic for October 26

MOTTO

"For the Lord is good; his mercy is everlasting; and his truth endureth unto all generations."

THE STUDY HOUR

I. South America.—Our young people should get acquainted with this field so near and yet a field in a sense foreign. We have a few missionaries there to represent us in that land. There are hopes and prayers ascending that this people may have the Gospel message brought to them according to their great need. Our missionaries are writing articles and letters which give us glimpses of that country and its possibilities. It is well for us to gather up some of this material from time to time and tell our impressions and make the work a subject of special prayer.

Here is a glimpse of the heart feelings of one missionary who writes in a personal letter, "How I wish I could have you with me during some of my days visiting in the homes. Surely Christ is needed sadly. There is so much squalor and sin visible on all sides. When I think of the mission here the needs for more workers seem so great. There is one missionary family here. There would be plenty of work in this town for four families besides the help that would come from native workers. In our chosen field at Pehuajo it looks the same to us. There is town after town within the radius of fifty miles or more where workers could be placed at once. At present there is no Protestant influence in the whole district. We hope our Board will see fit to send more workers within the next year or two."

Such glimpses will surely reveal to us that God wants some one to be on the altar for service. Surely our prayers and consecration will mean that God shall make choice of some of us and send forth the laborers to gather the harvest ripe for the reaping. Will you go at His bidding?

II. The Text, Isa. 45:20-25.—The folly of idolatry is exposed and the living God is declared. All nations are invited to look unto Him and be saved. It is the privilege of men to invite one another to this wonderful Savior.

III. Outline Study

1. The Gospel shall be preached to all nations.—Matt. 24:14; 28:19; Mark 13:10; 16:15; Luke 24:47.
2. The Holy Ghost calls forth the worker thru the Church.—Acts 13:2-4; II Tim. 2:2.
3. The Holy Ghost leads out in the places of service.—Acts 8:26-29; 16:6-10.
4. God comforts and encourages the worker.—Acts 18:9, 10; 27:23-25.
5. God opens the heart of the people.—Acts 16:14.
6. God directs the support of the worker according to the needs of Himself and the cause.—Acts 20:33-35; Phil. 4:13-18.

PERSONAL THOUGHT

Am I always in the place in the Church and before the Lord where He can lay hands upon me and use me where He would in the great harvest field?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Gospel.
2. Doing Something for the Children of South America.

For Young People—

1. The Idolatry of the People of South America.
2. Difficulties Which Missionaries Meet in South America.
3. What Our Missionaries Have Done So Far in South America.
4. The Needs of the Field.

For Older People—

1. The Sufficiency of the Gospel for All Conditions.

LONG EVENINGS—OPPORTUNITIES AND POSSIBILITIES.—Eph.

5:16; I Pet. 1:13-21.

Topic for November 2

MOTTO

"Whatsoever thy hand findeth to do, do it with thy might."

THE STUDY HOUR

I. Using the Time for Profit.—God has given us time. Time has been variously distributed thruout the year. It has been also divided into shorter periods of day and night. Some seasons the days are longest and some seasons the nights are longest. In some parts of the earth there is a greater difference as to the length of days and nights than in other parts. It matters not where we are in the earth, where man dwells, we find some who use the time to profit at all seasons and some who use it in waste.

As the winter months draw near and the period of darkness is so much longer than the period of light there will be found more time when men are not asleep during darkness than at other seasons of the year. The question comes to each of us, How shall the period of spare time between sunset and dawn, not needed for rest, be used? Consecrated hearts for the Lord's service want to use it for His glory. The worldly mind will use it for that which satisfies the mind of the flesh. Here a number of suggestions are in order. Some have longed for a better knowledge of the Word of God. Why could not some of the time be set apart to the sacred task of learning more of the will of God. There is time for meetings in soul winning. There is time to read or write or give to profitable conversation. There is time to improve in the talent of song or to help others improve. There is so much that the consecrated heart longs to accomplish in service for the Master that surely the time can be well spent if we wisely plan. May God grant to you and me the grace to use the long evenings wisely.

II. The Text.—(1) Eph. 5:16.—Here we are commanded to redeem the time in walking wisely. We can apply this rule to our long evenings.

(2) I Pet. 1:13-21.—There is a glorious state before us if we are children of God. It becomes us to spur ourselves to the use of our opportunities while we live in the world. We are not dealing with trifles when we deal with life. There are so many things to lead men and women astray that it is very necessary that they be sober and diligent in the use of time.

III. Outline Study—

1. The Great End to Seek.—Matt. 6:33.
 - a. The whole duty of man.—Eccl. 12:13, 14.
 - b. What God requires.—Micah 6:8; Deut. 10:12.
 - c. Our aim.—I Cor. 10:31; Col. 3:17, 23.
 - d. The motive power.—II Cor. 5:14.
2. What Diligence and Industry Accomplish
 - a. Temporally—
 - Bread.—Prov. 12:11; 28:19.
 - Power.—Prov. 12:24; 22:29.
 - Plenty.—Prov. 21:5.
 - b. Spiritually.
 - Inheritance of the promises.—Heb. 6:10-12.
 - Abundance of blessing.—I Cor. 15:58.
 - Increase in Christian Grace.—II Pet. 1:5-8.
 - Fruitfulness.—Col. 1:10.

PERSONAL THOUGHT

I would use my spare moments to the greatest profit.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Time
2. Using My Time to Learn Good Things.

For Young People—

1. How Long Evenings are Often Spent.
2. Suggestions For Our Community.
3. Examples of Spare Time Well Spent.

For Older People—

1. The Havoc of Misspent Time.
2. The Power of a Well-spent Life.

INDIA—INDUSTRY AND HEALTH

Junior Mission Topic

Topic, Their Work and Their Ills

Oct. 26, 1919

Memory Verses. Mark 16:15, 20.

SUGGESTIVE PROGRAM

Opening hymns.

Scripture Verses and Prayer.

The Lesson story.

Letters from missionaries read if in hand. (Do not be afraid to write them asking for information.)

Bible outline Scriptural Industry including Isa. 44 to show heathen industry and results.

Special offering for the Industrial and Medical Mission work of India.

Prayer for the stricken famine sufferers of India.

Closing.

THEIR WORK AND THEIR ILLS

There are some very industrious classes in India. The blacksmiths, silversmiths, goldsmiths, carpenters, weavers, fishers, masons, tailors, etc., all ply their trades in a very simple way. Most of their work is done by hand or with very simple tools. One missionary gave a shoemaker an old pair of shoes for a model and told him to make a new pair like them. After a few days the shoemaker appeared with the new pair of shoes and they had the same holes and bulges "just like the old ones." They are good at making things after models that are given them and can follow most any design but do not have the faculty of inventing anything new. One reason is that they never get away from home and see how the other peoples of the earth are doing things. Caste forbids that they travel abroad, therefore they know only what they have learned from their immediate caste people. The village barber shaves the people with a piece of steel which some village blacksmith has made. He sharpens it on a stone and whets it on the calf of his leg and is ready to go over the poor victims face which he has only wet with water. You wouldn't want your father or brother to have to suffer from his razor.

The farmers are busy gathering in the grain in India. They have sown it by hand, weeded it by hand, and now after it has ripened they are about to cut it by hand. They are cutting the rice with the hand sickle and are gathering it up and binding it in sheaves. It is being carried in to the stack yards on the heads of the women, and on the shoulders of the men. If they have too far to carry it they will haul it on ox-carts. In the threshing

floor they will stack it in very nicely made round stacks that taper to a point at the top. Soon the threshing will begin. They will take the grain from the stacks and straw it a couple of feet deep around a post in the centre of the threshing floor. They will then tie a number of oxen abreast to this pole and drive them round and round till they have trampled the grain from the straw. It is then separated, the straw is stacked, and the rice is put into the granaries. When wanted for sale or food it is hulled by hand. Wheat, lentils, pulses, hemp, etc., are also farmed in the Central Provinces of India. The poor people are allowed to glean the fields after the grain is harvested and gathered in.

All the diseases found in this country are also found in India, and still others. Plague, cholera, and many kinds of fevers, not found here, prevail in that country. Leprosy has hundreds of thousands of victims in India. The poor, ignorant, superstitious people think that disease is sent upon them because the gods are displeased with them for some reason. They therefore either worship the disease or inflict some punishment upon the sufferer. Babies have been brought to us whose poor little heads had been burnt with red hot irons. Some were suffering from sores on their little abdomens where hot sickles had been applied to drive away evil spirits.

They are also very crude in their attempts to heal disease or operate upon their patients. They generally make a plaster of mud, ashes, some ground leaves, etc., etc., and apply it to some sore. One father brought his daughter to us for treatment and we soon discovered that the great toe of one foot was gone. When we asked him how it happened he said that a sore developed on the toe which they could not heal and he put the toe on a block and chopped it off with a hatchet.

If the people were clean in their habits and lives, knew how to care for their sick, and segregated their lepers their general health might be nearly or altogether as good as that in this country. They need more medical missionaries in India, more nurses, and more teaching on health and sanitation. We notice however that with the conversion of the natives to Christ they become cleaner, leave their superstitions, and become healthier. Their children are fatter and stronger.

LOTUS BUDS

"Others"

"We have some children who were not in temple danger, but who could not have grown up good if we had not taken them. These little ones were in peril to the soul because their nominal Christian mother had, after her husband's death, married a Hindu against the rules of her religion and his. The children were under the worst influence; and both were winning little things, who might have drifted anywhere.

"Such a little child for example is the

little girl the Moslem is ready to adopt and convert to the faith. Our first, redeemed from this captivity (literally slavery under the name of adoption) was a cheerful little person of six, and a manner all her own. An American missionary in an adjoining district heard of her and her little sister, and wrote to know if we would take them if he could save them. We could not say No; so he tried, and succeeded in getting the elder child; the little one had already been 'adopted' (?) and he could not get her.

"One of the sweetest of our little girls, a child with a spiritual expression which strikes all who see her, came to us thru a young catechist who heard of her and persuaded her people to let her come to us. She is an orphan and very fair and needs a mother's care. Her nearest relatives had families of their own... and the little girl feeling herself unwanted, was fretting sadly.... In the end.... a catechist influenced them to turn her over to him and in the evening of our prayer day she was brought to us.... The Pearl says little, but her soft brown eyes look up into ours with a trustful expression of peaceful happiness; and as she slips her hand into ours and gives it a tight squeeze, we know what her heart is saying, and we are content.

"About this time our head worker, Ponnamal, was traveling in search of two children of whom we had heard in a town near Palamcottah. She could not find them, and, tired and discouraged, turned into a large Church Missionary Society hall, where a meeting was being held.... She sat at the back and gave herself up to prayer.... A woman sitting near told her after the service where she might find them and in a few hours she was upon the track of the Hindu woman with the two little charges. The result was, the two little girls were rescued. They are known as Pebbles."

Preaching to Pilgrims

One of the most fruitful features of evangelistic effort in China is that carried on during the annual festivals, of which the Chinese celebrate so many, and when pilgrims come from far and near. Rev. James S. Orr of Kiangsu tells in China's Millions for February of the customs in vogue and some of the possibilities found among the pilgrims. People who have vowed to visit the temple to return thanks for healing, each carry a small stool, and at intervals along the way kneel on it, bowing towards the temple. In front of each shrine is a large money-box, into which each person throws a gift. None would think of worshiping without doing this, reminding one of the command laid on Israel, that none should appear before the Lord empty.

There are rich and poor, soldiers and police, pickpockets and beggars, not all pilgrims, for some are mere sightseers, glad to idle away the time. So many of the women have small feet that barrow

men are much in demand. Peddlers and toy stalls line the temple entry and the wistful-eyed Chinese children make one realize that "one touch of nature makes the whole world kin."

The follower of Christ is in evidence too. It is the custom to rent a house at the foot of the temple hill, an awning is erected and a hospitable cup of tea is ready for all guests. The preachers preach themselves hoarse and many stop to hear the message, often pleading to hear more about the way of salvation.—Sel.

PRAYER EMPOWERS MEN

David Livingstone, most famous of all who have penetrated into the secrets of the Dark Continent, died upon his knees.

So, too, when they found the body of Horace Tracy Pitkin after the fury of the Boxer attack had passed, his hands were not bound but clasped in prayer.

Self-sacrificing devotion to Christ creates pioneers like Verbeck of Japan, of whom the Japanese themselves said, "This benefactor, teacher, and friend of Japan prayed for the welfare of the empire to the last."

When Judson finished his Burmese Bible, taking the last sheet in his hand, on his knees in prayer he dedicated it to God.

James Gilmour, the martyr missionary, as he crossed the frontier into Mongolia and caught sight of the first hut, knelt down and gave thanks to God for a redeemed Mongolia.

Prayer was a consuming passion in the life of George H. C. McGregor, who sent out seven missionaries from his own Church and was planning to win another seven when he was cut down by death.

HABITS TO CULTIVATE

Fondness for doing good to others.

Courage to acknowledge you are a Christian.

Going to church promptly and regularly.

Praying in public when called upon to do so.

Talking so that all who are supposed to hear can do so.

Acknowledging your mistake as soon as you are aware of it.

Showing politeness to others, especially those older than yourself.

Returning thanks for any favor that may be shown you.

Reading some good book whenever you have leisure for doing so.

Choosing the right kind of companions at all times.

Telling the truth no matter what the consequences may be.

Giving thanks daily to God for his mercies and blessings.

Reading the Bible every day, even if the amount be only a few verses.

Saving something out of your earnings no matter how small your income may be.

Repenting promptly and fully of any sin that you may be conscious of having committed.—The Friend of Boys and Girls.

CURRENT EVENTS

Germans to Emigrate.—Reports from Germany indicate that extensive plans are being worked out for Germans to emigrate to other countries, principally to Latin America. Her home industries unimpaired by the ravishes of war Germany is able to speedily restore her industrial energies and resume the manufacture and exportation of commodities. Because of the contraction of the empire, the loss of her colonial possessions, internal political conditions, etc., it is evident that many Germans must find other lands in which to make a living. Germany is encouraging the emigration to other countries. Government experts estimate that 20,000,000 Germans may emigrate. "The lands to which such persons would emigrate are chiefly the South American states, especially Argentina, Paraguay, Chile, Peru, Bolivia, and Brazil to a lesser degree, in consequence, probably, of the hostile attitude of the country during the war. In any case, it would be preferable to emigrate to South America, because in the south the settlers would remain steady consumers of German manufactures and would furnish the fatherland with supplies of raw materials and foodstuffs." The intending emigrants are warned that it would not be wise to go to any part of the British Empire, and are officially discouraged from going to the United States until the time comes when "Germans will again be welcome there." Emigrants are urged to be loyal to the land of their choice, but not to forget the homeland and seek to maintain the German language and customs in their schools. It is the purpose to have the emigrants live in colonies as much as possible and enter the various industries and commercial enterprises. It is said that the capital formerly invested in the German colonies in Africa will be transferred to other countries.

The Fight Over the Treaty.—At this writing President Wilson is on a continental tour to arouse public sentiment in favor of the adoption of the League of Nations constitution and the Treaty as formulated by the Peace Conference in Paris. Indications are that he has one of the biggest fights of his life on his hands. He first tried to win the support of the opponents by holding a number of conferences with them, but failed in changing their attitude. First the League of Nations was the issue, but a little later the terms of the Treaty became an issue, and his opponents now demand that changes in both are necessary before they will support it. As a last resort President Wilson went on the road to carry his fight direct to the people in

the hope of arousing sufficient public sentiment to compel his opponents to support the work of the Peace Conference. He has been speaking to large audiences it is generally agreed, but it depends upon the political complexion of the newspaper you read as to what impression you will get of the success of his trip. Some give the impression that he has one grand, triumphant march securing the support of the public; others give the opposite impression. The results of his trip are watched with interest. His opponents are so firmly convinced that if the public knows the actual conditions of the Treaty that they will not support it. Hence a number of public men, some of the President's most bitter opponents, are following his trail and replying to his speeches. If he wins the fight it will be a personal triumph, and if he must submit to changes it will be a personal disappointment.

Labor Troubles.—Strikes and threatened strikes seem to be the order of the day. In almost every industry labor is demanding higher wages and not infrequently shorter hours. A certain minister even advocated that ministers of the Gospel go on strike for larger salaries. There seems to be a mad scramble on the part of most people, whether employer or employee, to get all the money possible. The demand for higher wages is inspired by the high cost of living. When the railroad employees recently demanded an increase in wages the Government undertook the task of reducing the price of necessities of life. Profiteers were threatened with prosecution. The success of this effort is not yet determined. Some prices have been reduced but whether it is a permanent reduction remains to be seen. The laborers are discovering that strikes are of little help to them in bettering their condition, for it not only deprives them of their wages but also increases the cost of living by curtailing production. Leaders of organized labor use the strike only as a last resort. The present effort by the Federation of Labor to unionize the steel industry is watched with interest. The steel industry is the largest single industry in the country and has been run on a non-union basis. If labor succeeds in unionizing this industry it will be one of its greatest achievements. The situation has become such that President Wilson has issued a call for a conference of capital and labor to be held at Washington in the near future. He has asked twenty-two persons from various sections of the country and representatives of different

industries to be present at the conference. The same number of individuals representing labor will also be asked to be present. It is thought that by such a conference capital and labor will have an opportunity to frankly discuss their problems and possibly lay the foundation for working out the solution of the problem to the satisfaction of both.

To Enforce Prohibition.—After considerable discussion Congress finally passed a bill for the enforcement of prohibition. This bill, if signed by the President, will not only apply to the enforcement of war-time prohibition but also to constitutional prohibition when it becomes effective next January. There are intimations that President Wilson may declare the army demobilized and lift the war-time prohibition, again permitting the sale of liquor in those states having no prohibition statute on its books. The bill declares a beverage intoxicating if it has one-half of one per cent. of alcohol in it. The bill says that "no person shall manufacture, sell, barter, give away, transport, import, export, deliver, furnish or receive any intoxicating liquors." Liquor advertisements of all kinds are forbidden. No recipes or formulas for making liquor or beer at home can be offered for sale, and no materials sold for such purposes. Use of liquor as a beverage on any public conveyance is forbidden. Authority is given to follow up intoxicants, search houses, etc., for them and seize them if found in unlawful possession. Fines for violation run from \$200 to \$2000, and imprisonment is also provided for from one month to five years. Both the Department of Justice and the Internal Revenue Bureau of the Treasury are charged with the responsibility to enforce the law. It is the understanding that the state and local officers will cooperate in the securing a strict enforcement of the law.

England.—"Because of the high taxes resulting from the war, many of the old landed estates are being broken up and sold to become real producing farms. Their erstwhile owners are settling themselves to live more simply and less expensively while the children of these men, heretofore more or less idle, are preparing to take their places in industrial and business life and work for a livelihood."

* * * * *

Bigamy has increased 400 per cent during the war. Religious organizations are combating it and trying to eliminate it. Mormonism is also said to be a growing

evil in the country. An Anti-Mormon society is trying to suppress it and is appealing to the government to help in stamping it out. In one small district 400 persons, chiefly women, have been converted to the faith and sent to Utah.

To Keep Army Cars.—"Between 7,000 and 12,000 motor vehicles, manufactured for war purposes, are now lying idle at army storehouses and more are coming in daily from camps where activities are diminishing or have ceased. These cars include various types of medium and heavy trucks, passenger cars, trailers and ambulances. Some of them show signs of hard service but many are brand new just as they were received from the factory for shipment overseas. For some time the public have been waiting the time when these surplus cars would be released for sale. Such hopes are futile, however, for the announcement has been made that few if any of the cars will be for sale. Most of them, it is stated, will be kept in reserve for the army to replace cars as they wear out. Others will be transferred to the postoffice and the agriculture departments as they are needed, and a few possibly to other departments."

Big Ships Planned.—"Preparations for building two gigantic ocean liners are being made by the shipping board. These huge vessels will be some 50 feet longer than the Leviathan and will have a gross tonnage of 55,000. Accommodations will be provided for 1,000 saloon passengers, 800 second cabin passengers and 1200 steerage passengers. Gun emplacements will be built on the decks in order that the vessels may be converted into commerce destroyers in time of war. The crew will comprise 1,000 officers and men. To relieve congestion in New York harbor special terminals for the ships will be built at Montauk Point, L. I. The ships will be of the oil-burning type and will have a cruising radius of 7,000 miles."

Armenia in Peril.—While the peace treaty is being delayed the various countries formerly under Turkish control have been kept in constant peril. The delay has given new spirit to the Turks to suppress their former tributaries while the latter have no settled governments. Uprisings are occurring in various sections. Since the surrender of Turkey, British troops have been protecting the Armenians but the British government is planning to remove these to reduce expense of military operations. Her allies are censuring the British for this while they refuse to assume all the responsibility and contend that other nations should share their burdens.

The American Relief Commission has spent \$25,000,000 caring for Armenian refugees and most of these are likely to starve or be killed if the American relief workers are forced to withdraw from that region. President Wilson has notified the Turkish government that unless the injustices will

cease he will be inclined to reconsider the twelfth of his fourteen points which provides that Turkish subjects shall be guaranteed opportunity of development and security of life, and the opening of the Dardanelles for free passage to all ships, under international guarantee. The Armenians look to America for help and favor an American Mandate for that country. The French urge the Americans to assume control of the northern part of that country to prevent the British from getting it but oppose their taking the southern part because they want it themselves. Present developments indicate that American control in Armenia would prove the most satisfactory solution of any plans yet proposed.

The Railroad Situation.—It will be recalled that the railroads were taken from private ownership to governmental control during the war. This plan was quite satisfactory to the workmen on the various roads but many have made serious charges of mismanagement. Last December President Wilson announced that he had no plan to deal with the roads and in May he announced that they would be returned to the private owners at the end of the calendar year. This announcement called forth the disapproval of employes and various government officials. The problem stands out as a leading reconstruction problem.

Two plans have been forwarded. One known as the "Plumb Plan"—named because of its originator,—and the "Cummins Plan"—named after its originator, Senator Cummins. The former plan follows:

"I. Operation of the carriers by a tripartite commission in which the public, the operating officials, and the workers are equally represented.

"II. Purchase of the roads by the Government thru the issuance of bonds, thus guaranteeing a just return to a valuation determined by the courts.

"III. Dividends to be apportioned equally between the Government and the workers. These in two groups, the operating officials and the classified employees." This plan is endorsed by the labor forces.

The "Cummins Plan" has been introduced into Congress. It proposes to divide the rail roads into regional systems, to create a board of five members appointed by the President to regulate the commerce; that railway directorates must have two members representing the employees and two representing the government; to create a committee of eight members, four representing the labor and four representing the owners for decisions concerning wages and working conditions; would place a heavy penalty on strikes and lock-outs; and would establish a system of profit sharing.

The plan suits neither owners nor employers, the latter objecting to being deprived of the right to "strike." The owners demand a longer extension of credit than the government is willing to grant. It is possible that a deadlock will develop

and the railways left in the hands of the government.

INTERESTING FACTS AND NEWS ITEMS

Nearly 9,000,000 pounds of evaporated fruits from the Army's surplus supply are to be sold immediately.

"The war increased the national debt of Great Britain from \$3,205,000,000 to \$39,000,000,000. Pensions are already costing \$500,000,000 yearly. There is an adverse trade balance against Great Britain of \$4,000,000,000 and the pound is only worth 17½ shillings in America." (Former value 20 shillings per pounds.)

"Cholera broke out in an encampment at Lang-fang near Peking, causing a thousand deaths. The epidemic has extended even to the treaty ports of Shanghai, Dairen, and Tientsin."

"The Catholic clergy of Czechoslovakia have petitioned the Pope to allow them to marry and to use the Slav language instead of Latin. The Catholic clergy of the Ruthenians have these privileges."

China refused to sign the peace treaty so the Chinese Parliament has passed a bill declaring the state of war ended and authorized the restoration of friendly relations with Germany, without waiting for other nations.

The Red Cross Society plans to establish at Geneva, Switzerland, a permanent working organization of experts who will keep in touch with developments thruout the world in the various lines in which the Red Cross is interested. Medical scientists everywhere will report to it their discoveries either in research or practice, and it in turn will report to its branches all about new discoveries in medicine, and new and improved methods in practice.

On August 21 Friedrich Ebert, former saddle-maker, took the oath of office as first President of the German Imperial Republic. The seat of government is to be transferred from Weimar to Berlin.

The American Relief Administration has been feeding about 4,000,000 children in Europe. According to Herbert C. Hoover this phase of work is to be discontinued and hereafter private individuals will have to care for them.

Resolutions have been sent to Congress by the National Guard Association of the United States, composed of veterans of battles of Argonne and Chateau Thierry, notifying Congress that they will not stand for conscription in America in times of peace. They claim that Compulsory Military Training and the League of Nations cannot go hand in hand.

Two thousand Sunday school workers are to visit Japan next year when the World Sunday School Association convenes in that realm.

A wide spread epidemic of cholera is raging in Korea. There are 100 deaths daily in Seoul.

Ten million dollars a day has been the cost to the United States of strikes and

threatened strikes in the past eight months, asserts Stephen C. Mason, president of the National Association of Manufacturers.

Former Field Marshall von Mackensen is reported interned at Saloniki, Greece.

The Supreme Council has definitely adopted the Bulgarian treaty which is to be presented to Bulgarian delegates.

The Mexican Secretary of Treasury has been ordered to refund the indemnity paid that country by the U. S. for the return of two captured aviators.

Austria has signed the peace treaty. It ceases to exist as a great nation.

The Salvation Army has made it its special task to reach the 400,000 men and women confined in the various U. S. penal institutions.

In accordance with an agreement between the French and Polish Governments, 100,000 Poles will work in France.

A new world's record for altitude is believed to have been made by Aviator Rohlfs when he ascended to a height of 34,610 feet. The temperature there was recorded at 43 degrees below zero.

According to the American Legion only 33 of the 230,000 men disabled in the world war have been equipped and put to work they could do.

Mrs. Margaret Charter, accompanied by her daughters Marguerite, 21 and Phyllis, 19, walked from Seattle to New York, a distance of 3000 miles. They were on the journey five months.

Ambassador Morgenthau, heading an investigation found Poland in direful distress. He predicts unprecedented ruin and distress during the coming winter.

256 found and 500 estimated to be the final total is the death toll of a recent hurricane in the vicinity of Corpus Christi, Texas.

The chairman of the House sub-committee is planning to introduce a resolution requiring the War Department to sell to the public the 47,000 surplus autos now held by the government.

The Dutch minister in Paris has been advised, according to the Libre Belgique of Brussels, that Holland will receive a demand to extradite the Kaiser within two weeks.

It is estimated that a twelve acre tract of land near Oil City, Pa., will yield 330 bushels of corn per acre. This is considered a world's record.

Official figures show the following increases in food prices since 1914: Australia, 40%; Canada, 104%; United States, 111%; Great Britain, 140%; Sweden, 234%; France 236%.

The world is short one million homes. France is short 410,000 while Great Britain lacks 450,000. While the armies were destroying, other countries were unable to build and a shortage was inevitable.

According to Finance Minister Klotz French claims against Germany amount to \$93,000,000,000. Experts on the American and Italian Reparation Committee estimate that Germany will be able to pay about \$30,000,000,000 to all the Allies.

Senor Jose Castillejo of Spain says that the present arrangement is not a genuine League of Nations but a military alliance of five great powers.

The prince of Wales is visiting Canada at present, planning to reach the U. S. about the middle of November, or before his return to England.

The U. S. Senate recently passed measures making the enforcement of war-time prohibition mandatory. Any beverage containing more than one-half of one percent alcohol is defined an intoxicant. It is quite frequently predicted that the President will declare demobilization effective by Nov. 1, which would allow the sale of intoxicants until the end of the present year. Attorney-General Palmer is of the opinion that the present measure cannot be nullified until after the treaty of peace is ratified, which will hardly occur during the present year.

According to Prof. Roselli, the populace of Italy is beginning to oppose the League of Nations. Their opposition grows out of the fact that France is demanding a separate alliance with England and the United States to protect her from foreign enemies. The Italians claim that it would be unfair to have the smaller nations limited to a single covenant while the larger ones would have a separate union consisting of larger nations.

It is stated that nearly one-fourth of the selected men in the army were unable to read a newspaper or write a letter.

WORKER'S COLUMN

(Continued from page 306)

GOD'S MESSAGE TO THE NATIONS.

—Isa. 40.

October 26

I. His Promise to the Scattered of Israel.

—vv. 1, 2.

1. A message of comfort to His people.
2. The time of her appointment is at hand—for Jerusalem.
3. The iniquity of Jerusalem is pardoned.
4. She has suffered fully for all of her sins.

II. The Coming of the Messiah is Proclaimed.—vv. 3-5.

1. The proclamation of the fore-runner.
2. The way of the Messiah is to be prepared that he may come speedily.
 - a. The valleys and mountains shall be leveled.
 - b. The crooked places shall be straightened.
 - c. The rough places shall be made smooth.
3. The glory of the Lord shall be revealed.
 - a. All flesh shall see it together,—Jews and Gentiles.

III. The Messiah's Excellence is Heavenly, not of Flesh.—vv. 6-8.

1. It is proclaimed to all flesh.
2. There is no flesh that shall stand before the Lord.
3. The glory of man shall fade in His presence.
4. No word of man shall be able to abide.
5. The Word of the Lord will stand alone.

IV. The Good Tidings will Come from Jerusalem—from the Jews.—vv. 9-11.

1. Jerusalem will be exalted and proclaim the Messiah.

V. The Greatness of the Messiah.—vv. 12-17.

1. The universe is small in His presence.—v. 12.
2. All wisdom emanated from Him.—vv. 13, 14.
3. All nations are but as a drop in a bucket before Him.—v. 15.
4. No sacrifice and no nation are sufficient for Him for sacrifice or for worship.—vv. 16, 17.

VI. The Worship of the Messiah.—vv. 18-27.

1. There is no likeness and none can be made of Him.—vv. 18-20.
2. He is the Creator of all things and the sustainer of nations and of all creation.—vv. 21-24.
3. All creation is open and known before Him, even the ways of men.—vv. 25-27.
4. He is a God of judgment and of justice.—v. 27.

VII. A God of Compassion and Blessing to All.—vv. 28-31.

1. His power and wisdom are infinite.—v. 28.
2. He visits the needy among men with His help.—v. 29.
3. He grants to all men grace and blessings above that which they themselves could possess.—vv. 30, 31.

The blessings of the Lord come from the Jews and from Jerusalem of Israel, but they are sufficient for and will be granted to all nations. He is the God of all nations and the Messiah shall return to Israel with compassion and include all nations in His works of grace and salvation.

MAKING THE BEST USE OF ONE'S TIME.—I Thes. 5

November 2

I. Reasons for the Improvement of Time.

1. The certainty of the Day of the Lord.—v. 1.
2. The uncertainty of the time of His coming.—v. 2.
3. The suddenness of His coming.—v. 3.

II. The Special Need of the Improvement of Time by the Believer.

1. The greater wisdom expected in the believer.—v. 4.
2. The better life of the believer.—v. 5.
3. The appreciation of opportunities by the believers.—vv. 6, 7.

III. The Attitude of the Believers toward the Coming Event.

1. Guarding against evil.—v. 8.
2. Preparation for coming salvation.—vv. 9, 10.

IV. The Activities of the Believer.

1. On behalf of others.
 - a. Comfort and edify others.—v. 11.
 - b. Encourage, minister to and esteem the servants of the Lord.—v. 12.
 - c. Keep the peace.—v. 13.
2. On Behalf of the Spiritually Needy.—vv. 14, 15.
 - a. Warn the unruly.
 - b. Comfort the feeble-minded.
 - c. Support the weak.
 - d. Be patient.
 - e. Prevent the avenging of evil.
 - f. Follow that which is good.
3. Self Improvement.—vv. 16-22.
 - a. Rejoice.
 - b. Pray.
 - c. Give thanks.
 - d. Quench not the Spirit.
 - e. Enjoy spiritual instruction.
 - f. Choose the best things.
 - g. Avoid appearance of evil.

The preparation for this life will require all one's time and thought; there should be no wasted moments when such important matters demand one's attention and preparation for service.



MISCELLANEOUS



WHAT GRAVITATION DOES FOR US

Gravitation, the dictionary says, is that force with which all bodies attract each other; the tendency of every particle of matter in the universe toward every other particle. So far as the earth alone is concerned, gravitation may be defined as the force tending to draw all bodies toward the center of the earth.

This mysterious force is constantly operating thruout the material universe. Science knows some of the indispensable services it performs—it plays a much more important part in natural phenomena all about us and in our daily lives than the average person suspects—but not even the most learned scientist can say just what it is, where it comes from or why it operates as it does.

Writing in *Popular Science Monthly*, A. J. Lotka discusses some of the important, interesting effects of gravitation, substantially as follows: In accordance with the law of gravitation formulated by Newton, a body that weighs one pound at the surface of our earth, 4000 miles distant from its center, will weigh only one-fourth as much if it could be taken to a point 4000 miles above the surface—8000 miles distant from the center.

Because the central portion of the earth is more than twice as dense as the crust, the weight of a body would increase for a time as it was carried downward toward the center, altho a point would finally be reached beyond which the attractive force would gradually decrease until it became zero at the earth's center.

As is well known, the earth is not a perfect sphere but is flattened somewhat at the poles. Gravitation at these points is therefore a little stronger than at the equator and a body will weigh a little more there than it would at the equator.

Weight at the equator is also diminished somewhat by the earth's rotation; moving with the earth at a velocity of about 17 miles per minute, a body at the equator is acted on by a centrifugal force and in order that it may not fly off at a tangent a part of the gravitational force—about 1-3000 of the body's weight—must be spent.

When the earth pulls a man down with a force of 150 pounds we say he weighs 150 pounds. The same man, if he could fly to the moon, would weigh only 25 pounds because the attractive force of that satellite is only about one-sixth as great as that of the earth. On Mars his weight would be about 53 pounds.

The people of Mars—if the planet were

inhabited, as some believe—could be three times as large as earth dwellers without having a greater load placed on their feet per unit of area than we have on ours. On this basis the average man on that planet would weigh about 1350 pounds, Martian weight, and would be 27 times as strong as an earth man. He could do about 81 times as much work in a given time as a man on the earth because gravity would oppose him with a force only about one-third as great as that which the latter has to overcome.

As gravity on Jupiter is more than two and a half times as great as that on the earth, a 150-pound earth man would weigh about 390 pounds on that planet. Naturally he would find walking hard, tiring work. Gravity on the sun is more than 27 times as great as that on the earth. A man from our planet, if he could exist on this fiery orb, would weigh over two tons. He could not stand erect but would be crushed by his own weight. To be adapted to conditions on the sun, so far as gravity is concerned, an earth man would have to be reduced in size until he stood only two and a half inches high.

Gravitation has a fundamental influence on every phase of life. It plays a big part in the growth of plants—the thrusting of the stems upward, the branches out sideways and the roots down into the soil. This effect probably results from certain substances collecting by their weight toward the bottom of certain parts of the plant, and causing increased or diminished growth.

Man's erect position is regulated by gravitation, acting thru a system of "spirit levels" in the semicircular canals of the inner ear. If these sensitive levels are lacking or defective as a result of disease or injury one experiences dizziness and is unable to maintain equilibrium. A drunk man staggers and tumbles about because the alcohol he has imbibed has interfered with the functioning of this delicate apparatus.

The air surrounding the earth is a gas made up of innumerable tiny particles called molecules. These are continually moving about. Their velocity varies widely but the average at a temperature of 60 degrees F. is about 1500 feet per second. A body must be hurled from the earth with a velocity of seven miles per second in order that it may not be drawn back by gravitation. Thus, it will be seen, the air molecules do not move fast enough to leave the earth. Even if some of the most rapidly moving ones should fly out into space, never to return, the loss would not

be noticeable, even after millions of years.

It is evident, therefore, that we have the force of gravitation to thank for keeping the atmospheric envelope of our planet intact. Mars is losing or has lost its hydrogen and helium, both lighter than air. The moon is quite devoid of atmosphere, its gravitational force being insufficient to hold the little gaseous molecules.

Altho gravitation on the moon is not strong enough to hold the air molecules, it gives the satellite a grip on the earth of such magnitude that if a steel bar were to be substituted for the attractive force binding the two bodies together the bar, 240,000 miles long, would have to be 225 miles in diameter to stand the strain.

This pull on the moon causes it to deviate from the straight path which it otherwise would follow; it is drawn aside $\frac{1}{16}$ inch per second and so follows a spiral path around the earth.

The effect of the moon's gravitational pull is to raise on the earth two tides, one on the near side and the other on the far side. Between these the earth rotates as between two brake shoes. This causes a very gradual slowing down of the earth's rotation.

As the moon in its revolution lags behind the faster-moving earth it recedes farther away from the latter and slows down. Thus the day is gradually lengthened and the month is a little more rapidly lengthened, while the moon very slowly gets farther and farther from the earth. —Sel.

EMPLOYMENT CERTIFICATES TO SAFEGUARD BOTH CHILDREN AND THEIR EMPLOYERS

Employment certificates as safeguards for the health and education of working children is discussed in a pamphlet issued by the United States Department of Labor for use in the back-to-school campaign being carried on in thirty-eight States by the Council of National Defense. The need for such safeguards is emphasized by the administration of the former Federal child-labor law, when one-fourth of the 19,546 children under sixteen years of age to whom certificates were issued were found to be unable to sign their own names legibly.

The pamphlet points out that the employment certificate safeguards the employer as well as the child. If the employer has in his possession a certificate secured in good faith stating that the child is of legal age to work, he is protected against prosecution for violating the age

provision of the child-labor law. The issuing officer, in determining whether a child applying for a certificate is of legal age to receive it, finds his surest proof in a birth record. Because the registration of births in the United States is far from complete, thousands of children, we read, have no birth certificates, and less reliable records have to be accepted. Further:

"No child should be given a certificate to work until he has completed certain minimum educational requirements. In some States a child can not secure a work permit until he is sixteen years old unless he has completed the eighth grade, but in other States thousands of children who are barely able to read and write are permitted by law to leave school for work each year. Such a child's chance of success is slight, because skilled positions require school training. The peace-time army of unemployed is chiefly made up of unskilled workers. Before granting an employment certificate many States require a child to have a physical examination by a public medical officer who will decide whether or not he is physically able to perform the work he intends to do. Without such a provision, a boy who, unknown to himself, has serious heart trouble, might accept work as a messenger or a position which required the lifting of heavy weights. In some States a child is reexamined every time he gets a new job to see what effect his industrial experience has had upon him. Defects acquired are then corrected. A few issuing officers refer children who are physically unfit for work to school-nurses or public-health nurses or clinics, so that corrective and preventive steps may be taken. Many children are neither at school nor at work."

To remedy this situation, some States require a child to have the promise of a job before he leaves school. In order to insure the child's return to school between jobs the employer receives the child's employment certificate and is required to return it to the issuing officer if the youngster leaves his work for any reason. Close cooperation between the issuing officer and the compulsory school-attendance department is necessary if the child is actually to go back.

WEIGHING THE SNOWFLAKES

The Snow Survey is comparatively a new feature in up-to-date agriculture. It is designed to aid farmers who depend upon water from the irrigating-ditches to supply the moisture needed by the growing crops. For their benefit the Government makes a careful estimate in gallons of water of the snow crop of the Western mountains.

In snowballing, or building a snow fort, we find that one snowstorm may be quite different from another. When the snow falls in light, powdery flakes, the "crop" is not worth much. But when the "white turkey feathers" come down big and soft and heavy—then this strange harvest is

considered A No. 1. The reason is not hard to find. If snow can be packed or rolled into balls, it is full of water. If it is light and dry, it is not of so much value, and the water supply will be correspondingly reduced.

The Snow Survey is made by skilled ski-runners in the Government service, who travel up and down the great ranges of the Rockies and Cascades in the late winter and early spring. They measure the depth of the snowfall, and weigh a great number of samples to find out its average density of water content. When these figures are all collected and forwarded to the Department of Agriculture, a very close estimate can be made of the water which will fill the reservoir and flood the "mother ditches" when the chinooks—warm winds—and spring sunshine shall set them free from their icy bondage. If a generous supply of water is to be depended on, the water companies and the farmers are prosperous. The latter are then able to put in crops which require a generous amount of moisture. If the snow crop is poor, they will plant only those things which will endure drought.

Little by little the idea of conserving the natural resources of the country, and making them available to the people, is taking hold of those who administer the affairs of the nation. Soon, it is to be hoped, we shall lose our undesirable reputation for being the most extravagant people in the world, and come to understand not only the necessity for thrift, but its nobility as well.—Unidentified.

IF YOU ARE WELL-BRED

You will be kind.

You will not use slang.

You will try to make others happy.

You will not be shy or self-conscious.

You will never indulge in ill-natured gossip.

You will never forget the respect due to age.

You will not swagger or boast of your achievements.

You will think of others before you think of yourself.

You will not measure your civility by people's bank accounts.

You will be scrupulous in your regard for the rights of others.

You will not forget engagements, promises, or obligations of any kind.

In conversation you will not be argumentative or contradictory.

You will never make fun of the peculiarities or idiosyncracies of others.

You will not bore people by constantly talking of yourself and your affairs.

You will never under any circumstances cause another pain, if you can help it.

You will not think that "good intentions" compensate for rude or gruff manners.

You will be as agreeable to your social inferiors as to your equals and superiors.

You will not sulk or feel neglected if others receive more attention than you do.

You will not gulp your soup so audibly that you can be heard across the room, nor sop up the sauce in your plate with bits of bread.

You will not have two sets of manners; one for "company" and one for home use.

You will never remind a cripple of his deformity, or probe the sore spots of a sensitive soul.

You will let a refined manner and superior intelligence show that you have traveled, instead of constantly talking of the different countries you have visited.

You will not remark, while a guest, that you do not like the food which has been served to you.

You will not attract attention by either your loud talk or laughter, or show your egotism by trying to absorb conversation.—Success.

TOO MUCH ENCOURAGEMENT

J. R. Miller

When Uncle George was going away from home for two months, he asked us if we did not want to keep his horse and have the use of it while he was gone," said a lady.

"We were delighted, for we had enjoyed many pleasant drives while we were at his country home, and we knew that the horse was gentle, one that Uncle George always drove himself. It needed nothing but kindness, he said, and he had a fashion of talking to it and praising it as he went along that the horse really seemed to understand and expect."

"Well, that was the trouble with him while he stayed with us: he needed too much encouragement. It was all very well to pat him and say, 'Good Davy! best horse in the world!' while we were hitching up and starting out, but in our city streets we could not keep it up all the while. Amid the exigencies of shopping and calling we couldn't be continually remembering to throw out such conversational sugarlumps. But as soon as we neglected it, that horse's head would drop and his gait slacken until he was as dejected looking and poky an animal as one can well imagine."

"My little boy said to me: 'mother, I should fink his conscience would tell him when he's pretty good, 'thout your praising him all the time?'"

"No Uncle George's loan was not exactly a success in the way in which he intended it, but the remembrance has been valuable. Many a time, when I find myself growing discouraged because my efforts do not seem to meet proper appreciation, I think of Davy, and the memory of his peculiarities always makes me decide to be content with my own consciousness of doing my best without depending upon outside commendation."—Selected.

Altho there are 30,000 more miners employed in British coal mines now than in 1914 this year's coal production will be 87,000,000 tons less than before the war.

BACK TO THE BIBLE

There was a time when the only available text-book for Mission Study was the Bible, and when a large part of the program of every missionary meeting was Bible reading. There is always danger in newly acquired wealth, and there are among us those who in this sudden acquisition of text-books and program materials, are crowding the Bible entirely out of plans and programs, or are giving it scant place. There are some who, in the multitude of new books to study, are finding no time for the study of the old Book.

A group of leaders at a conference last summer were talking about the lectures of one of the speakers who was one of the greatest professors of one of our greatest universities. For years they had recognized him as a forceful speaker, but this year he was speaking with compelling power and irresistible appeal. One day one of the leaders lingered in the class room and when he commented on this fact the professor made answer:

"My university realized that I was rapidly approaching the state of a squeezed lemon, so they granted me a year's leave of absence for study and research. I had planned to spend this year in the universities of England. When war conditions made that impossible I would not give up my year of research. I stayed at home, but I spent the year in research in my own study, and have discovered the New Testament."

In our missionary forces there are many who have reached or are approaching the state of the squeezed lemon, whose work would glow with a new light if they granted themselves a daily leave of absence of even an hour for research in that greatest of all missionary books—the Word of God. In the busy rush and hurry of our missionary service we are prone to crowd out the communion with God through His Words, without which our service is ashes.

"God never asks of us such busy labor As leaves no time for sitting at His feet."

Missionary work would go forward with greater strides if missionary workers paused more often to get the Master's messages.

At the Minnesota School of Missions a speaker told the story of a professor who, worn by his work and the ceaseless coming and going of the people who daily thronged his way, sought rest and solitude in a quiet spot in Florida. One day when he supposed he was in a wilderness, far from frequented ways, he was surprised to hear the strains of a banjo. As he followed the sound he came upon an old negro seated in the forked limbs of a tree, giving an audience-less recital.

"Why, uncle," said he in amazement, "how does it happen that you are playing your banjo away out here alone?"

"It's this way, boss," said the old man.

"Sometimes I jes' has to get away from folks to serenade my own soul," and the professor knew he had met a fellow traveler bent on a quest the same as his own.

Tennyson expressed the universal need when he said:

"Solitude is the mother country of the strong,"

as did also that other poet who said:

"The nurse of full grown souls is solitude."

Many of us are missionary weaklings who sorely need to journey daily into that mother country, or to be ministered unto by that nurse who serves in the ante-room of the strong. For 'tis but a step from solitude into the presence of God who has promised power to those in whom His words abide.

One has only to spend a few days in missionary conventions to be impressed with the hurried, rushing lives of many overworked, overwheeled leaders. The Master's life was full but it was never hurried. No man ever filled days of service with measure more heaping, yet no man ever lived such a poised, unhurried life.

"Save me from the shame and the weakness of a hurried life" should be the daily prayer of those who long to follow along the way of His busy, unhurried days.

A missionary secretary said recently, "I am resolved never to sign another letter 'yours hurriedly.' I am resolved not to be 'yours hurriedly.' I will take time to live unhurriedly."—Miss. Review of the World.

CHILDREN ARE MONARCHS IN ALL SERBIAN HOMES

The tragedy of the little children of Serbia reduced to starvation, disease and raggedness is really understood only when one comprehends the intense love of home and children that fills all Serbian hearts.

"The Serbian home is the sanctum of Serbian life," writes Miss Wagoner. "the shrine before which the Serbian heart worships, the altar upon which the products of hand and heart are placed in simple tribute. And the guiding spirit of the home is, of course, the woman, the wife and mother. We must go farther tho and say that while the mother may be the guiding spirit, the monarch of the home is the child. What we are preaching with renewed intensity today regarding the importance of the child, the preservation of the child, and the education of the child, Serbia has long preached and endeavored to practice. Almost Spartan in its creed is the valuation placed upon child life. The child is more than a companion to his mother, more than an heir to his father's business, lands or wealth; he is the property of the state. He is part of Serbia! Everything is sacrificed to the welfare and advancement of the child."—Sel.

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By Sallie E. Moyer

The title of this book suggests the nature of its contents. The circumstances under which the book was published appeal to every lover of suffering humanity. For over twenty years the author has been a helpless invalid, depending upon the painstaking care of a devoted mother and the help of sympathizing friends for support. Thru sheer force of will power and desire to make her contribution towards her own material support and the comfort of other sufferers she wrote the book bearing the above title. Those who purchase the book will not only be the possessors of a book that has brought comfort to many a cross-bearer but will also lend a helping hand to one who will appreciate the encouragement thus given. There are yet 500 of these books to be sold. Retail price, \$1.00. Postpaid. Send your orders to Mennonite Publishing House, Scottdale, Pa., or to the author, Sallie E. Moyer, Perkasio, Pa.

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Christ is tempted. He beginneth to preach.

ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus from Gāl'lee to Jōr'dan unto Jōhn, to be baptized of him.
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē'sus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
16 And Jē'sus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the

A. D. 28.

CHAP. 3.

ch. 2. 22.

Dan. 9. 24.

Mark 1. 10.

Isa. 11. 2.

Luke 3. 22.

John 1. 32.

John 12. 28.

Ps. 2. 7.

Isa. 42. 1.

Luke 9. 35.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pōr'nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-līm:
14 That it might be fulfilled which was spoken by E-sā'as the prophet, saying,
15 The "land of Zāb'u-lon, and the land of Nēph'thā-līm, by the way of the sea, beyond Jōr'dan, Gāl'lee of the Gēn'tiles;
16 The "people which sat in darkness saw great light; and to them which sat in the region and shadow

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the reading of God's word and activity in the Master's service."—Sel.

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Baron S. A. Korff of Finland asserts that those who hope for a revival of constitutional government in Russia are lukewarm towards the League of Nations. He says that Russia has not been able to determine whether it is considered an ally or an enemy. Furthermore, he claims, Russia will not submit to a two-thirds vote and leave her fate in the hands of other countries.

CHRISTIAN MONITOR

NOVEMBER, 1919

TEN thousand saints are ready to testify that their periods of most rapid and unmistakable spiritual growth have been their periods of trouble. The winter accomplishes more than the summer for the soul's development and advancement. The valley of weeping is a well of living waters, and the barren heights a dewy and pleasant field. And grace prepares trial—the grace of our Savior, our Leader, our Lover. He has been in the cold and frost before us, and He will take care that our winter is not nearly so keen as His. His made His heart bleed; it slew Him outright: ours, thru His wise and tender tuition, will instruct us, brace us, ripen us into His own likeness.—Alexander Smellie.

SELECT READING

ECHOES OF LIFE

Going Home

Clayton F. Yake

Of all the many joys that life yields during the vicissitudes of one's career there is probably one place with which more of these are associated than any other and that is home. If I should stop to ask you to enumerate the list of pleasures that you have been privileged to appreciate thru this one avenue you would no doubt be able to mention enough to fill a twelve mo. catalog with the probability of skipping a couple thousand besides. So numerous are they to those of us that have learned to love the dearest spot on earth above all else that their influence permeates our lives completely and ever holds an increasing sway even until we reach our eternal abode when it blushes forth in perfectness like a full-blown rose. Heaven surely is sweeter to those who realize fully the meaning of such joyful experiences of one's natal cot.

Among those pleasure I recall one that was always looked forward to with most delightful anticipations as a boy. No doubt it was the privilege of anticipating that added to the delights of the occasion when realized. Whatever it was the mid-week mail man could not possibly do a more kindly favor than just drop an invitation to some friend's or kin's house for dinner the Sunday next following!

Plenty of time to prepare to develop a big appetite I am sure—sending a notice a week and a half on ahead! And, a real long time to wait too, but then never mind, time flies quickly. And so while anticipating, work usually took on a kind of play-like nature and before we knew it the time was here to go.

Yes that was some time! All fixed up in your Sunday clothes. Wouldn't even dare get your hands soiled! No sir-ee, that would never do! And then too you'd get a chance to drive Bill, if you'd be good; so of course you'd be just as good as you could be.

And then that meal! My, but it was swell! Yes, you had to pass your plate clean up to the other end of the table to have a piece of meat put on. And you couldn't even eat without first being wrapped up in a big white napkin for fear you'd soil your clothes. My, how you liked that? But then you had to learn and even tho you'd be sure not to soil your clothes without one it was style and you didn't want to be out of style.

And so you managed to get thru as

best you could with all the rules of etiquette, blundering here and there. But then what did that matter, you came away from the table plumb full of goodies and that is satisfaction enough to any country lad.

Then the afternoon. How you'd play with the other boys or listen to the girls play the piano and give conundrums. My, how you wished you'd be as smart as some of those grown-ups! That was really worth while trying for! And so you'd listen and watch to be sure you would miss nothing.

"Time to go home!" What, the day over already! How can that be? And so with a lot of "Good-bye's" and "Come again," and "Now come to see us, too," you would tuck in the carriage and home you'd go.

Home! In less than no time you would be a bare-foot boy in a pair of overalls and glad to be care free. That beat all the Sunday style that was ever invented and just suits to a boy! Sure you were glad to go away but you were gladder to get back home.

And as you grew larger the delight of going away did not grow less but rather increased. Not because you were glad to leave home but rather because it gave you an opportunity to come back!

You know you must go away to have the privilege of coming home! No matter how much you would desire to come home you certainly could not satisfy that desire without first having gone away. And so to experience and appreciate the home going you must first experience the going away.

Those of us who have gone away from home the first time for any protracted period will naturally recall the experience of home going if it is some distance.

I can recall very well my first three months' stay from home among an entirely strange people in an unfamiliar district quite some distance from home. I can plainly see myself get aboard the train leaving home and folks behind. Leaving them too with the determination that regardless of how hard times I'd meet, I would not return before my time expired and I had made good in the line of work I was pursuing for the summer.

It was a testing time in the beginning, but my better self won out. It was an up hill proposition, especially for me as

I was naturally a home loving chap and home and its environments would evidently hold a big place in my mind. But time passed by; I became accustomed with my work, and as summer waned I had a feeling of mastery but without a doubt a greater appreciation for home than I ever had before. I learned to know fully that home has quite a different aspect after you have been knocked around in the world and have rubbed elbows with all sorts of humanity. Without a doubt, home was the dearest spot on earth!

And so the day came when I was to return home. The evening before was spent in preparation and the night in dreaming of the day that was to come. I was going home. Yes, I was going home.

No happier boy ever bought a railway ticket than did I the following morning. I could walk like a man now for I had proved I had a right to be going home as I had been capable of staying away.

The train pulled out of the station and I took my position on the rear end of the last coach to bid all the mountains and scenery a farewell. As we rushed by one town to another thru valleys and mountain tunnels over bridges and thru water gaps the day waned to noon and then toward evening and my heart leaned to—

(Continued on page 350)

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

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Editor

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Entered at Post-Office, Scottdale, Pa., as Second-class matter

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XI

SCOTSDALE, PA., NOVEMBER, 1919

No. 11

GREATNESS

To settle the strife among the disciples as to who should be the greatest, our Lord taught them by comparison, saying, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as He that serveth."

We know what the world calls greatness. Caesar was great because he laid all the world under tribute. Napoleon was great because in his day he was the most powerful man living. Men are great who rise above others, great in proportion to the number of other men that they can make their servants. The greatest statesman of the United States is the man who wields the greatest power for any idea or political party. The greatest man financially is the man that has the most dollars, with which he can wield influence almost irresistible. What the world calls greatness is getting above people, and making them tributary to us. "You are a plebeian," said a patrician to Cicero. "I am a plebeian," said the eloquent Roman; "the nobility of my family begins with me; that of yours will end with you. I hold no man deserves to be crowned with honor whose life is a failure: and he who lives only to eat and drink and accumulate money, is a failure. The world is no better for his living in it. He never wiped a tear from a sad face—never kindled a fire upon a frozen hearth. I repeat with emphasis, he is a failure. There is no flesh in his heart: he worships no god but gold." These were the words of a heathen.

The greatness that Jesus Christ sets before us is not rising above men, but getting under men and lifting them up. Not making other men tributary to us, but it is our becoming tributary to other men. The greatness Jesus Christ taught is in proportion to our ministry that we render to others, and not to the ministers that we make to ourselves. "He came not to be ministered unto, but to minister." "If any man would be great among you, let him become the servant of all." A blind man was standing on a

street corner in New York City, selling newspapers. A gentleman passing by one day met a ragged newsboy with a bundle of papers in his hand, right near the old man's stand. "I want a paper," he said to the boy. "I can't sell you any papers here," replied the urchin. "Why not?" asked the man. "Because this is Blindy's corner." He went up and bought a paper from the blind man, and then turned to the boy and said, "Why is it that you will not sell me a paper?" "Well," said he, "it is just this; we boys got together, and we said that Blindy could not work for himself, and we passed a resolution that, if any boy sold a paper there, we would lick him; he has got to have that corner for himself." That boy shows a better spirit, at that, than the men who have become world-famous by their selfish grasping. True greatness is surely not the degree of enlightenment with which men pursue their own advantage, but it is self-forgetfulness, it is self-sacrifice; it is the disregard of personal pleasure, personal indulgence, personal advantage, remote or present, because some other line of conduct is more right.

The truest greatness is that which is unseen, unknown. Public martyrdom of every shade has a certain "eclat" and popularity connected with it that will often bear men up to endure with courage its trials: but those who suffer alone, without sympathy, for truth or principle, those who, unnoticed by men, maintain their post, and in obscurity, and amid discouragement, patiently fulfil their trust, these are the real heroes of the age, and the suffering they bear is true greatness. A good man is abroad and the world knows and feels it. Beneath his smiles lurk no degrading passions. Within his heart there slumbers no guile. He is not exalted in moral pride, not elevated in his own views: but honest and virtuous before the world. He stands throned on truth. Always upright, kind, and sympathizing; always attached to just principles and actuated by the same, governed by the highest motives in doing good.

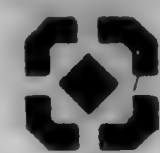
We see the climax of true greatness in Jesus Christ on the cross. Today scholarly men sneer at the vicarious suffering and sacrifice of Jesus Christ. "Why," said an infidel, "you tell me that God can be pleased with that bloody scene upon the

cross. I could not be pleased to look upon my only child suffer thus, and I am not near so perfect as God." The fact is we could not love or respect a God that would not be pleased with such a scene as that. In a German village a blacksmith could be seen hour after hour, if you had looked thru his shop window, chained to an anvil, foaming at the mouth, while the blood ran from his wrists. He was writhing in madness. That was indeed horrible. But that good blacksmith was sitting one day in the village post-office, with his neighbor's children around him, when a great mad dog with foaming mouth and glaring eyes appeared in the door. He springs up and throttles the infuriated beast, but not until the fatal poison goes into his own blood. When I have learned that the noble man put the chains upon his own hands as a protection to his neighbors, my horror turns into admiration. In Italian history you can read of a poor girl in a dungeon, on a damp floor, in a dark room, with scanty fare, her life ebbing out. One year she stays, three years she stays, six years she stays; and after the sixth year there is a corpse on the marble floor. They throw it into a box and bury it in a potter's field. It's horrible. But if you turn over and read that the girl was sent to prison because she had a secret she would not divulge, and that the first day of every month an officer of the government would come in and say, "If you will give us the secret which we know you possess, we will set you free." But she steadfastly refused. The secret was connected with the honor and the life of her own beloved father; and for his sake she lingered and died upon the marble floor in a dark room. Now let us look at another scene,—Calvary. The mocking, the crown of thorns, the weakened body bearing a heavy cross and sinking beneath it—hands and feet adjusted, while the nails are driven, crushing thru, the broken heart crying out, "My God, My God, why hast Thou forsaken Me?" As I look the elements grow dark and an earthquake shakes the earth. I can but say, "That's horrible! I am not pleased with it!" But when I read that it was not for Himself, but for other people, that that crown of thorns was worn, that the heavy cross was borne, that His feet and hands were

(Continued on page 350)



EDITORIALS



THANKSGIVING:—Another Thanksgiving season is at hand. The material blessings bestowed upon us as a people and as a nation have indeed been many. God has prospered us. Since the world war has ended order is slowly emerging out of a state of chaos. Despite the fact that there is still considerable unrest in the social, political and industrial worlds, there are signs of a returning to more normal conditions as the war passions of men and nations gradually abate. For the evidences of improving world conditions we should be grateful.

In our lives have come many pleasant and agreeable experiences during the year. Perhaps we have forgotten many of these. It is human to forget the good and remember the evil. Somehow the unpleasant experiences of life indelibly impress themselves upon our memory, while the pleasant ones soon fade. Because of this fact some individuals in taking an inventory of the year's experiences will have a longer list of disagreeable than agreeable experiences, and as a consequence will have little for which to be thankful. To fall into such a state is unfortunate indeed. The pessimist fails to make a large contribution to the welfare of humanity, and the ungrateful man is pessimistic.

As the rain, snow and storm are necessary to make the earth fruitful, so trials, afflictions and troubles are essential for the promotion of spiritual growth. If it is true that the Christian makes the most spiritual progress in his periods of trouble, should he not be most profoundly thankful for the darker periods of life! That which makes the largest contribution to our own growth and the progress of the Cause of Christ should evoke our most profound thanks.

When we begin to enumerate our blessings this Thanksgiving season may we not forget those blessings that came to us as a result of passing thru the hard and trying experiences of life. Truly, God has been good to us.

THE RURAL FIELD:—The tendency of most denominations has been to neglect the rural field and give their attention to the centers of population. The thousands of abandoned churches in the rural sections of our country are a mute testimony to this fact. While the Mennonite Church is still a rural church it is becoming less so as the years come and go. As our people gravitate towards the towns and cities, churches are bound to follow. This may be due in part to changing economic conditions. The automobile, the telephone, the rural mail delivery, etc., all serve to bring the rural folk into closer touch with the pulse of the world, and the rural community is no longer isolated as of yore. The problems of the Church in the rural field are different than they were a decade or two ago. Old problems take on different aspects because

of changing economic and social conditions which the Church must take into consideration if effective work is to be done.

The rural minister who thinks he has done his whole duty by his congregation if he preaches for them on Sunday can not expect to hold his congregation and make it a power for good as may have been possible when his people were more completely isolated from world affairs. His people are daily coming in vital contact with the life of other communities and in touch with world movements which influence their thought and help to determine their conclusions. Unless the rural minister is wide-a-awake to these influences and in close touch with his members he will not be able to minister effectively to his people. We owe the rural Church a ministry that is alive to the problems and gives time to pastoral work.

The problems of the rural Church are becoming more numerous and complex. It is becoming more difficult to maintain the distinctive principles and practices of the Church, primarily because of the fact that rural communities are no longer isolated as in the past but are becoming more intimately associated with national movements and life. It is futile to attempt to keep a rural church isolated. Hence it becomes necessary to study the problems and use such methods as will best conserve the principles and practices upheld by the Church. This may necessitate a change of method. There are those who think when methods are modified principles are likewise modified. Principles never change, but methods may. The methods employed in our own Church today differ greatly from those used twenty-five years ago, but the fundamental principles remain unchanged. Hence we must expect that the future will bring still further changes in our methods of work. We owe the rural communities the same Gospel that has been preached for generations—salvation thru Christ—but at the same time in bringing this life-giving message the Church must use such methods as will be most effective in maintaining the principles and practices taught in the Bible.

One of the most fruitful fields the Mennonite Church can enter is right at her door—it is the rural field. She has the knowledge of rural conditions, the equipment and talent to develop this field. Every congregation can be a missionary station from which nearby communities can be reached with the Gospel message. Is it not time that our Mission Boards give more attention to this needy field and seek to develop it? Our present work in our cities and foreign lands should not be neglected, but as it is enlarged the rural field should be given more consideration and definite work established and supported. From the rural communities come the life and vitality of a nation. This being true it follows that if the Gospel becomes a

(Continued on page 351)

CHRISTIAN LIFE

THE THANKS-GIVING SPIRIT

Thanksgiving Day had its origin in the religious impulses of a small body of Christian people, who, after enduring severe hardships for the sake of religious principles, were prompted to set aside a special day for the giving of thanks for material prosperity. The spirit that gave the day birth and permeated its early observance was one deeply religious. Ever since it became a national holiday in 1864 a religious sentiment is associated with its observance, altho much of the thanks-giving spirit that gave it birth is lost. The spirit of levity, feasting, and self-indulgence characterizes the day for the masses. Too few, we fear, observe the day in the true spirit, the spirit that gives rise to expressions of gratitude and praise because of the consciousness of an utter dependence upon God for material blessings received and enjoyed. To too many it is looked upon as a holiday in which to have a "rollicking good time."

It is as natural for the child of God to be truly thankful as for water to seek its own level. There is no such thing as an unthankful child of God. Gratitude is the result of a consciousness that we are dependent upon one another for certain privileges or blessings we are now enjoying. The person who does not feel any obligations to others does not see any reason why he should be thankful. The selfish, the proud, the haughty man does not see an occasion to be grateful because he considers that what he is and has are the direct result of his own efforts only. He does not recognize the fact that he is dependent on others. How then can he give thanks? Consequently the true child of God cannot be otherwise but thankful because he has nothing in self but all in God, his only hope.

It is of striking significance that the God-fearing man is always pictured in the Bible as the THANKS-GIVING man, while the ungodly as the UNTHANKFUL man. In fact one of the characteristics descriptive of the "last days" is that of unthankfulness (II Tim. 3:2). Christ placed the unthankful in the same class as the "evil" (Luke 6:35). This distinguishing characteristic between the godly and the ungodly is very noticeable today.

From Genesis to Revelation we find this note of thanksgiving, gratitude and praise to be a dominant characteristic in the lives of patriarch, priest, prophet, and disciple—in the life of every one that stood for true righteousness. The psalmist again and again bursts forth with overflowing

heart in beautiful songs of praise and gratitude for the wonderful grace and love of God experienced in his life and for the blessings in store for mankind. The apostle Paul repeatedly says, "I thank God" and admonishes the churches to give thanks. In writing to the Thessalonians he commands them to "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

Genuine gratitude will be visibly expressed; feigned gratitude also, revealing the unthankful spirit. The unthankful heart, the heart that takes daily blessings from God and fellowman without a feeling of any obligation to either may well question whether it indeed has the spirit of Christ. The Christ-spirit is essentially the thankful spirit. In the nature of the case it cannot be otherwise. Christ Himself frequently gave thanks to His Father for blessings received. How much more reason for His follower to give thanks for the priceless riches of grace enjoyed alone thru Christ!

Thanksgiving Day! What shall it mean to you? May it indeed be a day of thanks-giving and praise coming from a heart truly grateful for material blessings received as well as for spiritual favors received. While on this particular day we have in mind the temporal blessings may our lives daily show our appreciation for the wonderful bounties constantly received from God's exhaustless storehouse.

THANKSGIVING

By Lina Z. Ressler

"Thanksgiving."

What a pity that this word has lost so much of its original meaning on account of its usage for years. True, thanks and thankfulness are what they have always been, but the day set apart for national thanks-giving has certainly lost much of its strength during the life of our nation.

There is a pleasing ring to the name of the day and it is perfectly natural that the little ones should ask for its meaning and should want to hear the Thanksgiving story. Has the abundance of our blessings hardened our hearts or made us less receptive to the Father's lessons?

I like to remember the first day publicly set apart for the giving of thanks. This, in connection with the festival as we now hold it. True, God's people in all times have been exhorted to give thanks and have had their times of thanks-giving. Thanksgiving Day as we now have it, however, has a most interesting bit of

story connected with it. I like to think it over. I like to hear it again and again, with all the little settings of real pioneer life that come with it.

Those must have been severe times in the early days of our country, when the early settlers, far from their accustomed places of abode, in a new country, with new environments, and new dangers. They were trying to get accustomed to the place and ways of living, but there were many hardships and many of the people sickened and died. The severe winters of the New England states could not be the joy to them that they are to us, for they had few and poor houses, no railroads or other modern conveniences of travel, and but very little provision in cellar and storehouse for the long, cold winter that was coming. They knew our God, however, and to Him they decided to flee for help in the trying time. A day of public fasting and prayer was appointed. They had done what they could. Their resources seemed almost exhausted, for it was hard to get food. Shell-fish, acorns, and ground nuts, which formed a large part of their sustenance, were hard to get.

The day of public fasting and prayer was appointed, but like similar instances in the past, was not held. Instead, the day before the appointed day, a new ship-load of provisions arrived from their homeland and the day of fasting and prayer was turned into a day of thanks-giving and rejoicing.

Just another instance of our Father's care. Has He ever failed any one who trusted Him? Isn't it most wonderful that we should ever get into places where we should tremble and doubt and fear? How about the times in our lives that threaten to be so dark and gloomy and hard? There might sometimes be need for a day of fasting and prayer. Perhaps it would help us to be grateful if our own resources were more often brought to an end. Then the Father could manifest His power and His goodness, and we might, perhaps, be more thankful.

"Thanksgiving?" I am so glad our government feels the need of it. I am glad it is a day of home-comings and rejoicings all over this broad, beautiful land of ours. I am glad it comes to you, my reader, and to me. To every one of us. Did you think the reason for the day had missed you? Does life look gloomy and hard? Do the blessings seem to miss you and always find some one else? Just take a little time and think it over, and look at the things that come to you that are far better and brighter than you deserve, and

see if you cannot count a whole list of things in your favor.

Our Father is good. Let us, then, give thanks. Prepare the turkey, if you have it, and let the little ones join in the preparations for a good, big dinner. If you cannot roast a turkey, roast potatoes or squash or something. Just a simple,

wholesome meal, with a bit of extra flavor and joy and call it your Thanksgiving dinner. Let it mean thanks-giving, too, to your own heart and to those about you, and see if your life is not made a little nobler and richer and better for this recognition of the Father's goodness.

Scottdale, Pa.

more abundant reason than ever before for gratitude and praise. Truly we should exalt His name unto the ends of the earth.

Amos Gingerich,
Versailles, Mo.

REASONS FOR THANKSGIVING

We especially have reason to thank God at this Thanksgiving season for having spared to us, our homes, our firesides and our friends during the past year. We have always had reason to thank God for our Christian homes, our richest heritage, in which we have learned to love truth and right; for the sacred privilege of friendship and for personal association with those whom we love, but especially now when we think of the lands devastated, the homes destroyed and the dear friends scattered or slain during the past five years. For these let us express our gratitude to our Father; not only thru words but also thru service.

Mary M. Good,
Goshen, Ind.

"In everything give thanks." How easy the admonition is when all has worked out as we had planned. How seemingly impossible it becomes when our plans have been frustrated by misfortune, sickness or death. Yet not at all impossible to the Christian whose life is linked with God in the working out of a larger plan which God directs and man follows in faith and trust. Have we risen in our experience to the extent that we are able at this Thanksgiving season, if called upon, to give thanks for sorrow and suffering believing that it will bear its fruit time.

S. E. Weaver,
Shipshewana, Ind.

What is there for which we cannot be thankful? Everything that comes into our lives makes a contribution to our comfort and usefulness if we take the right attitude.

One thing to be thankful for is our adversities. We are inclined to complain about them. But they make for refinement and stability of character.

Another thing to be thankful for is the government under which we live. Not only because of its religious toleration but also because of its endeavor, thru its various departments, to disseminate knowledge to its constituency that makes for more efficient living.

Then too we should be grateful for the work of scientists. Because of their work physicians are able to more successfully cope with sickness and disease. And also as a result of their work we enjoy so many conveniences in our homes, stores, offices and farms which make life easy and put enjoyment into our work.

Henry Burkhard,
Roseland, Nebr.

We should be thankful:

1. Because our Country is at peace and is seeking to preserve peace for the entire world.

2. Because our Church is seeking to preserve the lives, and improve the living conditions of those who have suffered because of the lack of peace in the entire world.

3. Because we have had the opportunity of hearing the Gospel and accepting Jesus Christ as our Savior, Lord and Master.

4. Because our Christ is seeking the lost and wicked who have no peace, and has given to us, as His ambassadors, a commission to tell the entire world of the Prince of Peace who said, "My peace I give unto you."

D. Parke Lantz,
Los Angeles, Calif.

"Oh give thanks unto the Lord for he is good."—For so many favors unmerited by us thanks is comely.

When the clouds hung low, cool unfavorable weather—many said, "Crops are lost," but God knew best and gave quite an abundant fruitage. The days of anxiety and trial relative to carnal warfare have for the time subsided.

There are still those who wish to stand on a whole Gospel and be instrumental in proclaiming it.

The unmistakable stand many of our young brethren took during the recent years.

A land of freedom for God's Word.

Above all the great love evidenced by God in His unspeakable gift. "In everything give thanks for this is the will of God in Christ Jesus concerning you."

C. J. Garber,
Alpha, Minn.

We have special reason for thanksgiving at this time because our God has again verified His Word, "He maketh wars to cease unto the ends of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire." Against all human calculation and in the midst of the greatest preparation and the most faithless dependence in human devices, and in spite of the most blasphemous mockings of those who said, "Yes you people have been praying for years and yet the terrible conflict is raging, there is nothing to it," suddenly, in answer to the cry of His own, He has verified this promise of His never failing Word. Certainly at this time we have

"The Lord is good; His mercy is everlasting; and His truth endureth to all generations."

He has caused the World War to cease and the influenza epidemic to stop. He has given us sunshine and rain and blessed us with many bountiful crops. He has granted us health and strength, physically, mentally and spiritually.

He has continued us the blessed privilege of meeting in our places of worship to honor and praise Him and to learn more of His holy will. He has given us a work to do, a message to bear, and a Savior that saves to the uttermost. Let us be thankful.

J. M. Yoder,
McBride, Mich.

We have again enjoyed a bountiful season in this community. Thus God has, "Left not himself without witness in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Spiritual blessings have also been ours. In the lives of some, a spiritual growth has been noticed, the ties of Christian Fellowship have been strengthened, and the fruits of the Spirit are manifested. Some of the "good seed" has fallen into "good ground" and is bringing forth fruit. The war clouds have been shifting slowly away, and the prayers petitioning the Almighty for the privilege to live a "peaceful and quiet life" are being answered.

We have had some reverses, some tests and trials. Perhaps they were "blessings in disguise." With the enumeration of these blessings, both spiritual and temporal, where is the soul that will not burst forth in praise and gratitude to God for His providence and Fatherly care? Well may we join with David in saying "Bless the Lord, O my soul: and all that is within me, bless His holy name."

Simon Gingerich,
Wayland, Iowa.

Another Thanksgiving season is here; the day appointed when we as a nation and as individuals are to recount the blessings received from God's bountiful hand.

What do we have to be thankful for, you say?

First of all let us give "Thanks unto God for His unspeakable gift," Jesus Christ the greatest gift ever given to men, "through whom we have redemption and forgiveness of sins."

For temporal blessings, "rain from heaven, and fruitful seasons," home, friends, etc., all come from the hand of a kind, heavenly Father.

All blessings, whether spiritual or temporal, from the smallest of our daily comforts to the greatest of our redemptive

mercies, "every good gift is from above," and therefore demands grateful recognition and acknowledgement.

Rhoda R. Eby,
Mt. Joy, Pa.

There are many reasons why I am thankful to my Father this Thanksgiving time, but I shall mention but four:

First I am thankful for work; good, wholesome, agreeable work; work which has left me no time for frivolity or discontent; work which has challenged my very best effort, and which has earned my self-respect.

Then I am thankful that at every turn I have met people who were kind to me. The cheery smile, the warm hand-clasp, the spoken or understood assurance of good will—these are the things that have made life sweet.

I thank God for the lives which have touched mine, full of faith in God and man, and of heroic loyalty to ideals in trying situations.

And finally I thank Him for the opportunities to serve, which have come my way—that there have been some who needed just the help I was able to give; for thru them I humbly serve Him.

Edith G. Wenger,
So. English, Iowa.

Next to the gratitude we owe to God for our souls' salvation, the highest reason for gratefulness should be that it is still possible for His children to bring, or help to bring, the glad, full, tidings of salvation, unmolested, to others yet unsaved.

While we cannot regard the present "peace" as the real Bible peace, yet the conditions are so far less destructive to life, limb, and property than they were during the last four years that this is also a great reason for thanksgiving.

How thankful we can be to Him that we can confidently look to Him as our unfailing Guide in all things, and accept our conditions and situations as God-given, and "therewith to be content."

Christians, alone, can be thus thankful. "O give thanks unto the Lord, for He is good, and His mercy endureth forever."

S. A. Weaver,
Duchess, Alta.

As we are approaching another Thanksgiving season we are reminded of the blessings received during the past year. We are grateful for the peace God has again permitted to reign upon the earth after so great a conflict. And as we are aware of the conditions existing in the war and famine stricken districts, we should be thankful for the plenty God has blessed us with, that we may have to give to those in need, for it is more blessed to give than to receive.

Above all we should thank God for so great salvation, that we may say with David, "O give thanks unto the Lord, for he is good, for his mercy endureth forever." "Let the Redeemed of the Lord

say so whom he hath redeemed from the hand of the enemy."

E. H. Oyer,
Roanoke, Ill.

Praise the Lord for His free gift of salvation whose value becomes more apparent as time rolls on! How it enables the soul to waft and soar above the sordid, material world even tho hands and feet continue to perform daily tasks and bodies grow weary with earthly employment. Thank God for labor, engrossing toil, which affords not only a means of healthful occupation, but also gives opportunity for serving Him by rendering service to others.

In the midst of it all, calmness of mind and joy unspeakable need never vanish for their source is above the untoward events of life. Such are blessings from my Heavenly Father for which I am truly grateful.

Alma R. Warye,
West Liberty, Ohio.

The common blessings are as ever ours to be thankful for. We need to always remember the giver of the water which we drink and the air which we breathe.

Several things which are peculiar to this season are worthy of mention.

First, the profession which we have had the opportunity of making to the world in the last generation. Paul commends one of his churches that their faith had gone out to all the world. We rejoice in this only that it may exalt Him whom we profess to serve. This makes us responsible to carefully guard our daily lives so that we may honor the profession or in Bible terminology "adorn the doctrine." But the added responsibility means added opportunity.

Second, the position which we have taken which means separation from organization such as labor unions.

Allen H. Erb,
La Junta, Colo.

Thanksgiving day, 1919! How can it be? It seems only a few months at most since we last met in our regular Thanksgiving services. Now we are nearing another Thanksgiving day. How time flies! And how many changes have taken place since last year. Changes in the world, changes in the Church, changes in our homes and communities. A year ago the nations of the world were grappling at each others throats. Now, for the most part, at least, there is apparent peace.

In the last year so many home ties have been broken, and so many heart strings torn, so many hopes blasted! In anguish many a soul has cried to God. Did God hear? Oh, yes, God always hears. Did God answer? In our inmost souls we all must say, "Yes, God answered." Not always in our way, but in His own good way God listened to the groans, the petitions, the prayers, and answered. And man, how about man? Is man thankful? Open your eyes, dear

reader; and look. Open your ears, and listen. Is man thankful? Even tho the masses are rushing madly on in their selfish efforts to get gain, honor, wealth, position, lands pleasures, etc., etc., there are still, here and there, those who lift their hearts to God in grateful praise and thanksgiving.

On this special occasion when our President and the governors of the various states proclaim a nation wide Thanksgiving day, should the Christian Church assemble in special thanksgiving and praise to God. "Count your blessings." Oh, where will you begin? and when will you ever get thru? Day after day, week after week, year after year, the great God of all the earth is pouring out His blessings upon us; so many, so fast, so rich and sweet!

And in return, may we pour out our hearts and souls in glad thanksgiving and praise until the hills and mountains and valleys echo and re-echo the sounds to the end of time.

Oliver H. Zook,
Belleville, Pa.

Perhaps this year, more than any year of the past, Christians ought to be thankful. Especially is this true in our own land. Hunger is facing multitudes in foreign lands. Reports are coming to us continually that thousands are dying of starvation. Yet, here at home, we have a bountiful harvest assuring us enough to eat and to spare. With such a contrast in the world we can truly be grateful to God, not only for His bountiful provision, but for the privilege of sharing our blessings with the nations who are in distress.

Because of God's kindness we are led to think of His many precious promises. How we can praise Him for His loyalty to us. He cares so tenderly and so lavishly, He fulfils every promise so faithfully, that we would be ungrateful indeed if we refused Him our deepest gratitude.

Oscar Burkholder,
Breslau, One.

We are grateful this Thanksgiving season for:

First, the commonplace (and none the less important) reasons, for which all Christian people praise Him, such as food, raiment, homes, health and the privilege of being engaged in His service here, and the hope of being in His presence in Glory.

Second, the fact that world conditions have improved to such an extent that suffering humanity is being relieved materially and souls have again the privilege and inclination to listen to reason and the Gospel Message.

Third, the blessings of Christian fellowship. The liberty to mingle freely with those of like faith, whose zeal, sincerity and earnestness in contending for the faith which was once delivered unto the saints has helped us over many hard places.

(Continued on page 350)

• MISSIONS •

NOTES AND COMMENTS

China and the Cigarette.—When official China comes to the conclusion that the land should be rid of certain evils something usually happens. When China determined to eradicate the opium evil it was finally accomplished despite the obstacles placed in the way by other nations. In the suppression of the opium traffic the cigarette manufacturers saw an opportunity and at once sent representatives to China to introduce the cigarette and encourage its general use, thus substituting one curse for another. Officials soon awoke to the fact that unless this traffic is curbed it will soon become worse than the opium traffic. The Minister of the Interior had the following circular telegraphed all over China as the first step to restrict the use of the deadly cigarette:

"It has been noticed that almost everybody in the country has indulged in the use of cigars and cigarettes, which will become a worse curse to the nation than opium in former days, unless some restrictions are imposed. It is hereby decided that before taking up any measure for the total prohibition of its use, the following restrictions shall be imposed: 1. No boy or girl under 18 years of age shall be allowed to smoke cigars or cigarettes; 2. Any military or naval man using it shall be punished; 3. The use of cigars and cigarettes in all government schools and colleges shall be strictly prohibited."

This action is in striking contrast to that of some of the great world powers, who, instead of trying to curb this evil, encouraged it during the great world war. The fact that in the United States last year 40,000,000,000 cigarettes were consumed, an increase of 10,000,000,000 over the previous year, should arouse those in authority of this menace to the manhood and womanhood of America. We get rid of the saloon only to find another curse fastening itself upon us as a nation. The Church should cry aloud against this evil.

A Heathen Tested.—When we read the account of Elijah's experience on Mt. Carmel we are wont to think that it belonged to a by-gone age, and that similar experiences do not happen now. The account is here given of a heathen medicine man who had an experience in some respects identical to that of the prophets of Baal on Mt. Carmel. The incident follows:

An African village, before it was transformed by the Gospel, was ruled by a native medicine man, who was greatly

feared for his supposed power to charm away disease and danger. He also claimed to possess a certain medicine which, when rubbed on the door of an enemy's house, would cause death.

But the Gospel turned the light of exposure upon the enchantments of the medicine man, and in retaliation he decided to test his power on the evangelist who had undermined his prestige. The little chapel and benches were rubbed over with the magic medicine,—so also was the door of the evangelist's house. The people watched for results. Like the prophets of Baal, this old heathen had come to his day of testing. Before the end of the week, his five wives and three children died of illness and the old doctor himself was laid low with the same disease. At death's door, he called for the evangelist, acknowledged the power of "Nzambi" (God) and his life was spared.

Mission literature is full of experiences that are as wonderful and miraculous as many recorded in Holy Writ. The study of missions will give one a rich fund of live illustrations for use in Christian work, and will increase one's faith in the power of the Gospel. No active Christian worker can afford not to read each year some good mission literature so as to keep in touch with the great task of evangelizing the world.

Chinese President's Estimate of the Bible.—Recently the President of China sent a message to the American Tract Society in which he expressed his estimate of the value of the Bible, which gives encouragement that the Chinese government will not hinder but rather help the Christian missionaries in their work. He cabled as follows:

"Moral teachings Bible truly exerted unlimited influence for good among all Christians in China. Also raised standard all my people along lines true progress. Hope benefits Scripture will extend to ends of earth and transcend past success. Bible teaching done great good in China. Has converted numbers of people. Become sincere Christians and transformed moral character. Some our prominent men of today honorable. Bible only remedy save China. Will cure corrupt official, instruct people how do righteousness, educator. Bible gives our people greater power for moral uplift and spiritual enlightenment. Will not fail as guide and inspirer in struggle for moral perfection."

Present Conditions in Palestine.—S. B. Rohold, a Christian Jew, is now in Palestine preaching the Gospel. In the *Missionary Review of the World* he describes present conditions there. The government officials permit the greatest freedom for the distribution of tracts and Bibles and for the preaching of the Gospel. Several false Messiahs are in evidence. The Hebrew language is mostly spoken, the Yiddish being dead there. Arabs are learning the Hebrew tongue so as to trade with the Jews. There is a large demand for Hebrew Bibles and many educated Jews are anxious to learn the truth about Christ and Christianity. Zionism is weak there and opposed by the Rabbis. A service in a Protestant church was attended by several of the leading Rabbis in Palestine, showing that some of the former prejudices have been broken down. The outlook is encouraging and the demand is for missionaries who know the Hebrew language and who can deal intelligently with the Jews. One missionary who has labored there for twenty-five years says that she never was so free in preaching the Gospel and never so welcomed as now. All over the world the Jews are preparing to return to Palestine. As prophesied they are returning in unbelief. It will be of interest to closely observe developments in Palestine in the light of prophecy.

India's Outcastes.—In recent years we have heard considerable about the mass movements in India towards Christianity. This movement has not been diminished by the recent world war and the political disturbances in India. The people in this movement are usually desperately poor, immoral and ignorant. They have no privilege of citizenship or freedom to rise higher in the social scale. If the shadow of one of these outcastes falls upon a Brahman he considers himself polluted. These people feel their need and are not self-satisfied as are the upper castes. The power of the Gospel is manifested in the transformations wrought in the lives of these downtrodden people. Whole communities are transformed. In thirty years one mission alone in South India has baptized 130,000 of these outcaste Indians. Today these people are applying to be received into the Church at the rate of 50,000 a month. The great need is teachers to train them in the essential principles and practices of Christianity. If the Church does not respond to this need who will be held responsible if some of these go to a Christless grave?

THE PART OF THE RURAL CHURCH IN OUR CITY MISSION WORK

Katie Nussbaum

The purpose of mission work in the city, rural or foreign field is ever the same—to bring the gospel of Jesus Christ to the lost who have never heard of a Savior who died for them; into whose dark, wretched lives the rays of the Gospel Light have never entered.

In our cities there are great masses of people who know nothing about Jesus who gave His life that men might be saved. Men and women of every type of character are found in the city. Their lives are wretched and miserable because sin has control over their lives. There are many snares and traps which lead people astray and finally ruin the soul. Much distress and poverty abounds in our large cities.

Such are the conditions of the city. As we behold these conditions we are made to think of the Savior's words: "Lift up your eyes, and look on the fields; for they are white already to harvest." When Christ was in the world He saw that there was much work to be done. The same is true today. "The harvest truly is plenteous, but the labourers are few." Thru this great need the Church was moved to do mission work in our cities.

The Church has taken advantage of the opportunity of extending the Gospel to the lost in the city. Christ has commanded us, "to preach the gospel to every creature." It is therefore our duty to tell the story of Christ to those who have never heard it, regardless of where such people are located. "As we have therefore opportunity let us do good unto all men."

Conditions as they exist in our large cities should move us with compassion to rescue souls from perdition. When the Spirit of Christ is in our hearts we will go to the downcast and fallen and bring them the relief and help which can be given in the name of Jesus and His blessed Gospel, as this is the only remedy for the fallen condition of man everywhere.

It is the purpose of our city missions to evangelize the unsaved who live in our cities. This being the purpose of our missions the question comes to us, What part has the rural church in this great task of evangelizing the unsaved of our cities? The true business of the mission, as well as the true business of the Church, is to preach the Gospel of Christ and bring it to bear upon the lost. If the city mission is what it ought to be it is a part of the Church. Missions are lighthouses thru which means the light of the Gospel is made to shine into the dark corners of the world. They are the outposts of the Church, extending the work of Christ's kingdom into places that could not be reached effectively without them. Since we are a part of the body of Christ, and ambassadors for Him we are under obligations to help in the great work He has commanded us to fulfil. Considering the city mission a part of the Church, we

have a vital relation to this work. Let us not think that the work of our city missions is only for those who are personally engaged in it. But each and every one who professes to be a child of God has a part in helping to spread the glad tidings of Salvation.

City missionaries have many perplexing problems to solve for which they desire and deserve the sympathy and prayers of the Church at large. We should feel that it is our work that the missionaries are doing—to further the work of the Gospel. It is thru our support and prayers that the workers of our city missions are enabled to carry on the great work of winning lost men and women to Christ. They need our help and prayers that thru their efforts many may be brought into the kingdom. The workers of our city missions should feel that the Church is faithfully supporting them in their work by pleading for them at the throne of Grace.

We can also help along in the work by our means. Every mission needs money. The workers who labor at our mission stations and give their time to this great task need to be supported by the Church with provisions, clothing, etc. We should not only support them with our prayers but also liberally remember the cause with the means that God has blest us. The missionaries should not be expected to deny themselves of their necessities while serving in the Lord's work. While the missionary is looked upon to make sacrifices and self-denials he should not be suffering for the lack of money to supply his needs. If our city missions are a part of the Church, is not the Church under as much obligation to practice self-denial and make sacrifices as well as the ones who are directly engaged in the work? Can we justify ourselves when we are living in luxury and leave the cause of the Lord to suffer?

Another way in which the rural Church can help along is thru our sewing circles. A great opportunity is presented to the

sisters in thus helping the work of our city missions. As we all know that there is much poverty in the city, and because of this many children and women are in need of clothes. The missionary can give the garments to those needy ones and thereby many children can come to Sunday school who otherwise could not go. Very often such work will be an opening for the receiving of the Gospel. If we could see the joy and comfort that the garments bring to such poor needy children we would feel happy ourselves. We have a beautiful example in Dorcas. She lived for others. She had learned to love Christ and her love to Him was shown by her deeds and service to the poor and needy. We should gladly give a little of our time and service to help along in this worthy work.

We also have an opportunity to help along when we visit our mission stations. There are many ways in which we can be a help to the work when visiting the city mission. We can help them in their services by taking part in the work. Again we can labor with the missionary in visiting and helping those who are sick and in distress. Our visits should be made in a way that will be helpful and encouraging to the workers of our missions.

Another important part the rural Church has in our city mission work is that of setting a consistent Christian example. The city mission expects the rural Church to live according to the teaching of the Gospel. The converts of our city mission look to the rural Church for a true example of the Christian life. Our life should be an encouragement for others to live the simple life as it is taught in the Gospel. Is it not a disgrace to us that members of our city missions are offended by the conduct and appearance of members of the rural church? Therefore how important that we live a consistent Christian life.

Let us encourage the work of our city missions and put forth greater efforts, and make greater sacrifices to spread the Gospel message. May we all do our part in this great work of extending the Gospel to the unsaved of our cities who know not the Christ who died for them.

Orrville, Ohio

PRINCIPLES OF SERVICE

We have been saved to serve. Our Redeemer is also our Lord and Owner; we are not our own, we are bought with a price. Hence Christian service must be the service of Christ. It must be governed and directed by Him. To His disciples He said, "As My Father hath sent Me, even so send I you" (John 20:21). Every believer, however, young, ignorant, or obscure, has been sent definitely into the world for a definite purpose. If this wonderful thought were grasped in the power of the Holy Spirit, it would revolutionize the service of many a child of God, would give it force and driving power, and would convert it from being a

sort of patchwork of effort and apathy into the one absorbing passion of each day. All the workers for God mentioned in the Bible were men who had left the hand of the Almighty placed on their shoulder, claiming them for His service, and who had heard the Divine voice saying to them, "It is I who have sent you." They did not take up their work as if they might just have a try at doing something or other that happened to suit their fancy, but as those who could say in truth, altho perhaps with not the same intensity as the Apostle Paul, "Woe is me if I preach not the Gospel."

Along with this sense of responsibility

to his Divine Master, the great apostle was constrained by the love of his Divine Redeemer: "the love of Christ constraineth us." This motive made his service a continual joy; and these two mighty principles rendered the apostle's lifework a perpetual service to Christ. Is it so with us? Do we realize that our work is done to please a Person, and is governed and directed by the principles which He has laid down in His Word?

Again, true service must be carried on by the power of Christ. Do we feel our need of that power, and are we ever receiving it? When we contemplate our insufficiency, our weakness, the strength of the flesh, the enticements of the world, the subtlety and malice of the devil, our ignorance, our natural handicaps; and when we consider the hardness of the unregenerate heart and man's natural antagonism to the grace of God, we are ready to cry out, almost in despair, "Who is sufficient for these things?" When thus tempted to give up, may we hear our Divine Master assuring us, "The grace of the One who has sent you is sufficient for you." All fullness of grace resides in the Head for the quickening and energizing of each member of the Body. The present stem contains all needful vitality for the growth and work of even the smallest branch. His grace will make us overcomers as we abide in Him, that is, as we trust and obey. And in this connection it is encouraging to notice that the words, "I am with you alway, even unto the end of the age," were spoken to the disciples when our Lord had just given them the command to go into all the world and preach the Gospel. May we not gather from this that our Master promises His presence in a special sense to those who are seeking to communicate His truth to others? Surely every worker can answer "Yes," from his own experience.

Further, true Christian service must be intended for the glory of Christ. A consideration of the raising of Lazarus and the events immediately preceding it show us that the glory of God must come before the natural happiness of man. If God is to be glorified, Lazarus must die. And so, in our service we must put the glory of Christ before even the need of man, altho these two motives are not conflicting but complementary; the glory of God includes the highest good of man. And if our service is governed and directed by Christ, and if it is carried on by the power of Christ, it will follow that it will be intended for the glory of Christ. A simple question will decide whether our motive is right: Is our service "of faith?"

Some further points will be of interest to the worker. The power of our Lord in heaven operates thru the Holy Spirit on earth. While seeking for "power," let us never forget the personality of the great "Empowerer." Being saved, we are sealed with and indwelt by the Holy Ghost. Do we recognize this glorious fact? And do we rely upon the Spirit practically in our

preparation and delivery? Do we ask for a present enabling and quickening and guiding of the Spirit as we ponder over the Truth of God, and as we face our audience? This practical reliance upon the mighty Quickener and Energizer is one of the chief factors in all truly successful work for God.

While the Spirit is the Agent, the Truth of God is the instrument. "Faith cometh by hearing, and hearing by the Word of God." Faith comes—and grows—by our paying heed to the Truth of God. The veteran apostle exhorts his lieutenant in the faith, Timothy, to "preach the Word," by which we understand not merely the quoting of the inspired utterances of Scripture, but the communicating the truths of revelation. Men may prefer what pleases and exalts human nature, but by God's grace we will tell out the soul-saving and soul-establishing truths that exalt God and abase man. Thus we shall be workmen who need not be ashamed before God or man.

Someone quaintly remarked that God does not use an icicle to kindle a fire. He doubtless could do so, but He prefers to use means that are appropriate to the end. "Take heed to thyself, as well as to the doctrine," is the apostle's exhortation to Timothy. The worker's moral equipment is of first importance. God uses clean vessels. Besides Paul's pastoral letters, the worker should make a close study of II Corinthians, which might be termed "The Epistle of the Ministry." What love is displayed by the apostle! Love for God, for the Truth, for the saved, for the lost. His prayers bled for his converts. Edification was his great aim. He cared not for his own reputation provided he was useful. And how humble! He ever lived and moved and wrought and suffered in the presence of God. Despite his great gifts and wonderful experiences and maturity of character, he realized hourly the sustaining and energizing grace of Christ. His tireless zeal needs no word of comment. He reminds one of an express train, covering mile after mile with never a stop, never an accident, never side-tracked, never a slow-down. His zeal was not born of emotionalism or unthinking optimism or blind fanaticism. It was the inevitable outworking of a principle that had gripped his whole being, and dominated every thought and feeling and action—the Christ who had won his heart had sent him into the world for a purpose. Along with his fiery and well-disciplined energy, there was wisdom, not merely the wisdom of the philosopher, but the wisdom of the man of action. The man who was caught up into the third heaven knew what to do next in the affairs of this world. His highest wisdom as a servant was born of the Spirit and of love. Brave he always had been, even in his unregenerate days, but to his natural courage was added the courage that faith in God alone can give, the courage to say

"No" to sin and self-pleasing, and "Yes" to the will of God.

The thought comes to us, "Can we nobodies imitate that hero of faith?" Yes, we can, in our measure, for the Word is given to us, "whose faith follow."

At the Judgment seat of Christ we shall give an account of our entire Christian life. The whole life will pass under review, including the inner affections, the attitude of soul, the way in which we have borne trials and overcome temptations, the thoughts, the words, the acts and the service; and rewards will be given according to faithfulness. What has been done as directed by Christ, by His power and for His glory will abide; what has missed the character of true service will be destroyed. A powerful incentive, this, to help us to do what we can, for we know that our labor is not in vain in the Lord.

It has often been said that concentration is the secret of success. A jack-of-all-trades will probably be master of none. As believers we have one business in life—to serve Christ. The whole life is to be one continual service, not necessarily the service of communicating the Truth of God to others, altho that is included, but the service of living "unto Him." And as we grow in grace and have greater opportunities to serve the Master in the Gospel and Christian doctrine and exhortation, we should seek to press into this service as much as possible of the information we acquire and the new experiences thru which we pass. Thus we shall get into the habit of viewing things from the standpoint of our service, and shall be continually receiving confirmations and illustrations of Divine Truth with which to establish ourselves and enforce it to others. We shall become in the highest sense men of one idea, as was the apostle who affirmed, "This one thing I do." He was what we would now call a fully consecrated man. And so our lives will be constantly gathering unity and force, while enlarging in understanding and sympathy; and while increasing in usefulness on earth, we shall be ripening for the glorious occupations of the better land, where "His servants shall serve Him."

We close with a quotation from David Livingstone. He says, "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom it shall be given away or kept, only as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity. May grace be given me to adhere to this."—Selected.

Three million dollars a year will be required annually for the world prohibition fight under the fiscal budget of the World Anti-Saloon league, as formulated at a recent meeting of the General Finance Committee.

"Obedience to Christian duty is one secret of Christian happiness."

FORTY-FIVE YEARS AFTER MARTYRDOM

In 1872, following up the splendid opening made by Miss Melinda Rankin of the American and Foreign Christian Union, missionaries were sent to Guadalajara, Mexico, and in spite of the bitterest opposition of the Roman Catholics, converts were gained and groups of evangelical believers were established in many different points in the surrounding country, which is one of the most thickly inhabited agricultural regions of the Republic.

Early in 1874, one of the missionaries of the American Board, Rev. John L. Stephens, went from Guadalajara to Ahualulco, where a small group received him cordially. He rented a house on the central plaza for services and for a night school, and was rapidly gaining the sympathy and the active cooperation of a considerable number of the people.

The parish priest, however, was aroused by his success, openly denounced him from the pulpit, forbade his own flock to have any dealings with the Protestants, and burned in the plaza such Bibles and evangelical literature as he could lay hands upon. Not satisfied with these measures, he incited the people to more definite action. Getting together a mob of the most fanatical and ignorant, after furnishing them freely with intoxicating liquor, he sent them out at midnight to attack the house of the missionary.

Aroused by the stoning of his door and by the shouts of the mob, with his Bible in his hand, Mr. Stephens climbed to the roof, together with the Mexicans who were with him in the house. The door was soon broken down and the mob rushed in. Others had gained entrance from the back, and among them were several of the town guards dressed in uniform. Stephens, thinking that these would protect him, climbed down and appealed to them, but was felled by the stroke of a machete, and was horribly cut to pieces by the infuriated mob.

Later his Mexican helper, Jesus Islas, was found and murdered; and a blind boy, who had been the innocent recipient of kind attentions from Stephens, was brutally killed. The priest who instigated the crime escaped, but the government arrested three hundred of the mob and retained one hundred of them for formal trial, of whom twenty were convicted. About eight were executed and the rest were sentenced to imprisonment for life.

This was forty-five years ago. Has Mexico changed in these years?

On March 2, 1919, the anniversary of the martyrdom of Stephens, the missionaries at Guadalajara were invited by the church at Ahualulco to attend a commemorative service such as is held each year on this date. The house in which the crime was perpetrated was secured for mission premises soon after the scene described, the owner contributing about half of its value for that purpose. A congregation was

soon formed, first under the American Board, subsequently transferred to the Methodist Episcopal Church South, and has just been turned over again to the American Board, in accordance with the new cooperative plan of mission work now being inaugurated in Mexico.

While the carnival which precedes Lent was at its height, with services crowding the great church to its capacity and with hundreds of adherents, chiefly pure Indians, kneeling in the open court and out to the middle of the street; altho many devotees had taken advantage of the open booths on the plaza, devoted to the sale of liquor, to get drunk; and altho they promenaded the plaza in front of the evangelical church with bands of music and songs, yet not a word offensive to the Protestants was heard.

The church proper was not used on this occasion, as it was not a strictly religious service, tho held on Sunday night. But the extensive corridor at one side was draped with evergreen, a large picture of the martyred Stephens was surrounded with wreaths, a platform for speakers was arranged at one side, and an orchestra of five pieces was employed to provide the music. A vivid description of the events leading up to the assassination and of the

event itself was read, and there followed an address by the director of the public schools, not an evangelical, but a warm sympathizer, recitations, and music by the orchestra.

The influence of evangelical Christianity in that place may be judged from the fact that two of the most highly esteemed of the public school teachers are graduates of our Instituto Colon, and the director of schools and his wife were educated under evangelical influences. A former student of the Collegio Internacional is employed in the office of the tax collector; and two other graduates of Instituto Colon and of a training school for nurses at San Antonio, Texas, are considered the best medical authorities of the place, and are busy constantly with patients from all classes of society.

These two trained nurses have offered their services to the mission, free, for two hours daily, to direct a clinic and dispensary in a room now being built as an addition to the mission property. The poor will be treated free of charge and medicines will be provided at cost to those needing such aid, while religious instruction will be given to all who apply there for treatment. It is proposed to name the room "Sala de Curaciones Stephens," in memory of the first martyr of evangelical Christianity in Mexico.—Selected.

KANJUNDU OF CHIYUKA

A Story of a Christian African Chief

It was in August, 1893, that two quite "brand-new" missionary ladies, just arrived at Chisamba, West Central Africa, were told: "Kanjundu has come!"

The announcement was given with such emphasis that one of them asked: "And who is he or she? Anyone of importance?"

"Yes," answered the missionary, newly back from his first furlough. "He is the biggest chief in influence, around here. The head village of his district Chiyuka is 12 miles south of us. Most of his people and the other chiefs usually call him by the name Chiyuka. He is also known as Hosi (lion), the name given to him by his parents, but for some reason, tho there is nothing small about him, he prefers the name of Kanjundu (little otter). He is a good friend of mine—as well as a patient—and I sometimes think that he is 'almost persuaded to be a Christian.'"

The newcomers saw a tall spare man, rather stern looking, yet with a kindly expression in his keen eyes. He had a dignified bearing and was evidently both feared and respected by his attendants, of which he had a good many. Some of them were laden with presents of corn meal and also live animals, sheep, goats, and chickens. He expressed great pleasure at seeing "our white man" back again, and also gave a courteous, dignified greeting to the two ladies (which, of course, had to be translated for their benefit), who, he was told,

had come to teach not only the boys but the women of his country. Years after he had told us how little he then thought that they would succeed with the latter, for like his fellow-countrymen he believed that "women had no wits to learn." At that time he had nine wives, and it was his custom, whenever they were quarreling among themselves or creating trouble, to shut them all into a house for the night. In the morning they would be ordered out, while he stood at the door and gave each one as she came out a sharp lash with his big hippopotamus-hide whip. The same weapon was used to keep his many slaves in order, but if one or two punishments were not sufficient the erring or troublesome one was promptly sent down to the coast and sold to a Portuguese trader.

A Seeking Soul

For the next three or four years Kanjundu paid frequent visits to the mission station, sometimes remaining for days, and many were the heart-to-heart talks, often lasting till after midnight, between this earnest seeker after truth and the missionary. Altho the latter made a point of never telling the natives that they must give up this or that habit or custom in order to become a Christian, yet Kanjundu would ask again and again, "but if I accept the Words, how about all my wives? I can give up my charms, I've found they are no good anyway, but what about the

women?" And the missionary would again tell him that if he yielded himself to Christ all those matters would straighten themselves out.

For a time the struggle was severe—the enemy Satan was trying to regain the mastery over this seeking soul. Once the chief seemed to lose his self-control, he strode up and down the room, biting his finger nails, and declared he would have nothing to do with the Words, and went off to his village in apparent huff.

A Yielded Soul

Much prayer was made for him at this time. Shortly after, he yielded to the Savior who loved him and had given His life for him—and peace came.

After that memorable day he never seemed to lose faith or falter in the way. The missionary often marvelled at his growth in spiritual things. When word was sent to the American Board Rooms in Boston of the conversion of this man, the first African chief among the Ovimbundu, Dr. Judson Smith, the beloved secretary for Africa, wrote a kind letter of congratulation, but warned the missionary not to be over sanguine; that in view of the man's position it would not be astonishing if he disappointed expectations; but Kanjundu, who did everything thoroly in earthly matters, had given Christ the control of his heart and life, and the Master kept His promise and never left him.

The many problems of doubtful practices, amusements, habits, etc., did indeed "straighten themselves out." Some years afterwards, at a week-day prayer meeting, the young men of the station brought up the question of snuffing. The Biheans do not smoke very much; as rubber traders they had found it rather risky to have a smoker in the camps, and so it was more or less discouraged from a business point of view. Still a good deal of tobacco is grown and much of it used in snuff. Some of the Christians confessed its use but said that it helped to clear their heads when they had a cold. Others claimed that it kept them awake in meetings when drowsy; but they all agreed that the example was bad for the small boys, some of whom had been found to be using snuff. One then said that they—young men—ought to give it up but that the old men, their fathers, should not be expected to do so. "I don't know about that," said Lumbo, the pastor (he had started the discussion); "look at the Chief Kanjundu, he gave up snuffing when he became a Christian, tho Nala never told him he must, and he says he has never wanted to since."

Christianity in Daily Life

And so it was with everything that might hinder a Christian from walking with God. Kanjundu would have nothing to do with it. It did not make him morose or solemn. He was always cheerful and happy and saw the bright side to every cloud—and there were many that overshadowed him. He enjoyed a joke and possessed a good deal of wit himself.

Like most of the chiefs, he had a fund of native proverbs, and the natives claimed that he excelled all of them in apt quotation and repartee. When it was noised about that he was about to try a case, people would come from long distances to hear him. The only difference after he became a Christian was, that tho his wit was as keen as ever, it was never unkind or bitter. He could be severe, tho, when a case of wrong-doing came to his notice, and those natives who thought that because the Chief discontinued the former use of his whip, and did not condemn guilty ones to the poison test or other cruel practices he was getting "soft" and would not deal firmly with them when necessary, soon found out their mistake.

Kanjundu's first public act after his decision to become a Christian was to tear down all the spirit houses in his village, and all platforms or other erections where meal and meat offerings were usually placed to appease any wandering spirits of the dead, and to collect all the charms or fetiches he could find. So one evening he arrived at the mission with three or four young men, one his cousin, the others nephews, heavily laden with large native hampers filled with a very motly collection of fetiches—the smell of some of them ought to have been enough to keep off any respectable spirit. A few days later one of those young men was riding an ox around the yard, the animal got out of control, and rushed into a shed; a projecting stick from the roof pierced the lad's chest and he died in a few hours. The same week another became quite ill with unaccountable swelling of the neck and face, but eventually recovered. Then the Chief himself fell ill, so that it was no wonder that many of the people said, "The spirits are angry." But the Chief did not waver. "Even if I die," he said, "I know I have done right in destroying those things."

A Witch Doctor's Conversion

Matenda, Kanjundu's witch doctor and priest, happened to be away in the interior trading at this time. On his return, he was much disgusted with what his Chief had done and removed his family and all his belongings to a village further away and did business as a witch doctor on his own account. He was no longer the court physician. For two years he watched results of the Chief's action, finally coming to the conclusion not only that there was "something in it," but "everything in it," and he too became a disciple of the Lord Jesus. He confessed the trickery which he had frequently used to deceive the Chief and the people, and was baptized as a member of the church. One of the largest outstations of Chiyuka is his village. He died a few years later quite peacefully; "I am not afraid," he said, "I am going to the Lord."

After Kanjundu had cleared his village he wanted a school built and teachers sent from Chisamba till his own young people could be educated enough to teach. Three

times the building was enlarged, until a fine new building on the highest part of the village was erected capable of holding 600 comfortably. It serves as the church on Sundays, and on special occasions is far too small. Except for the windows, the cost was borne entirely by the Chief and his people. He did everything possible to spread the Good News among his people. Besides sending invitations to the outlying villages for the Sunday services at his own village where the preacher was, usually a native evangelist from Chisamba, and once a month the missionary himself, he asked for evangelists to visit the other villages and encouraged the headmen to provide schools and lodging for teachers, with the result that there is now a very encouraging group of outstations.

All work in the fields or pounding of corn was prohibited on Sundays, also the making of intoxicating beer in his own village. The latter order caused no small consternation at first—it was nearly harvest time, and women from all parts of his territory were accustomed to come together and help harvest the Chief's crops. Having over one hundred slaves, besides plenty of free laborers, he had large fields of corn and other products. It was always a merry time and how they could manage without plenty of beer was beyond their imagination. But the mandate went forth: "No beer-drinking in my fields," and they had to obey or stay away. A few did, but the young men turned in and helped where necessary. The Chief provided an ox for meat, they all had a good feast and enjoyed themselves.

"Patient in Tribulation"

But Satan had not given up trying to frighten this brave follower of Christ, and used many agencies. Neighboring chiefs, and white traders, began to stir up trouble, some because of his acceptance of Christianity, others thru envy of his increasing prosperity, his well-laid-out attractive village, his wide well-kept roads, his schools, his own house more comfortable than many a Portuguese trader's, his well-dressed intelligent young people, etc. Demands were made on him to supply carriers for the Portuguese fort. Reports were sent to the authorities that this Christian chief was a menace to the prosperity of the country, because he discouraged the rum traffic.

Finally he was accused of setting fire to a trader's house (it was afterwards confessed by a woman that the explosion of a lamp was the real cause and that the trader had gone out that night and laid pieces of charred wood on the road leading to the Chief's village, hoping to prove that the "incendiary" had come from there). He was sent to the coast, kept in prison for over a year and treated as a common criminal. His fellow prisoners were both black and white, men who had committed serious crimes. The prison was damp and comfortless, more than once he was so ill that he was taken to the hospital. His accuser's lawyer came to see him several

times, promising him his liberty if he would confess to being guilty. When sick and weak, they offered him wine to give him strength, they said, but really to make him break his rule of abstinence. Still his faith did not waver and the Lord stood by him, as with St. Paul. His gaoler began to see that this calm, dignified man was no criminal, and gave him charge of the keys of the prison while he went to his meals.

But God had not forgotten His tried servant, and at last he was honorably acquitted and came home—with hair turned grey and bowed shoulders it is true, but trustful and thankful. It was some months before his figure regained its erect commanding appearance, but he never fully recovered his health. It astonished even those of us who knew him best that there was not the slightest attempt to murmur at the treatment he had undergone.

Showing the Christ-like Spirit

Preparations were made for a thank-offering festival at Chiyuka, oxen were killed and meal pounded. The trader who had been his false accuser heard of it and sent a servant to buy some fresh meat, and perhaps to hear if the Chief was vowing vengeance. When Kanjundu was told what the servant wanted, "The meat is not for sale," he said, "give him a piece as a present, and tell him that his master can come, if he wishes, to the service to be held tomorrow in the church." The trader came and was given a chair near the Chief. The building was packed, doors and windows all open and crowds standing outside. Dr. Currie was greatly touched at the Christ-like spirit shown by the Chief and found it difficult to conduct such a service. Kanjundu spoke very briefly, only dwelling humbly and thankfully on God's goodness to him and his joy at being among his own people again. The trader left the country soon after.

But perhaps the crowning act of this Christian chief was in giving letters of freedom to more than a hundred slaves with their wives and families. It meant giving up thousands of dollars for righteousness' sake. Some have returned to the far interior, for they were of various tribes, and who can tell how many may even now be learning from these ex-slaves the story of what the Gospel of Jesus Christ can do for the African?

On October 25, 1913, at about sixty years of age, Kanjundu, after a brief illness, was called "up higher." His death came as a great grief to his people, to the Mission, and the district around. A huge crowd assembled for his funeral—the first Christian funeral ever given an African chief in the country. Several former wives (for he had put away all but one on becoming a Christian) were present, being now themselves devoted Christian women. The simple ceremony, the calm, dignified bearing of his widow and loved ones, their trust in God—all this could not fail to leave a deep impression

on the lives of those present. Truly one might say of Kanjundu that "He being dead, yet speaketh."

What Was the Secret?

What was the secret of his wonderful life? Perhaps two things might be mentioned:

First. Complete surrender to his Lord and Savior, so that he could say with the Apostle "The life which I now live—I live by the faith of the Son of God who loved me and gave Himself for me."

Secondly. He saw to it that his soul was fed daily with prayer and Bible reading. Often when relating some difficulty or problem he would say: "But we are praying about it"—and he always expected an answer. The portions of Scripture which he loved best were the Book of Psalms and the Gospel of John. The experiences of David, his many trials, and his trust in God, appealed to this often sorely-tried and brave Chief, while the comforting words of the Master written by the "beloved disciple" were a never-failing source of joy and comfort.

But, oh! to think how many men—and women too—with possibilities for a similar life, there are in many an African village! They are waiting, waiting, waiting to be told of a God and Savior who would do for them what He did for our loved Chief Kanjundu!

"How shall they believe in Him of whom they have not heard?"—Sel.

NOTES

Literacy in the Philippines

M. M. Kalow, secretary of the Philippine Mission, is authority for the following figures: Seventy per cent of the inhabitants of the Philippines over ten years old are literate, as shown by the 1918 census. Of the estimated population of 10,500,000, 10,000,000 are "civilized Christians," while 500,000 represents the non-Christians, or so-called wild tribes. The percentage of literacy in the Philippines is higher than in any of the new countries now clamoring for recognition by the Allies. The Philippine legislature, now composed entirely of Filipinos, supports 4700 schools, with a teaching force of 12,303 teachers; and at their last session voted 30,000,000 pesos to extend the educational system.

Transformation in Dornakal

Remarkable work has been done in the native state of Dornakal by Bishop Azariah, the first Anglican Indian Bishop. When he entered this state ten years ago, he was the only Christian in the place. He bought a house and nine acres of land for \$100 and started to work, almost single handed. Among the great masses in the country districts there were no roads, no schools, no security, no justice. The bishop started industrial schools where weaving, carpentry and agriculture were taught. Today there are 60,000 Christians in the diocese who have been won from

the lowest state of degradation and ignorance, and in turn they are supporting a mission to carry the gospel into regions where it is now unknown.—The Congregationalist.

Obeah Practice

Belief in "obeah" (obsession by an evil spirit) is deeply grounded in Jamaica, and is one of the most powerful opponents to Christianity. The "obeah" doctor is usually some disreputable renegade, living in poverty and filth, but his services are in frequent demand. When summoned professionally, he enters the patient's room and calls first for a pint of rum. A few drops are sprinkled upon the patient, the rest he swallows. Then he takes out of his bag a few chicken feathers and some red cloth, which he lays on the table. Next a small yellow snake is brought out of his bag and this he guides over the body of the sick person. Then the crucial moment is at hand, for this time the obeah man utters the word "money." About \$15 is handed over and operations begin anew. A small pan with a cover, more rum, blue and red lights, and then with a wild whoop the obeah doctor dances, at first furiously, then slowing down to a gentle swaying motion. With the pan in one hand, the cover in the other, he makes a swift leap upon the patient, claps the cover on, and amid an awed silence, departs with the "duppy" (evil spirit) safely in his pan.

Ten minutes pass. Then a shriek is heard. An exploring party finds the obeah man in wild distress. He had stumbled, the lid fell off the pan, and the duppy had escaped. Could nothing be done to save the patient, to whom the duppy had returned? Surely, but it would require more rum and more money. This time it required only a few minutes to capture him, and the pan was put in the bag for safe-keeping.—Sel.

Revolutions in Haiti

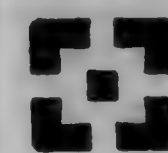
A demonstration of the extent to which the many revolutions thru which Haiti has passed has interfered with the normal life of the people is to be seen on the trails of the country districts. On them one passes a never-ending stream of women—mile after mile and nothing but the female of the species—most of them with baskets on their heads. "Where are the men?" involuntarily rises to the traveler's lips. And the reply comes quickly that they never leave their huts, or at least never go abroad, since the sorrowful experience of years has taught them that when they are at large they are apt to be impressed into service by roving "revolutionists." Hence one seldom sees anything but women as one wanders thru Haiti.—Sel.

"Joseph's character and faith did not shield him from temptation, but they kept him from yielding to it."

"Self-forgetfulness, Christ-contentedness, is the secret of true happiness."



BIBLE STUDY



PAUL'S APOLOGY

II Corinthians

XIX

In closing the Epistle to the Corinthians the Apostle used the usual form of salutation and benediction, with such variations as would meet the conditions under which the epistle was written. The close of the epistle is not as extended as some of the other epistles. It does not include a long list of instructions and explanations concerning his friends and his plans as are found in the first epistle to the church at Corinth. In the former epistle he made mention of his plans for returning to Corinth. This was what led to the difficulties which required the writing of the second epistle. There is an absence, then, of any promise as to the time of his return to Corinth. There is also an absence of the names of individuals who were to be saluted and no mention of the names of those who had been of assistance to him. Titus had brought to Paul the message of the Church and would undoubtedly return to Corinth with the message of the apostle. The greetings to the Church were thus confined to a general one, "All the saints salute you." The admonitions were likewise general, as seen in verse eleven. The spirit of the occasion is thus noted, for no special favor was to be bestowed upon any individual, and no admonition sent to any individual and no occasion was to be given for a further misunderstanding of himself.—13:11-14.

Some time would elapse between the writing of the epistle and the return of the apostle to the Church which he loved, desired to see and which he purposed to visit in the course of a brief period of time. The messenger would soon return with the admonitions given by their spiritual father, but to him, this brief visit in the spirit was at an end and his farewell is made. "Farewell" was meant in its fullest sense. Paul had told them of his concern for their spiritual prosperity and his desire was that they should increase in every spiritual grace and enjoy the fullest spiritual life. He desired that in these things they should fare well.

In his parting admonition the apostle gives four suggestions for the spiritual welfare of the believers.—"Be perfect, be of good comfort, be of one mind, live in peace." One might suppose that these four characteristics of a Christian life are not attainable, but there is a spiritual quality in them that is essential to a Christian life. It might be supposed that

a perfect man would not need the admonition to be of good comfort, or to live in peace. It might also be suggested that the perfect man can not be of the same mind as some other brother who is not perfect. The apostle had occasion to point out the imperfections of some of those whom he included as "brethren," yet he desired their perfection of faith and life according to the principles which he had taught them at the beginning and now renewed in his admonitions. He showed the possibility of his own failure in the flesh and the weakness of others who were led from the principles of faith and life, yet they were to be perfect according to the principles of faith in Christ and the standards of life exemplified by the apostles and the followers of Christ.

Many trials had come to the believers in those early days of their faith. They had been persecuted by their adversaries, they had been misled by false teachers, and deceived by religious zealots. They had also been reproached by the unfaithfulness of some who had not understood the holiness of the life in Christ. In their zeal to live according to the faith they had also erred and needed the correction of those who had shown them the way of salvation. Well they needed to be encouraged to be of good comfort! The gentle spirit of Paul sought their comfort even tho he was obliged to correct them with strong language and grave warnings. There was given to them a spirit of hope when the apostle wrote them to be of good comfort. It is too often the case that warnings and corrections are given in a spirit that discourages rather than comforts the hearts of the Christians who need comfort as well as correction.

The unity of the believers has always been one of the great problems of the Church. Paul found the need of admonitions along this line. There were those who could not agree with others in the faith. There were differences of opinion regarding the faith or the application of the principles of the faith. Some followed one leader and others followed the teaching of others. Paul, Apollos and Cephas were equally leaders of certain factions of the Church. While they were followers of Christ and differed in no sense in matters of the faith of Christ, their followers could not thus understand them and were

not of the same mind. Believers cannot be alike in all respects. The body is made up of different members, and all have not the same office, but each must be moved by the same Spirit. Like-mindedness will effect a unity of the Spirit while it may not produce a uniformity of action. In the case of one's actions the likemindedness of the whole Church will tend to make those actions such as will promote and not antagonize the interests of the body. It will tend to promote the peace and welfare of the Church and the advancement of the work of the Lord and the faith of the Gospel.

Finally, the apostle urges the Church to live in peace. From the nature of the reports that had been coming to him from Corinth, he must have had to conclude that there was a great lack of harmony and peace among the brethren there. The relations of peace between himself and the Church had been threatened on account of the jealousies and prejudices that had been inspired by his enemies. His heart had been touched by this estrangement, and it was the whole purpose of this epistle to restore those relations of good will and love which had been so precious to him and were among the evidences of the faith which they had accepted, and the characteristics of the indwelling love of Christ. Peace seems to be the choicest fruit of the Christian life and the most to be desired in the fellowship of believers. Live in peace.

Christians are not alone in their efforts to promote the cause of the Gospel of Christ. Let every believer accept and devote himself to the standards of Christian living. Let him aspire to perfection of life, seek for comfort, strive for unity of mind and pursue peace, and the God of love and peace shall be with him. It is not a fruitless effort that will be put forth when divine graces are sought after. If there is any display of the miraculous in life it is found in its greatest manifestation in the lives of men,—in those who have come out of the darkness of self and sin into the light of faith and consecration to the power of God. In such hearts the power of God is at work. In such lives the nature of Christ is evident. Holiness, joy, unity and peace and fellowship with God and man in a new and satisfactory relation are evidences of the new life inspired by God in the hearts of men. The indwelling of God is not a result of the conditions of life brought about by the will and power of men. The presence of the God of love and peace bring about the

nature of love and peace in the heart.

The salutation which was given by the apostle—the holy kiss—was an expression of the love and unity among believers which he had previously mentioned. All the saints were admonished to greet one another with the kiss of charity. This was the custom among the people in those days, but it has been given for the blessing of the Church thru all ages. The fact that it is an Oriental custom does not discredit it as a custom for all Christians. It is not an oriental kiss, it is a holy kiss. The salutation of the believers with the apostle was sent to the Church at Corinth. The fellowship of saints is precious. It is full of love and good will. It is not local; it is universal. Wherever there are saints in Christ there will be found a fellowship and brotherhood that is pleasant and appealing to every other saint. There are common interests and kindred aspirations and unity of purpose and harmony of faith all wrought by the love of Christ and based on His redeeming grace and by His blood that makes the believers

one and their salutations acceptable in Him.

The closing benediction as expressed by the apostle is in itself a commentary of the faith which he preached. He taught salvation by the grace of Jesus Christ who was Lord. He taught the love of God as it was revealed thru Christ. He taught the presence and comfort of the Holy Spirit who was given as the earnest of the inheritance which believers have in Christ. This triune blessing in the triune God was the abiding blessing of all of God's children. Thus closed the epistle. All that there was in Christ of life and experience, all that there was of mistakes and trials, all the troubles and sorrows were included under the conditions of grace and love and comfort in Christ, in God and in the Holy Spirit. Man might endeavor to live up to the highest possible experience in his power, but all would be a failure without the Divine grace. Living under grace and by faith the attainment of divine perfections is alone possible.

LIGHT FROM INDIA ON SCRIPTURE PASSAGES

II

C. D. Esch

(A lecture delivered by Dr. C. D. Esch at the East Holbrook Mennonite Church, June 30, 1919.)

Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of heaven." He was not talking about a riding plow or a gang plow, but about the kind of a plow they used in Palestine and is used in India today. They have a plow about one and one-half inches wide at the point. There are two pieces, one going straight down to which the point is fastened and another one to which the oxen are hitched. And there is the handle, just a place for the man to hold with one hand. That is all there is to it. His oxen are not very particular about following the furrow. He keeps one hand on the plow and a stick in the other to keep poking the oxen. If he, for one moment, looks back his plow runs out of shape and he has spoiled his work. He has to watch every move that plow and oxen make. That is the reason Jesus said that any man that is not any more interested in his work than to look back and thus spoil his work is not fit for the kingdom of heaven. A man that is going to make a success of the Christian life must mean business and not let things run along any old way.

On one occasion when Jesus sent out His disciples to proclaim His word He said among other things, "Salute no man by the way." I used to wonder why. It certainly is not wrong for a Christian worker when he meets anybody to stop and say good-morning, and perhaps shake hands. Well, there are different kinds of salutations. In India, for instance, I have met people going to the bazaar. They were in a hurry to get there and get a

good stand. This man and woman were almost there and then this woman met some near relatives, her mother most probably, and they set down their baskets and went thru the formal salutation. The man, however much in a hurry he might have been, simply had to wait until they were thru. This woman would prostrate herself and touch her mother's feet, and they got each other around the neck and went thru a certain kind of weeping and wailing arrangement, and she would tell her mother what a rascal her husband was, and so on, while he was sitting by the side of the road smoking his little chungu, a kind of a cigaret. The whole salutation took perhaps half an hour. I remember one time we came along in the automobile, and we were in a hurry and here was somebody in the road going thru this salutation performance, and toot as loud as we could we had to go around them. If it took half a day they were going thru that salutation whatever else happened on the way. Jesus meant, "The king's business is a business that requires haste and don't bother with these long salutations." He did not mean they were not to say, "salaam" as we call it there. I have often gone thru the jungle and met the officers looking after their business. Most of the forests there belong to the Government. One of these officers was sending a message to his subordinates and this man had a stick split part of the way up and the message placed in the stick. He was trotting along and not saying anything to anybody, not even good morning. He had a message to bear, and that mes-

sage required haste. That is an illustration of what Jesus meant.

Relative to the parable of the sower and the seed I used to wonder why it was that some of the seed fell on stony ground, some among thorns and some by the wayside. In India they utilize every bit of land. Many a poor man over there would be glad for the odd bits of land you people waste here in fence corners, along the roadsides and other places. There is enough land going to waste on 160 acres in Kansas or Colorado to keep four or five families in India. There they sow every little corner and along the highways, and, naturally, a little of the seed would fall in these infertile places, and it is so common in their land they understand that parable without much explanation.

Then we have the parable of the prodigal son. We might wonder how it was that this son could demand of his father his share of the goods that came to him. In this country he would probably be told, "What belongs to you, isn't yours as long as I am living." Over there when a boy becomes of age, he can demand of his father the portion of goods which comes to him. Suppose there are two sons; as soon as one of the sons becomes of age he has a right to demand of his father at least one-third of the whole property. The father keeps one-third for himself and the rest goes to the sons if they demand it. We often use this story, as we go from village to village teaching the Word of God, to illustrate the great love of God towards lost humanity and they can easily understand it.

In Deuteronomy 11:14 we read of the early and the latter rains. In India the crops must have the early rains and they must have the latter rains in order to fill the crop. Only last year there was a famine in some places because the latter rains did not come. The early rains came and they plowed and sowed their seed, and it grew until it was ready to head out. Then the rain stopped, consequently there was no harvest and they went hungry. They go hungry frequently, but now many poor people have to go with one poor meal a day, when ordinarily they have only two. It makes it very hard for those poor people.

You remember when John the Baptist went down to the Jordan certain people came to him and he began to rebuke them at once. He calls these scribes and Pharisees a generation of vipers and says, you think you have Abraham for your father, but you, as well as the poor publicans, must bring forth fruits meet for repentance. They were not to think, "We are the children of Abraham; we come from good, holy stock." They were depending on their high birth. In India we have lots of people just like that. The Brahmin belongs to the upper class and he thinks he is a god himself. When we preach to the people from this text about the scribes and Pharisees they reply, "O yes, they must have been Brahmins!"

The high caste people that don't need any repentance.

In this same connection you have heard the story of the Good Samaritan. The Samaritans were the despised, rejected class of people and yet the priest and the Levite passed by on the other side and it was the despised Samaritan who helped the man fallen among thieves. One time in India during some very hot weather a man was brought out of the village who was very sick. It was about the middle of the day after we had left the dispensary, and the men who brought him left him there in the hot, burning sun. They did not even come far enough in to put him under the trees, but they hustled away as quickly as they could so they would not be called to account, knowing that if any of the missionaries came along they would take care of him. Bro. Lehman happened to come along and while he was standing looking at the man one of these Brahmins came along, one of the big men of our village of Dhamtari, and one of the richest men in that country, one of the most bigoted Brahmins I know of. Bro. Lehman said to this man, "Here is one of your fellow countrymen: he is in great distress, he needs some one to help him, he is dying of a disease that needs care. He was left at our door but you say your religion is the best of any in the world; you pick up that man and take care of him and show to us that your religion is better than ours." He said, "No, Sahib, I cannot touch that man." If he would have touched that man he would have been an outcaste, and he would have had a great deal of trouble to get back into his caste again. I have seen in Dhamtari a sacred cow walking around and being petted, and one day she got crippled and was lying on the street and all these big men took up a subscription for that cow, and took her to the veterinary and tried hard to save her life, but this man they would leave lying on the streets to die, and we, as the despised Samaritans, the Christians with our despised religion, considered by them as degraded and not fit to be touched, we go and pick up that man and minister to him as long as he lives and when he died see that he is given a decent burial.

We, as a Church, practise the ordinance of feet washing. Some people say that is only an ordinary Eastern custom. They do practise feet washing in India, but it is very much different from that which Jesus taught to His disciples. If it would have been an old custom Peter would have known what it meant. In India they have teachers in whom their disciples believe, and they, just like Jesus did, go about teaching. I have seen this more than once. When this guru, or teacher, comes into a village where their disciples live they sit down upon a bed and their disciple comes with a pan of water and stoops down and washes this guru's feet and wipes them and kisses them and goes thru a lot of ceremony, and then drinks

some of the water he washed his master's feet in, thinking that will be holy water! It is a great honor when someone comes into a home and is hot and tired, possibly he has been wearing sandals and his feet are hot and tired, it is quite a common thing for a menial servant to bring water, and once in a while when it is somebody to whom they want to do especial honor, the master of the house will wash their feet but very, very seldom. Many a time I have spoken in the villages with pictures and charts, and when I showed them Christ gathered around the table with His disciples at the last supper and how He loved them so much he was willing to wash their feet and to do the least service for them, they stood in awe, but yet they believed in it.

In speaking to His disciples concerning His coming again, Jesus said, "Two women shall be grinding at the mill; the one shall be taken and the other left." What did he mean? The people over there know exactly what he meant. They have a mill there in which they grind all their wheat and corn and rice. They have two mill stones, one is staked down to the ground, the other one on top of that. It has a hole in one side for the handle and a hole in the side where they put the grain in, and the women sit down, one on one side and one on the other and turn this stone around. They have the grain right by their side and keep putting it in and the flour trickles down on the floor. "Two women shall be grinding at the mill," one on one side and one on the other. And one shall be taken and the other left.

In His sermon on the mount, Jesus said, "If a man compel thee to go a mile, go with him twain." You never heard of such a thing in this country, but it is something that often occurs in India. The roads are not laid out there like they are here so you can tell somebody to go so many miles this way and that way and get there, but the roads lead thru the villages and then wander off here and there. You come to a village and here is a man by the side of the road and you say to him, "Here, brother! Which way to this village?" "O, go on out this way." "Well, come on and show me the way. I don't know which way to go." He doesn't want to go and you may have to get hold of him, but the rule of the country is that he has to go, at least until you are in sight of the other village. If you tell him to go along he hates it. He has his threshing to do, or, perhaps something else, but he has to go and we get to talking, and when you get in sight of the other village, you say, "You can go back now." "O, no. I will go on now." So instead of going one mile he will go two. That is the custom there. It is the second mile religion that counts.

In Job 2:13, you read that Job was in great trouble and his three friends came to see him, and they sat down with him seven days and seven nights and never said a word because they saw he was in

great trouble. I used to think those fellows were a very peculiar set. In this country if we go to sympathize with somebody we think we have to say something right away, but these men sat down seven days and seven nights without saying a word. Since we have been in India we can understand that they were doing things according to the usual Eastern custom. I once went to see a merchant about buying a lot of cloth. They are usually very anxious to sell, but he would not pay any attention to me. He went back when he saw me coming. I soon found out that this man's father had died sometime before and his brethren had come from a long distance to see him. They sympathized with each other in their great distress, and there they were sitting. I don't know how long they sat there, for a day at least, possibly two, and they never said a word. Often times in my work I have felt that I was unable to do what I wanted to do because I was in too much of a hurry. In India you show your friendship to anybody by the amount of time you spend in that friend's house. We had an old gray-bearded brother, Bro. Nathaniel, now gone to his reward. He had lost his two sons and his daughter, he was sick and yet he lived on. When Bro. Shoemaker was over there he said he put him in mind of the old patriarchs. I went to visit him but as I was very busy and had many patients to look after I would go in and look over his condition and leave some medicine or tell them to come and get it at the hospital. One day as I sat by his bed he reached out his hand and put it on my knee and said, "Sit down, won't you?" The tears rolled down his cheeks—and down mine too—because I realized that I was in such a hurry I could not even sit down here a little while. He said, "You are always in such a hurry. Can't you stay a little while?" He did not want to talk, only wanted me to sit there a little while. As I sat, there he reached back of his head, got out a New Testament with large type, and said, "Read something and pray." That was one of the greatest rebukes I ever had in my life. The sympathy that old man craved, the sympathy we all need and long for. I believe if we would appreciate each other's presence more we might do more for other people. But often we are in too much of a hurry.

Reported by J. H. Shank.

The Workers' Column

THE COST OF DELAY. (Jr.)—Heb. 4.
November 9.

I. God Has Given His Promises of Rest and Salvation.—Vv. 1, 9, 16.

1. A promise of entering into His rest.

2. There is a rest for the people of God.
3. We may come to a throne of grace.
4. There is mercy and grace to help in time of need.

II. How the Promises Are Given.

1. Thru the Gospel that is preached.—v. 2.
2. In certain places in the law.—v. 4.
3. Thru the Great High Priest, Jesus Christ.—v. 15.

III. How the Promises Are to be Accepted.

1. By believing we enter into His rest.—v. 3.
2. By laboring to enter into that rest.—v. 11.
3. By holding fast our profession.—v. 14.
4. By coming boldly to the throne of grace.—v. 16.

IV. Conditions to be Fulfilled.

1. Avoid unbelief.—v. 2.
2. Accept the time appointed by the Lord.—v. 7.
3. Put forth effort to obtain the promise.—v. 11.

V. The Danger in Delay.

1. Some seem to come short of the promises.—v. 1.
2. Some have failed because of a lack of faith.—v. 2.
3. Some fail because they have hardened their hearts.—v. 7.
4. Some have not accepted God at His time.—v. 7.
5. Some have failed to understand the power of God and His Word.—vv. 12, 13.

VI. What God Says about Those Who Delay.

1. Unbelief did not profit them.—v. 2.
3. God's oath was against their entering in.—v. 3, cf. Heb. 4:18, 19.
4. Refusing to obey the call today is unbelief and keeps one from entering into rest.—vv. 7-11.
5. God knows the hearts of those who refuse to obey Him.—v. 13.
6. The Word of God is against all those who obey not His Word.—v. 12.

VII. God's Oath will Stand by and Assure the Hearts of Those Who Will Accept Him.—vv. 3:14-16.

THE CALL OF OTHER FIELDS.

Acts 16.

November 16.

I. Fields Near at Hand.

1. Paul and his company were at Troas.—vv. 1-8.
2. The fields were only a short way over the Aegean Sea.—v. 9.
3. They need help.—v. 9.
4. The Lord was concerned about those fields.—v. 9.
5. The people of Macedonia had no resources that could avail for the needs.—v. 9.—"Help us."

II. The Call.

1. It comes to those who are workers in the fields of the Lord.—v. 9.
2. It comes from the urgent needs of the people.—v. 9.
3. It comes from God.—v. 10.

III. The Workers.

1. They are the messengers of God.—vv. 1-8.
2. They are usually not those who have nothing to do.—Cf. vv. 4-8.
3. They are men that are led and directed by the Holy Spirit.—vv. 6, 7.
4. They obey at once the call of the Lord.—v. 10.
5. They do not all wait for individual revelations.—v. 10.
 - a. Paul saw the vision.
 - b. The rest of the company joined in the work.

IV. The Work.

1. A small beginning.—v. 13.
2. Great oppositions.—vv. 16-24.
3. Unexpected blessings.—vv. 25-40.
4. Enlarging opportunities.—chapter 17.
 - a. Thessalonica.—v. 1.
 - b. Berea.—v. 13.
 - c. Athens.—v. 15.
 - d. Corinth.—Ch. 18:1.

V. Results.

1. The Devoted Church of the Philippians.—See Epistle.
2. The persecuted Church of the Thessalonians.—Epistle.
3. The Cosmopolitan and tried Church of Corinth.—Epistles.

A PSALM FOR THANKSGIVING DAY.

—Psa. 147.

November 23.

I. Thanks-giving Occasions are Expedient.

1. It is good to praise God.—v. 1.
2. Praise is a pleasure.—v. 1.
3. Praise is comely.—v. 1.

II. Praising God for Family Gatherings.

1. He builds up Jerusalem.—v. 2.
2. He gathers the scattered members of the family together.—v. 2.

III. The Lord is to be Praised for Health.—v. 3.

IV. Praise God for His Own Greatness and Power.—vv. 4-6.

V. Praise God for His Providences in Nature.

1. For clouds and rain.—vv. 7, 8.
2. For all substances.—v. 9.
3. For spiritual blessings above the natural ones.—vv. 10, 11.

VI. Praise God for General Blessings.

1. Blessings upon the nations, for peace and prosperity.—vv. 12-14.
2. The changing times and seasons.—vv. 16-18.

VII. Praising God for His Word and the Possibilities of Salvation to all Men, Even to Those Who have not yet known Him.—vv. 19-20.

THINGS WHICH GOD GATHERS TOGETHER.—Rev. 19-22.

November 30.

I. Gathering Together the Wicked Things of the Spiritual and Natural World.

1. They gather themselves together against God and Christ.—19:11-19.
 - a. The beast, false prophet and dragon were united against the Lord and his people.—Rev. 13.
 - b. The Kings of the earth and their subject followers of the beast were united against the rulership of Christ.—v. 19; 20:8.
2. The Lord disposes of them.
 - a. The beast and false prophet are cast alive into the lake of fire.—v. 20.
 - b. The dragon was shut up in a bottomless pit for an interim of a thousand years.—20:2, 7.
 - c. The dragon—Satan—is cast into the lake of fire where the beast and false prophet are.—20:10.
 - d. Death and hell are cast into the lake of fire.—20:14.
 - e. Those whose names are not found in the Lamb's book of life are cast into the lake of fire.—20:15.
 - f. All evil things are found outside of the New Jerusalem.—are in the lake of fire.—21:8; 22:15.
3. The condition of the wicked beings in their eternal separation from God and in the lake of fire.
 - a. They are alive.—19:20.
 - b. They continue to exist.—The beast and false prophet continued to exist for a thousand years.—20:10.
 - c. They are in torment.—20:10.
 - d. They have their part in the lake of fire.—21:8.

- e. They are outside of the City while the righteous are inside and enjoy the blessings of righteousness.—22:15.

II. The Gathering Together of the Believers in Christ.

1. They are found gathered before the throne of God.—Rev. 5:8-10.
2. They are in the presence of the Lamb.—7:9.
3. They are present with the Lamb where he is.—14:1-5.
4. They reign with Christ a thousand years.—5:10; 20:4.
5. They will inherit the new things of God.—21:1-7.
6. The saved nations will dwell in the New Jerusalem.—21:24.
7. They will dwell in His presence forever.—22:1-7.

ONE DIVINE ORGANIZATION FOR MAN.—Eph. 1.

December 7.

I. The Church is the Body of which Christ is the Head.—vv. 22, 23.

1. In it Christ is supremely exalted.
 - a. Above all principality and power and might and dominion.
 - b. Above every name that is named in this world.
 - c. Above every name that is named in the world to come.
2. As such, Christ is set down at God's right hand.—v. 20.
3. For that purpose God, by His great power, raised Christ from the dead.

II. To Understand the Glory of the Church Requires a Divine Revelation.—v. 17.

1. One must have the eyes of his understanding enlightened.
 - a. To know the hope of the believer's calling.—v. 18.
 - b. To appreciate the value of the saints.—v. 18.
 - c. To know the greatness of the power of God which He wrought in the saints.—v. 19.
 - d. To realize how great a work was wrought in the saints and in Christ that He might be made the Head of the Church.—v. 19.
2. One must realize the exaltation of the Church to be the body of which such an exalted One is the Head.—vv. 20-23.

III. God's Purposes in the Church.

1. Blessed with all spiritual blessings in Christ.—v. 3.
2. Chosen before the foundations of the world.—v. 4.
3. Contains those who are God's children.—v. 5, 6.
4. Redeemed with the blood of Christ.—v. 7.
5. Manifesting the richness of God's grace in forgiveness of sins.—vv. 7, 8.
6. The means of God's final purpose in gathering together the things in heaven and in earth that are in Christ.—vv. 9, 10.
7. The heirs of His glory who are approved by the gift of the Holy Spirit.—vv. 11-14.

IV. God's Sufficiency Provided in the Church.—vv. 22.

1. It is the body of Christ.
2. He is the Head over all things to it. (All that the Church needs Christ will supply.)
3. The Church is the fulness of Him.
4. He is the One who in His fullness filleth all things.

Jesus Christ is sufficient for every need of the believer, and as the Head of the Church will supply every need, according to God's promise. The believer has no need of any other fellowship.

EDUCATIONAL

RIDDING THE WORLD OF LEPROSY

"There are a good many charitable works in the world, but caring for leprosy is the greatest," said the Japanese Governor of North Sang Province in Chosen, when he was a guest at the opening of the Taiku Leper Home.

"Accustomed to look for an ulterior motive in the apparently philanthropic deeds of neighbors, the Oriental," says Dr. McKean of Siam, "is forced to admit some cause that he cannot explain when he sees missionaries at work for lepers."

Leprosy is the most ancient disease recorded in history. It is mentioned in an Egyptian papyrus dated nearly six thousand years ago. It is a disease "sui generis" not originated by food, climate or unsanitary conditions, tho these factors may predispose. While leprosy abounds chiefly in Oriental lands, every country has its quota. Experts estimate at least two million lepers in the world, and of this number India has the largest proportion. Southern China is seriously stricken, having probably 200,000. Japan, according to statistics, had 40,000 ten years ago. In Africa a sinister band surrounds the continent, broken possibly at two points on the west coast. Madagascar is affected with leprosy to a serious extent; Cape Colony deports its worst cases to Robben Island. The disease is also found in Iceland, Lapland and along the Russian border of the Baltic. Whole islands in the South Seas are severely affected, and South America has endemic foci. In the Philippines there are over 5,000 known cases. The first case reported in Hawaii was in 1850, but there are only 700 lepers now on Molokai and in the Receiving Station at Honolulu. The United States has five hundred or more lepers scattered thru at least nineteen states. Large numbers are also found in Canada and Mexico.

Here is a problem in world sanitation as well as in evangelization. It should be worked out for humanitarian, and economic as well as for Scriptural reasons. In the balance is not only intense physical suffering but menace to the healthful community. The leper should have proper care from the standpoint of public health and because of the protection such care affords. The problem has been more definite since Hansen discovered the bacillus of leprosy in 1874, and altho no cure was known it was found that ointments, baths, medicines and comfortable surroundings alleviated suffering. Numerous serums and vaccines were tried but the results were negative. More encouraging

results have come from experiments with chaulmugra oil, first made by Dr. Victor G. Heiser in the Philippines. This oil is an indirect product of a tropical tree growing wild in India and Burma, and now cultivated in Siam and the Philippines. Its fruit, something like grapefruit, has large seeds from which the oil is extracted. This is an ancient remedy which few stomachs could long endure. Under the new formulae, mixed with resorcin and camphor, given hypodermically, the systematic use of chaulmugra oil sometimes stays the disease. In many parts of the world, negative cases are discharged, on parole. This does not prove that a cure has been found, but is encouraging.

Sir Leonard Roger, M. D., of Calcutta, has given new impetus to the treatment by the use of gynocardate of sodium, one of the products of chaulmugra oil. The percentage of failures in his cases is very small. In Honolulu specialists in research are at work and are attaining practical results. But a doctor remarks, "One cannot be sure that a case of leprosy is cured, unless a complete post mortem examination determines the point."

Governments have been dealing with the medical phase of the problem. Five hundred years ago there were 21,000 leper asylums large and small in Europe. In Great Britain alone there were 112, and in France 2,000. Stringent laws resulted in the disappearance of leprosy there and sporadic cases that appear today are traced to eastern origin.

Great encouragement has been given to the campaign to stamp out leprosy by the effective policy of the United States in Hawaii and the Philippines. Molokai, the oldest leper colony under the Stars and Stripes, occupies only one peninsula of this noted fishing and hunting resort, and in thirteen years the number of patients has been reduced by half. In the Philippines the government a few years ago segregated 9,000 lepers on Culion Island and today only 5,000 remain. In the United States two state homes have been established—one, fifty-seven miles north of New Orleans, where 105 patients are cared for, the other on Penikese Island, Massachusetts, where there are only eleven patients, and these imported. Harvard School of Tropical Medicine maintains a laboratory there. Because of the "Leprophobia" in communities where the disease has been found and because of the cruel treatment of such cases the need for a National Leprosarium has come to be

realized, for which the Mission to Lepers started a movement to secure \$250,000 appropriation. A site has now been selected and work will be begun as soon as the title is acquired. Here the Public Health Service will provide food, clothing and housing for all persons afflicted with leprosy under Federal control. The necessity for such a home has been recently emphasized by the return from France of two of our soldiers suffering from this disease.

Japan has six government asylums, by-products of Christianity, caring for about 2,000 pauper lepers and officials have under consideration a program of segregation by provinces.

Siam is entering upon a campaign. The government has appropriated 10,000 ticals (\$4,000) toward leper hospital work at Chiangmai and a commission is appointed to deal with the question of nation wide segregation.

China, instead of shooting and burning these outcasts as formerly, now has some signs of awakening. In Canton District \$3.00 a month mex. each is appropriated from Government funds for some 900 lepers.

The Chosen Government has made a proposition to the missionary doctors, under a cooperative plan to help care for Korean leper patients.

India is alert and the government has made a grant, providing needed funds to give medical treatment to all patients now residing in the leper hospitals in India. The Mission to Lepers has called an All India Conference for Calcutta to plan concerted action among agencies at work.

The Christian's program for a whole work for the whole man was made by the Master in Matthew, 10th chapter, 8th verse: Confronted with their condition, our Lord said, "Cleanse the lepers." The churches are doing this thru their missionaries and thru the agency of "The Mission to Lepers." Twelve American and eighteen European foreign missionary societies unite in giving service at 92 stations and 30 homes for untainted children of lepers thruout the world. Here is an opportunity and a responsibility for Christians to support this work.

The first object of the mission is to preach the Gospel to the lepers. But where there is such physical suffering, and so many homeless outcasts, relief must be given before Gospel teaching. Concrete religion is supplemented with the lotions, salves and antiseptic bandages. Shelter is provided, then they are told of the Christian's "Shelter in the time of

storm." As clean clothes are given, the need of being clothed with Christ's righteousness is explained.

To assume the responsibility of supporting thousands of lepers is no light task. Those adopted are at once given a particular task to perform. Some are trained to aid in the dispensary and in the nursing. Such helpers are laughingly called "oil kings." In one colony forty leper nurses give full time to this work, receiving one dollar and a half per month for the service, but even so there is competition for these positions.

Educational advantages are given those who wish to learn to read and write. Often such patients spend much of their time in reading to their uneducated companions. Debating societies prosper. Games are not forgotten; relay, water and sack races show that these folks have real human joys.

The crowning result is spiritual. To take Christ to the leper is a necessity, if we would "Go into all the world and preach the Gospel to every creature." A suggestive name is "The Complete Life Hospital," another "Garden of Comfort." Churches and Sunday schools are organized, song and prayer services are held daily, Bible study and Scripture memorizing are encouraged. Native Bible women, catechists and ministers are selected from among the patients and trained for leadership. It is remarkable how the lepers respond to the Gospel story. In some Asylums every patient entering has been led to Christ. Nearly six thousand lepers are now baptized Christians and their desire to be of service is evidenced by changed lives and gifts made thru self-denial in the use of their food allowance or the few cents they can earn.

Dr. McKean, Superintendent of the hospital for lepers in Northern Siam, believes, as do other missionaries, that the best results spiritually have come to their general mission work only since the asylum for lepers was established; he points out as the cause, a proper response by the Church to the command, "Cleanse the lepers," so long neglected.

Bishop F. W. Warne, of the Methodist Episcopal Church, Lucknow, India, after seeing leper homes at Asansol, Chandag, Pithoragarh, Roorkie and elsewhere, says, "The most encouraging feature is the fact that practically all the lepers who enter the asylums become earnest Christians. The chief way in which they cooperate in the work of the evangelization of India is by forming themselves into intercessory prayer bands. There has been a revival among our people in India, in which the people of the Leper Homes have shared." A missionary adds, "The work among the lepers is a corner stone of the mass movement."

To rid the world of leprosy is the ultimate object of the Mission to Lepers. Complete segregation of the leper will accomplish this, owing to the fact that the disease is not hereditary. "Ridding the world of leprosy" will be accomplished

when all nations unite in the world segregation program.

A new World Survey is under way. Blanks are prepared to send to every regional leader for information. The "cleansing of the leper" will be included in the world task of the whole church.

The Mission to Lepers is international and interdenominational and therefore appeals for the loyal support of every American citizen. In order to fulfil the Great Command of our Lord, every pastor can preach on this opportunity, every Sabbath school teacher can tell his pupils, every Young People's Society can hold a Leper Mission meeting, every church can have a day of prayer for lepers, every community can enlist interest and everyone can include the leper in his benevolence. On special anniversaries the "Daily Bread" League members provide the food for some leper hospital, for the day.

The Mission to Lepers is making what J. R. Mott calls "the most practical demonstration of the Christian religion," for its hospitals are living witnesses for Christ. Bruce S. Wright felt this when at Culion he said, "In the afternoon, just before we left, I stood outside the Protestant Chapel. One hundred or more lepers were gathered within—the happiest, cleanest, most intelligent group that I saw—singing and listening to talks by Mr. Danner, Dr. Rader and Dr. Rodgers. As the service was dismissed a shower passed. One of the lepers, as he came out, touched my hand. But I was not afraid. I looked out over the bay; there I beheld the clearest, most wonderful rainbow I have ever seen, rising, it seemed, straight out of the quiet water. I said to myself, 'Yes, Christ has given to the lepers of the world the colorful rainbow. They see a different world from what their fathers saw. The rainbow has at least been put in their sky, and rises straight out of the broad, deep waters of the Christianized human sympathy.' To whom shall the credit be given for the changed attitude toward the leper? To Christ, of course. How slow we have been in coming to Jesus' mind in this matter. Two thousand years ago, He did what we are only beginning to do. Jesus put the rainbow in the lepers' sky."—Mrs. W. M. Danner.

THE WAILINGS OF A FOOT

I am a poor cripple.

I have been twisted and contorted until I am nothing more than a mass of shapeless, sacrificed flesh, with bones misplaced, toes twisted and overlapping, corns and callouses standing out here and there as a protest and protection against the friction of my airtight cell, called a shoe.

There was a time when I was fair to look upon. My skin was pink and smooth like velvet. My toes were straight and shapely. My mistress was then but a child. I enjoyed real freedom, the air, the sunshine. Life then was a continual delight. But as I grew older, my mistress became haughty and beautiful to look

upon. She was everywhere admired. It was then that she began to criticize me. I soon realized that she considered me too big and my shape not sufficiently fashionable. She began by squeezing my fair proportions with leather bonds. She was harsh with me. I made her frown and grumble and scold on many occasions for her ill treatment.

My life thereafter was a steady torture. My mistress was gay, vivacious, full of life for sometime after she began illtreating me, but I never knew a peaceful moment until night, when I would have a chance to rest from the pain and sorrow of the day. But, when the next day came, I would again be thrust in my air-tight cell. At times the life was almost squeezed out of me. My firm flesh and soft white skin were encased so tightly that the leather was actually stretched in the process.

I began to lose much of my feeling. I became hardened to suffering. I had to endure it. I was helpless.

Slowly and surely I lost my good looks and my mistress faded to a similar degree. I know on occasions she suffered untold agonies for her crimes against me.

Sometimes she would caress my bruised flesh and straighten out my contorted toes, and at such times I would be hopeful. Her sympathies for me and my sufferings were at last awakening, but the next day I would again be similarly abused.

How I longed for the rippling brooks, the smooth, grassy meadows that had so often greeted me as a child! My mistress was then like a fairy nymph. She could run and dance with the grace of a panther.

But when she began to crush the life out of me, the life and energy seemed gradually to go out of her also. She finally lost her strength and graceful ease. Her quick, elastic step was replaced by a stilted gait.

How I did abominate high heels! My mistress would hobble along on these stilts while my poor toes were driven down until they were crushed beyond recognition.

Now my mistress is no longer beautiful. Her pride has borne many hard blows, but much of her trouble came because she maltreated me. She sold her youth for the privilege of being in style.

Her vivacity disappeared long ago. She has lost her energy, her enthusiasm. Her once bright eyes are dull. Her figure has sagged until it is flabby and shapeless.

And now my mistress blames me because my joints are stiff, my bones creak. She often complains, too, that her strength and suppleness of body have almost gone.

I tried hard enough to make her see that when illtreating me, she was injuring her body thruout its every part. She depended upon me for grace and ease of carriage. I gave her a proper, graceful poise. Without my gifts, life can never be free and beautiful, and when she stole my freedom—when she stifled and cramped me beyond restoration—she paid the penalty in full. The joys of youth were hers so long as she gave me proper consideration.—Physical Culture.

THE YOUNG PEOPLE'S MEETING

TIME FOR DECISION (Jr.)—Josh. 24:15

Topic for November 9

MOTTO

"Behold now is the accepted time."

THE STUDY HOUR

I. Decision.—A decision is a finished consideration. After we have thought of the different ways and have seen what they are and where they lead, then we, once for all take the way that is best, unless we are so foolish as to take the other way. Some people cannot wait with patience for the better things ahead on the right way, so they choose the way that seems good now because they can satisfy some of their pleasures today. It is easiest to decide to lay in the shade on a warm day while the hay is ready to put in the barn, but to decide the way that seems easiest now will mean no hay for the horses and cattle next winter. It is pleasantest to go fishing or on a pleasure trip when the ground should be prepared and cultivated for the growing crops, but it will mean nothing to eat at harvest time. It may seem easiest to go with the foolish sinful crowd who put off the day of salvation today, but it will mean great loss to us in the end and it is liable to cause our eternal destruction in the great eternity.

Then the decision must be made at the right time. We must plant in the right season if we raise a crop. We must take the train for our journey when the train runs. Boys and girls must learn to improve their time while they are young or they will lose much. So when the time of salvation is here, that is the time to accept it. The rich man could not come back from hell to make his decision over again. He had only his life time, as every one else has, to make his decisions. In making them, he chose to have the good of this world in his earthly life and had to take the evil place of torment for all eternity because he did not prepare for the better world in time. Today is the only time for this life of which we are sure. If we make our decision today for the acceptance of salvation we are sure, but if not we may fail.

II. The Text, Josh. 24:15.—Joshua was calling upon the people to come to a decision. He taught them how God had blessed them in the past. He wanted them to make up their minds to serve Him in the future. There was no reason for putting off the time. They had to choose on that day. There cannot be a putting off of such questions. When we delay we are choosing against the right every time.

III. Outline Study.

1. Decisions to make.
 - a. Between life and death.—Deut. 30:19.
 - b. Between the way of righteousness and the way of evil.—Prov. 4:25, 26.
 - c. Between liberty and bondage.—Gal. 5:1.
 - d. Between steadfastness in the faith and the error of the wicked.—II Pet. 3:17, 18.
 - e. Between God and Mammon.—Matt. 6:24.
 - f. Between the Spirit and the flesh.—

Matt. 26:41.

2. People who decided.

- a. Moses.—Heb. 11:24-26.
- b. Ruth.—1:16.
- c. Disciples.—Luke 18:28; Jno. 6:68.
- d. Multitudes at the trial of Jesus.—Matt. 27:20-23.
- e. Paul.—Phil. 3:8-14.

3. My decision.—Psa. 116:13, 14.

PERSONAL THOUGHT

We should make our decisions wisely and not delay a moment between the right and the wrong. We should always choose the right.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Choose
2. Great Decisions
3. The Folly of Choosing Evil.
4. The Joy of Right Decisions.
5. An Example of Right Decisions.
6. The Right Time for Decision.
7. Too Late to Decide.

WHAT WE OWE TO THE NEGLECTED RURAL FIELD.—Matt. 9:35-38; Luke 14:16-24.

Topic for November 16

MOTTO

"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise."

THE STUDY HOUR

I. Our Debts and How They Came Toward the Rural Field.—Not every one is able to discern his indebtedness. Some debts we contract ourselves by our own choices. Some come to us because of the needs and circumstances of our life. We usually look upon men or women who ignore their debts and obligations as mean persons. Yet there are thousands who are passing by their moral obligations daily and no one seems to think them mean or dishonorable.

All our debts along the lines of missionary possibility are real obligations. They remind one of the debt of parent to child. The only way that the obligations discharged to the child can be repaid by the child is to pay it to some other child. These obligations originate in the gift of life from God and have been handed from one to the next generation as the blessing of God toward the helpless. So it is with the redemption of our souls from eternal death. Our salvation makes us forever obligated to the Lord. His calling of us to a certain service makes us debtor to the work of the calling. The fact that Christ has a Gospel for the lost and has assigned me a saved soul, the duty of bearing the message to the lost makes me their debtor. It is theirs. I have it. It is not my own but belongs to the one for whom the price has been paid. I owe it because I have received the same blessing at the price of the blood of Jesus. No other way could I have received it and under no other circumstances would I ever be able to live unto God. I owe a debt to the rural field because God has made it possible for me to help them to the treasure of salvation of which he has made me

a steward. I owe it to the rural field to give them everything that lies in my power by the gift and grace of God.

II. The Text, Matt. 9:35-38.—Here we have the activities and feeling of the Son of God concerning the multitudes. Notice how he sought to find those who would take up the responsibility of ministering to them. The gift of the spirit of the Master makes us their helpers first by the right attitude of prayer and service.

Luke 14:16-24.—Here in this parable are those who carry the invitation to those bidden and to those in the highways and hedges, as well as the streets and lanes of the city. Our Master thinks of the needy everywhere and bids His servants call them to the supper of the Gospel.

III. Outline Study.—

1. We Owe to the Rural Fields—

- a. The discharge of our high commission.—Matt. 28:19, 20.
- b. Our prayers.—I Tim. 2:1-4.
- c. Consecrated lives for service.—Phil. 2:14-16; II Tim. 2:2.
- d. Organization of Churches.—Acts 14:21-23.
- e. Whatever is entrusted to us of God for them.—Rom. 1:14, 15.

PERSONAL THOUGHT

There is a neglect on the part of some one. Is that one myself? Have I held back that which is in my power to give to those who call, "Come over....and help us?"

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Ought.
2. Welcoming the Children to Church.

For Young People—

1. What Have we in Trust from God?
2. What has been Neglected in Some Rural Fields?
3. How Can we as Individuals Supply the Need?

For Older People—

1. The Only Remedy for Neglect.
2. Pure From the Blood of All Men.

REASONS FOR THANKSGIVING.—Psa. 107.

Topic for November 23

MOTTO

"Give thanks unto the Lord for He is good."

THE STUDY HOUR

I. Our Topic.—We can find abundant reasons for thanksgiving if we will consider how God is doing for us all the time. When we consider our lives and the wonderful putting together of the body, the wonderful powers of the mind, and all with which we have to do is daily provided and kept for us, then we begin to understand some of the reasons why we ought to thank our Creator.

Our motto tells in short what all the doings of God for us mean. They tell us that **God is good.** It was the goodness of God that planned our lives. It was the goodness of God that planned the great universe. The sun, moon and the stars shine forever in testimony of goodness by the hand of God. The earth and all that is upon it speaks in the same language

telling us that God is good. God is good to our earthly life in that we receive air for breath and light for warmth and satisfaction. We have food for nourishment and water for refreshing and cleansing. There are beautiful plants and flowers without number to give us daily a pleasant surrounding. Many things without number have been provided for our natural wellbeing. But God is also good to our soul. Altho we are lost and hopeless without Him, He has given us a lively hope by making it possible to receive forgiveness and salvation. His blessed Holy Spirit has been given to the saved ones to comfort and guide them in life. A beautiful and happy place has been prepared for those who love and serve Him for all eternity. When we contemplate all that God is and does for man to make him happy in time and in eternity we ought to feel that the reasons for thankfulness are numberless.

II. The Text, Psal. 107.—This psalm gives a number of different classes who found God dealing in goodness with them both temporally and spiritually. Even His judgments against sin are manifest tokens of goodness because they bring men to the right place before God and to real joy and happiness.

III. Outline Study.—

1. Why Thank God?

- Because of our being.—Gen. 1:26, 27.
- Because of the created things.—Gen. 1:1-15.
- Because of continual providence.—Acts 17:24-28.
- Because of Spiritual Blessings.
 - The Redeemer of Souls.—Jno. 3:16.
 - The Gift of the Spirit.—Jno. 14:15, 16.
 - The Church.—Matt. 16:18; Eph. 5.
 - The Word of God.—Eph. 5:25, 26.
 - A Heavenly Home.—Jno. 14:2, 3.

PERSONAL THOUGHT

Lord teach us to realize the greatness of Thy mercies and the countless number of Thy goodness.

SUGGESTIVE ASSIGNMENTS

For Children—

- Textword, Thanks.
- Why I Thank God.

For Young People—

- Thankfulness for a Being in the World.
- Thankfulness for All Creation.
- Thankfulness for God's Providences.

For Older People—

- Thankfulness for Spiritual Blessings.
- Thankfulness for God.

THE FUTURE DESTINY OF MAN.—

Jno. 5:24-29; Matt. 25:31-46.

Topic for November 30

MOTTO

"He that overcometh shall inherit all things; and I will be his God and he shall be my son."

THE STUDY HOUR

I. Eternity.—In the consciousness of our being, altho obscured and darkened by sin in some lives, there is a feeling that we shall live forever. It is the moving of that soul of which it has been written, "God, . . . breathed into his nostrils the breath of life and man became a living soul." It moved in Job as he said, "If a man die shall he live again?" Surely the lowest step in man's degradation and depravity is the loss of that consciousness that man rises higher than the beast and must spend an existence in an eternal state of bliss or woe (Psa. 49:20).

God's revelation alone has given us sufficient knowledge of what the eternal des-

tiny of man shall be for all practical purposes in this present world. It speaks with authority of the great separation of two great classes of people. One is to find an eternity of woe because of certain conditions in their earthly life while the other is to receive an eternity of happiness because of certain conditions. Without the Bible, men have stumbled after the future as in the dark. Sometimes they happened to hit upon some things and oftener upon much error but always with uncertainty and doubt. But, by the Scriptures, we know, if we wish to, what the future of our lives can and will be, according to our attitude toward the plan of God for our salvation.

Death does not end all. There shall be a resurrection of the body and a final dwelling of the soul in a place of everlasting life or of shame and everlasting contempt (Dan. 12:3). The contemplation of these two conditions has had the most wholesome effect upon man's behavior and attitude toward God of any other doctrine of the Bible. May we continue to hold it forth in all clearness without obscurity to rising generations.

II. The Text, Jno. 5:24-29.—Here our Savior states the teaching of man's future destiny in brief language. Death is something that has come into human experience as a result of sin. But the Son of God has power over death and will command in the resurrection the future destiny of the good and the bad.

Matt. 25:31-46.—Here Jesus again lays open a scene of great separation. One class will be sent to eternal punishment while the other will be welcomed into eternal life.

III. Outline Study.—

1. The Future of the Wicked.

- A place of torment.—Matt. 13:49, 50.
- A dark place.—Matt. 22:13; Jude 13.
- A place of burning forever.—Mark 9:43, 44; Rev. 14:10, 11.
- An evil company.—Rev. 21:8.
- A place of everlasting shame.—Dan. 12:2.
- An eternal separation from God and good.—II Thes. 1:9.

2. The Future of the Redeemed

- A place of comfort.—Rev. 7:14-17; 14:13; 21:3-5.
- A place of light and glory.—Rev. 22:5; 21:23, 25.
- Eternal bliss.—Psa. 16:11.
- A glorious company.—Heb. 12:22, 23.
- Safe from the abomination of sin.—Rev. 21:27.
- A place of everlasting glory.—I Pet. 5:4; II Cor. 4:17, 18.

PERSONAL THOUGHT

Where shall eternity find us?

SUGGESTIVE ASSIGNMENTS

For Children—

- Text word, Forever or Everlasting.
- Finding the Way to an Eternal Home.

For Young People—

- The Reality of Eternity.
- The Terrors of Hell.
- The Glories and Joys of Heaven.

For Older People—

- The Two Paths.
- Our Mission as God's Redeemed Children.

SECRET SOCIETIES.—Eph. 5:1-16; Jno. 18:19-27.

Topic for December 7

MOTTO

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

THE STUDY HOUR

I. Secrecy.—There are classes of secrets. It all depends upon the class in which a secret is as to the value and integrity of keeping it. Our Lord recognized the value of one class of secrets when He said, "When thou doest alms, let not thine left hand know what thy right hand doeth; that thine alms may be in secret and thy Father which seeth in secret himself may reward thee openly." Here the secret was kept because of unselfish kindness that seeks to avoid the vanity of applause from men. Another matter kept only between one and an erring brother for love's sake because the telling would injure more than it would help (Matt. 18:15), but if that would fail there must be a widening of the circle for the sake of saving the erring. In such classes of secrets God is always glorified and the individual is made more noble and unselfish. The revealing of such secrets in their due season will bring no shame and will magnify the principles of righteousness and truth.

But in the class of secrets which our topic especially wishes to warn against at this time there is reason for special consideration. Covering of evil is always condemned because it is destructive to the truth and the uprightness of character. Such covering makes men act a lie and undermines their purity. The effort to cover sometimes calls for organized power. One is in the wrong and takes another into league to help in the wrong and to conceal it from others. "Don't tell Mother" is about the first expression of that principle we find in the child. Later it is, "If you tell on me I'll tell on you." Still later it is oathbound secrecy in which men bind themselves for selfish ends to conceal for each other or suffer the penalty specified in the oath. Covering of evil and selfish advantage, to the dishonor of the truth and to the disadvantage of those not connected, and for the selfish end of only those connected with the league cannot be justified. There is no reason found in the Bible for organized and oathbound secrecy. It cannot bear the searchlight of the truth of God.

II. The Text, Eph. 5:1-16.—Here we have a contrast between the works of darkness and the works of light. We are plainly exhorted not to have fellowship with the unfruitful works of darkness.

Jno. 18:19-21.—Here Jesus under trial appeals to the authorities to examine into the statements of His doctrines which the world ever had opportunity to hear. He had no secrets but what He desired some time when fitting to come to the ears of all (Matt. 10:27).

III. Outline Study—

1. Secret Organization Condemned.

- Because of fellowship in wickedness.—Prov. 1:10-19; Eph. 5:11.
- Because it seeks darkness rather than light.—Jno. 3:19-21; Job 24:13-16.
- It does not let the light shine, if there is any.—Matt. 5:14-16.
- It is Christless.—Col. 3:17.
- It disobeys the commands of Christ.
 - By taking the oath.—Matt. 5:33-37; Jas. 5:12.
 - By selfish preferment.—Matt. 5:46-48; Luke 6:31-36.
 - By serving mammon.—Matt. 6:24.
- It constitutes an unequal yoke.—II Cor. 6:14.
- It destroys God's institutions—the home; the church.—Eph. 5:22-33; Matt. 6:33.

PERSONAL THOUGHT

Help me Lord to live for Thee only. Deliver me from entanglements of the world which lead my affections away from Thee.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Light.
2. Repeat Psalm 1.

For Young People—

1. The Inharmony of Light and Darkness.
2. Organized Secrecy and the True Christian Life Contrasted.

For Older People—

1. Bible Reasons Against Secret Societies.

INDIA—BRINGING CHRIST TO THE HEATHEN

Junior Mission Topic.

Theme—Christ for India.

Nov. 23, 1919.

MEMORY VERSES: Jno. 3:16, 17; 7:37; Isa. 60:1, 2.

SUGGESTIVE PROGRAM

Opening Hymns.

Scripture Reading of Acts 2:36-47 and Prayer.

Discussion on Best Methods of Mission Work.

Paper on

"The Power of the Word to Save the Lost."

"The Gospel of Mercy and Love" (As applied to Famine Relief, etc.)

"The Gospel of Living and Life" (as applied to Industry, Business, and home life of the heathen in India)

"The Native Christian Worker" (As applied to native evangelists, teachers and Bible Women).

Prayer, remembering our missionaries and workers in India.

Closing.

CHRIST FOR INDIA

We know that Christ came into this world to give Himself a ransom for the sin of the world and also because the Father loved the world. We understand this and accordingly love Him and seek to serve Him with our whole hearts. The poor heathen in India and other lands do not know about God's love and serve their ugly images because they fear them. Little children are taken before an altar in a heathen temple and there are taught by their parents to bow before the idol and offer it various kinds of presents. Many a child has bitterly cried because of fear and tried to tear away from the parents who were compelling them to worship. As they grow up they learn to think that they must worship the gods whom they fear and thus never learn to worship the God of love till the missionary comes to them with the message of love as we have it in the Bible.

We have gone into many villages to preach the Gospel and when we repeated John 3:16 to them they were astonished that we should have a religion according to which we love the good and the God of love. They had always been taught that it is not necessary to worship the Creator for "He will not harm anyone; therefore no need of worshipping Him." They do not stop to think that He who loves and cares for us also has the power to protect us from the evil.

The question is often asked, "How do you bring Christ to the heathen in India?" The confidence and respect of the heathen was first won years ago when the first

missionaries of our own Mission fed the starving thousands who came as a result of the terrible famine. They gladly listened to the messages of those who had so kindly fed them. The sick were cared for and they took with them Gospel truths as they went to their homes. Orphan children were taken into the Mission homes and reared, educated, and taught the Way of Life. They were converted and now are doing their part to bring the Truth to their own people. The converts, with others who cared to, were taught to work with their own hands. They were taught trades, to become teachers in the schools, and to till the soil. The girls were taught the art of housekeeping and homemaking in their simple way. With every attempt to help them to be industrious and self supporting they were earnestly taught the Word of God and to be earnest and true. The light of the native Christian homes is shining into other homes and heathen around are seeing the benefits of Christian teaching and are beginning to long more and more for the same light.

The heathen feed their children opium while they are infants. This is done in order to keep them quiet while the mothers are working in the fields. The Christian mothers are not allowed to feed their children opium. They are much fatter, healthier and brighter than the heathen children and the heathen mothers are beginning to understand the harmful effects of opium on their children. The heathen are also beginning to understand the benefits of keeping from sin. They have heard the last testimonies of some of our native brethren and sisters during their last hours in this world and wish they too could have such a bright hope for their eternal future. "The Story must be told" that they come to know of the love of the Savior.

LOTUS BUDS

"In October, 1908, we were told of two children in a town some distance from Dohnavur; but the source from which our information came was so unreliable that we hardly knew whether to believe it, and we prayed rather a tentative prayer: "If the children exist, save them." For three months we heard nothing; then a rumor drifted across to us that the elder of the two had died in a Temple house. The younger still six months old was with the father. . . . So on Sunday morning I shut myself up in my room and asked quick relief for her, or that she might be given to us. And as I prayed, a knock came to the door, and a voice called joyously, "Oh Amma! Amma! Come! The father stands outside the church; he has brought the baby back."

"But the child was almost in a collapse. Without a word he dropped the cold, limp little body into our arms, and prostrated himself till his forehead touched the dust. There was no pulse to be felt, only those far too brilliant eyes looked alive. We worked for hours and at last the little

limbs warmed and the pulse came back. But it was a bounding unnatural pulse and the restlessness and brilliant eyes soon told the tale—the little one had been drugged."

"From that day on it was a long fight with death. Gradually the brilliance passed from the eyes and they became what the natives call "Dead." Then we gathered round the little cot and gave the babe a Christian name Vimala, the Spotless One; for we thought that very soon she would be without spot and blameless, another little innocent in that happy land of innocents who see His face.

"On the evening of the 5th friends who were with us seemed to lay hold for the life of the child with such fresh earnestness and faith that we ourselves were strengthened. Next morning we believed we saw a change in the little deathlike face, and that evening we were sure the child's life was coming back to her.

"It was not till then we thought of the father, who, after signing a paper, had returned to his own town. When we heard all that had occurred we saw how our God had worked for us. It was not fear of the baby's death that had moved the man to return to us. He was not afraid of the law. But the Power with which he did not reckon had him in sight; and a Hand was laid upon him, and it bent him like a reed. We hope some ray of a purer Light than he had ever experienced found its way into his darkened soul, and revealed to him the sin of his intention (to sell the poor little child to the Temple). But we only know that he left his child and went back to his own town. God had heard: God had answered."

Many a child in India has been rescued from the hands of evil men and women by missionaries who by prayer and careful but persistent toil have snatched them as brands out of the burning.

Tactful Preaching

In Siam, where missionaries journey from place to place and hold services wherever opportunity occurs, many of the officials and leaders agree among themselves upon questions to ask the evangelist, choose a spokesman and come ready for an argument. For example, the headman of the market asks Kru Sook, native evangelist who is preaching, "What religion do you believe in?" "Christianity," replies the Kru. "Oh," continues the man, "are you a Siamese? Why are you believing in the foreigner's religion?" The Kru calmly asks, "Where was Buddha born?" "In India," comes the answer. "Then you are following the Indian's religion, are you?" The man feels a little disturbed, and finally walks off. Many other questions asked touch on theology and show that Siam is awake and thinking.—Sel.

"The joy that does not flow thru Christ is spurious, and will soon be turned to grief."

THE SUNDAY SCHOOL

ESSENTIALS FOR A LIVE PRIMARY DEPARTMENT

Alma R. Warye

"The word which came to Jeremiah from Jehovah saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he was making a work on the wheels. And when the vessel that he made of clay was marred in the hands of the potter, he made it again another vessel, as it seemed good to the potter to make it" (Jer. 18:1-4).

As the child enters the primary department of the Sunday school, he comes with a mind as plastic as the clay which the potter molds in his hands. His ideas of right and wrong, truth and error, God and Satan are, as yet, very vague. As the days and weeks pass by he continually adds to his knowledge and experience, here a little, there a little. The influence under the parental roof, the companions he meets in his play, the instruction in the schoolroom, the songs he sings, and the teaching he receives in the Sunday school—in fact every element in his environment contributes to the molding of his character. He comes to the S. S. not as a vessel of hardened clay but as one just being molded and formed on the wheel of experience. Here is the opportunity of the S. S. teacher to contribute to the molding of a beautiful vessel, such as the Master can use, or, perhaps thru carelessness, allow the vessel to become marred or misshapen. Wherever there are Sunday school teachers who realize the opportunity and privilege they have of molding the clay in this impressionable period of the child's life,—there is the essential element for a live primary Sunday school department.

The following is the opinion of Margaret Slattery, a well-known Sunday school worker, regarding the successful Sunday school:—"Lesson courses broad in conception and rich in material, fitted to the minds of the various pupils, are absolutely necessary, but they cannot make a successful school. Rooms adapted to Sunday school needs, music, maps, the stereopticon, wisely chosen pictures and libraries, all the machinery of an up-to-date Sunday school—these are most necessary in solving the problem, but these cannot make a successful school; no system of grading however carefully planned and carried out, no examination questions, promotion exercises or diplomas, not even large numbers in attendance, can make a

successful school if the teacher, the right sort of a teacher, be lacking. A teacher of the right sort will make use of as many of these means as possible, but she and not they will make the school a success." With teachers wholly consecrated, intensely interested in their work the life of the school is assured.

Since the success of the Sunday school depends upon the teachers, we begin to wonder "What characteristics are prominent in the lives of the persons who are eligible to teach in a live Sunday school?"

The first requisite is a life filled with the spirit of Christ. Necessary as are teachers of that sort in every department of the Sunday school they are most needed in the classes in which the children and young people are enrolled. In many cases the child's ideal of the right, the true and the beautiful is largely what he learns in the Sunday school and he looks to his teacher for the embodiment of all those elements. He elevates her above the affairs of everyday life and associates her with the songs, prayers, Bible stories, and worship in the Sunday school. The child of primary age has a longing to follow and imitate that which attracts him. In this stage of his development it is not unusual for him to feel as did a little boy, who one day stopped his play, watched his mother about her household tasks and then said: "Mamma, I wish you were as much like Jesus as my teacher is." If primary teachers would only realize what an important place they are given in the minds of their pupils they would take more seriously their work of teaching, the children would have higher conceptions of Jesus than what they often have.

A teacher whose life is filled with the Spirit of Christ will really love telling to others of the wonderful treasures of the kingdom. To her they are real, living truths and not things of the past. She delights in making known to others the joy she has found. Her work is not a duty, irksome when it interferes with her own plans, but she accepts it as a trust placed in her charge, and finds joy in its careful keeping.

It is not sufficient that the teacher knows Christ, but she must know how to impart this knowledge to others. In the primary Sunday school. She must know how to adapt her teaching to children. For that reason she must be a student of child nature. She will realize that the

child is not a grown person in miniature but has his own characteristics. She will endeavor to stimulate his curiosity and imagination along right lines. She can use them in arousing his interest for the purpose of securing his attention. His restlessness she will endeavor to direct along right lines of activity instead of curbing it with a "You mustn't" or a "Don't." The power of suggestion is much more effective than are prohibitive commands. The latter may secure obedience but they will not develop the strong character brought about by positive teaching.

The wise teacher will vary her methods of teaching according to the lesson for the day and the attitude of the various members of the class. The story method, which has long been a favorite will be used quite largely but other methods may be used. As this is the period in the child's life when his senses are keen to impressions, those which come thru the ear could be aided by those which are received thru the eye. For that reason lessons with chalk and blackboard, crayon and paper, pictures, or objects can be used effectively. In whatever method used care must be taken to keep on a level with the child's ability to think. The failure to do this often results in teaching above his comprehension. A table in the primary room loaded with fruits and vegetables of the autumn harvest will help to instill in even the smallest members of the department a spirit of thanksgiving to the Heavenly Father who gives so bountifully. A lily can be used at any time to impress the lesson of purity, or at Easter to teach the story of the resurrection. From such objects simple lessons can be drawn which will be within the comprehension of the children.

As a student of child nature she will know that it is contrary to his physical nature to remain quiet for more than very brief periods of time. For that reason she will vary the class exercises so that the children will not need to try to give attention to the same thing for a long time. A teacher may succeed in making the pupils sit quietly, even giving her the attention of their eyes but yet not be carrying them with her in thought. Forced attention may result in an aversion to the Sunday school instead of it being a place to which the children love to come. It is essential that the one who instructs knows her class thoroly and adapts her message to meet its needs.

The successful teacher of children must be a good story-teller. While people of

all ages are interested in a good story well-told this is especially true of the child of primary age. He has an active imagination and readily pictures the characters of the story as tho they were alive. The more graphic the teacher makes her stories the better the children like them. In order to do this she must feel the story she wishes to tell, having appreciated it and made it a part of herself. Then she can make it effective. Lamoreaux in her book, "The Unfolding Life," expresses the same truth in another way. She says: "One of the greatest needs of our teachers is to see the Master among the hills and by the blue waters of Gennesaret, to look into His face, to hear His voice till hearts burn. Then they will not repeat words, but, 'Looking upon Jesus as He walked,' say, 'Behold Him!' in such a way that the children will see Him also, and a great love for Him be born in their hearts, and a longing to follow." Then the teaching will touch and influence the everyday life of the child, and is not then the purpose of the Sunday school realized?

The Bible story well-told is far more effective than is the same story well-read. The one who tells the story is free to study her audience and can aid in the telling by the use of her eyes, voice, and gestures. In addition, the teacher adds her own personal appreciation and all this aids the child in his understanding of the story. Seldom does a good story-teller have trouble in securing and holding the attention of her class thruout the Sunday school hour.

The art of story telling can be acquired by the earnest teacher but it may require persistent effort. She must first know her story and know it thoroly so that there will be no doubt or hesitancy regarding the facts of the story. The children should be so arranged that she is close to them and can see the faces of all. She must be interested in and enjoy the story she is planning to tell. Then she will tell it simply and in words which the children understand. If it is necessary to use a word in the telling of a story which may be unfamiliar to the children it should be explained before beginning to tell the story so that the flow of thought need not be interrupted for the purpose of explanation. Christ often used a form of the story, viz., the parable, in His teaching. He told His stories so well that He seldom added the moral but left His hearers to make the application for themselves. Teachers should remember His example in this respect also.

These then are essential elements in the life of every teacher: (1) to be filled with the spirit of Christ, (2) to be a student of child nature, and (3) to be a good story-teller.

Let us turn to the pottery again for another lesson. It is a well-known fact, that a pottery, even tho carefully planned and perfectly equipped, can not make a business enterprise a success unless it is controlled, directed, and properly used to

turn out the product desired. In order that this can be done each person who works in the factory must understand his part of the work. The potter must know what sort of materials to use, the proper proportions, and how to combine and mold them. The man who fires the vessels must understand the application and regulation of the heat. Each workman must know his task and do it. In order that the different departments work in harmony and together secure the highest efficiency a superintendent or overseer is needed. This holds true, also, in the primary Sunday school. Even tho the teachers be trained and efficient, there should be a supervisor or superintendent and as many assistants as the size of the department demands.

The superintendent should have all the qualities requisite for a Sunday school teacher plus ability to organize and execute. She will see to it that the primary department of the school is organized so that there will be a proper division of labor. The success of a superintendent can be estimated, not by what she can do herself, but by what she can get others to do. If she would have a live Sunday school she must have a working Sunday school. If she can enlist the children to do little tasks in the Sunday school she is training them for service. It is better that five children be given tasks, simple tho they may be, rather than one child be given five tasks. Then five rather than one have a chance to do things from their own angle of vision and to develop in effectiveness. They will develop most rapidly when the tasks assigned them are just within the limit of their ability.

The superintendent is responsible that teachers be appointed for the various classes who are suited to the task before them. The removal of teachers once appointed then found unsuited to the classes, may cause situations delicate to handle. She should ever be ready to counsel with her teachers and endeavor to assist them thru trying times and difficult situations.

The superintendent of a live primary department will be on hand early on Sunday morning to see that the room has been placed in order, and ventilated properly, and that the supplies are ready for distribution. She will see to it that chairs or benches are suited to the size of the children who occupy them. It is almost useless to try to teach children when their physical bodies suffer discomfort. Too often the effect upon the pupils of the condition of the Sunday school room is not considered. The place where the children meet Sunday after Sunday should be bright and cheery, not damp, dark, and gloomy. Such a place is unhealthful and has a depressing atmosphere. The room should be flooded with light and the whole atmosphere joy-giving. If the floor were carpeted when chairs are used noise would be reduced. This would assist in giving the school an orderly and reverential atmosphere.

The importance of a Sunday school library is being felt more and more thruout our Sunday schools. We often hear it said that this is a reading age. The coming generation perhaps more than the present one is affected by it. The children like to read and will read. It is a means of growth and development and care should be taken that only the best is provided. Parents take care to supply the physical needs of their children. If a child becomes hungry they do not allow him to eat unripe fruits just because the fruits are on hand, neither is the child allowed to go hungry. Instead food is provided suitable for a child and not that sort which an adult would use. Is it of any less importance that the child's intellectual and spiritual nature be nourished? Superintendents cannot supply Sunday school libraries or any other part of the Sunday school equipment without the co-operation of the parents. Pastors and parents, you are interested in the primary Sunday school department where your child spends his Sunday school hours. Will you not resolve to visit the primary Sunday school department at least several times a year, especially the particular class in which your child is enrolled? That would be one of the greatest of incentives for better work. The grown-ups and the little people in the primary Sunday school are all very human and it would be a spur which would result in better supervision, more careful teaching, and greater attention and interest on the part of the pupils as well as the parents.

That all this can be accomplished the superintendent should be many-sided—not an instrument of one string. She must be able to marshal all these different elements in the Sunday school and unite them into one harmonious whole, working for one aim. She will endeavor to have her school develop virtues of order, reverence, generosity, worship, and Bible-study. Order is a prime essential for a Sunday school session. It is scarcely possible to accomplish anything when attention is fluctuating from one thing to another. Little tongues, feet, and hands should be trained by little minds to keep in their places during the service. All things should be done carefully and in order. In the primary Sunday school the child should be taught to reverence the place as well as the service. Irreverence is one of the tendencies of the age which the Sunday school should seek to counteract. The children should be led into the spirit of real worship. Youth is the time to learn to give generously and unselfishly not only his pennies but to share his toys, his love, and service to those about him. Children should be encouraged to reach out and bring within the doors of the Sunday school those children in the neighborhood who do not go to Sunday school. Such can be found in almost any community. Thus the child is learning to do personal work and the growth of the school in numbers and interest is assured.

(Continued on page 350)

CURRENT EVENTS

The Progress of Peace.—The President's illness caused a lull in the fight over the adoption of the peace treaty and League of Nations Covenant. After an active campaign covering 23 days the President was forced to cease because of ill health. His return from the campaign also caused the return of a number of Senators who had been engaged in a counter campaign, again shifting the activities to the Senate.

Soon after the treaty was received in the Senate it was referred to the Foreign Relations Committee where a total of 45 amendments were recommended. A few weeks ago 36 of these were defeated by the Senate, leaving 9 for future consideration. Recently 7 more were defeated notably the one granting the control of Shantung to China instead of to Japan, as provided by the treaty. The remaining amendments relate to representation in the League of Nations Assembly, demanding that the United States be given an equal vote with the British Empire. The treaty proper has not been voted on and it is too early to predict the outcome. The Administration leaders are optimistic for its complete adoption, while its opponents still refuse to admit their defeat. At present some are planning to attack "riders" to it. Seven "mild reservations" have since been recommended. They are outlined as follows: "The right of this country to judge whether its obligations had been fulfilled in case of withdrawal from the league of nations, the unimpaired power of Congress to decide questions of peace or war under Article X., domestic decision of all domestic questions, preservation unaffected of the Monroe Doctrine, refusal to be a party to the Shantung settlement, equalization of voting power in the league, limitation of the powers of such representatives and those on international committees, and nullification of the right of the international labor conference to challenge the eligibility of American representatives in international labor bodies."

Japan and the United States are the only two of the "big five" that have not ratified both the treaty and League of Nations Covenant. The document provides that it shall be effective when three of these shall ratify it. England, France, and Italy having ratified it, it becomes effective.

Strikes.—A recent survey of the Federal Reserve Banking System reveals that there are 2000 strikes in progress or imminent. It further estimates that because of these conditions the efficiency of labor

has been decreased 40 per cent. The recent steel workers' strike took various proportions. At some places, notably Gary, Ind., uprisings were averted with difficulty. The strikers returned to their work within a short time, they assert, because of hunger and imminent suffering. They contended chiefly for improved conditions of labor and a recognition of labor unions in the most important existing industry. A committee appointed by the U. S. Senate assigns the disturbances to bolshevism and dissatisfaction among foreign-born citizens. While temporarily allayed another outbreak is threatening.

Printers in New York recently walked out, demanding shorter hours and higher wages, making a 60 per cent. increase in cost of production. The request was denied and, as a result, 250 periodicals, in that city, were not printed. Some of these firms are moving to other cities, some suspended publication temporarily, while one in particular, The Literary Digest, appeared in a novel form. The type-written copy of the manuscript was photographed, formed into a plate and printed. It is thought that as a result printing may be revolutionized, dispensing with typesetters. Some of the laborers have announced their intention to resume work soon.

The strike threatening most at the present time is that of one-half million coal miners, to begin Nov. 1. A six-hour day, five-day week, and 60 per cent increase in wages summarize the demands of the workmen. Secretary of Labor Wilson has called for a conference with the representatives of the miners' organizations. Both owners and laborers hold firmly to their views. The owners refuse to negotiate unless the threatened strike is withdrawn. Owners estimate that there is a 30-day supply of coal on hand. Owners believe that public opinion will prevent the prosecution of the strike but at present a compromise seems improbable. Government officials are considering plans to operate the mines, under armed protection.

National Labor Conference.—With the hope of adjusting the misunderstandings existing between capital and labor, President Wilson called a conference, to meet in October, composed of representatives of capital, labor, and the public. The meeting is presided over by Secretary Lane. It was not expected that all disagreements could be adjusted. It was the hope of the originators that capital, labor, and the public might become better ac-

quainted with the problems confronting the others.

The "Open Shop" and "Collective Bargaining" are the two issues demanding most attention. The "Open Shop" is being advocated by the public group, by non-union workers and quite favorably regarded by capital. It provides that men are to be permitted to receive the benefits of labor according to their ability and be paid proportionately whether or not they belong to the Union. Men are to be permitted to deal with their employers, without any assistance by the Labor Union.

"Collective Bargaining" is an issue fostered by the Unions. According to it individual employers are not permitted to bargain with their employers but all dealings must be made thru the labor unions. This issue is opposed by capital the public and non-union men alike. Compromises between these issues are being sought.

The Conference has thus far failed to reach any definite decision nor has it defined a policy adjusting some of the existing differences. It has confined itself largely to a consideration of the recent steel workers' strike rather than to general industrial conditions. One of the main principles the Conference has advocated is that there should be a renewed practice of justice and equity on the part of both employers and employees. President Wilson announces his intention of calling another similar conference in case this fails.

The President's Illness.—President Wilson never has been a robust man. Many rumors have had his strength nearly exhausted but he has proven that a man by proper care and with determination can endure more than is expected. After his work in Europe, he entered the Senate with determination to have the peace treaty ratified. His illness began while on his trip in the interests of the treaty. In this trip he traveled 8000 miles and made 40 speeches in 23 days. His sickness began Sept. 26, and was the result of a nervous breakdown. At various times specialists have given their aid and he now seems to be on a fair road to recovery. He is again able to keep in touch with happenings at the capital. He is expected to be able to sign the various bills and direct the work at Washington. During his illness several bills have become effective without his signature. The constitution provides that a bill becomes a law, if not vetoed within ten days, after it is referred to the President.

"Vast Immigration Planned.—The International Zionist Organization announces that more than a million Jews from all parts of the globe are preparing to migrate to Palestine as soon as the political status of the country is definitely established. It has been proposed that immigration to the country be limited to 50,000 a year. In Russia strong protests against the enforcement of such measures are being made. Here whole Jewish communities are preparing to migrate to the holy land, it is said. In Poland, Hungary, Holland, Germany and other European countries, as well as in North and South America thousands are making ready to move. Young men of special agricultural training have been detailed to study the country with a view toward ascertaining conditions relative to farming. By the aid thus furnished it is hoped that those who go there may be able to establish homes and derive a suitable living from the land."

Influenza Returning.—At a recent date the United States Public Health Service announced that Spanish influenza would return during the coming fall, only in a milder form than a year ago. Cases of the disease are being reported at various places but both doctors and the public seem to be better prepared to combat the epidemic. The United States Public Health Survey states that by taking the proper precautions the disease can be combated in most cases. The following precautions are urged: Avoid crowded conditions; drink plenty of fresh water; keep up good ventilation; get plenty of sleep; use care in eating; keep warm and dry; avoid the common drinking cup; keep clean; do not try to crowd the disease; improper care will weaken the body, making it susceptible to pneumonia or any other chronic ailments.

Germany Recovering.—It is too early to predict the political outcome of the German Nation. There are a number of parties, the Socialists, Communists, Spartans, Monarchists, and Imperialists, the latter holding the balance of power, the others gradually subsiding.

The nation is setting out to re-establish her lost fortunes in a commercial way. The Krupp gun works are being used to manufacture locomotives and cars, while other industries are being proposed. American trade is being sought and business men are going about their work with teracity. While now regarded as "the sickest nation existing" it is making heroic efforts to put itself on an independent basis.

Russia in Turmoil.—This country continues to be in a pitiful condition as a result of bolshevism. The Socialistic party headed by Lenine is in power at present. However, an army composed of Germans, Yaps, Russians, and other nationalities headed by Gen. Yudenich, is marching against Petrograd. The army is marching

against the party in power and its object is to overthrow radicalism in Russia. The radical forces have been able to offer but little resistance and Petrograd is expected to be wrested from their control.

The Casualties of World War.—American casualties during the 47-day Meuse-Argonne offensive aggregated 120,000 men, or ten per cent. of the total of 1,200,000 engaged, according to a "statistical summary of the war with Germany." "Of every 100 American soldiers and sailors who took part in the war with Germany, two were killed or died of disease during the period of hostilities. In the Northern army during the Civil War the number was about 10. Among the other great nations in this war between 20 and 25 in each 100 called to the colors were killed or died." The best information obtainable by the general staff places the total battle deaths for all belligerents at 7,450,200. In this battle loss Russia stands at the head of the list with 1,700,000, and Portugal is at the bottom of the list with a total of 2,000. The loss of Germany was 1,600,000; France, 1,385,300; Great Britain, 900,000; United States, 48,900. America's total armed forces, including army, navy, marine corps, were 4,800,000. Total men in the army, 4,000,000; men who went overseas, 2,086,000, and men who fought in France 1,390,000. We shipped from America to France 7,500,000 tons of supplies, and the total registered in the draft numbered 24,234,021 men. Total deaths in our army numbered 112,422. Cost of war to America to April 30, 1917, was \$21,850,000,000.

The Invention of Canning is attributed to a Frenchman named Appert. Seeking a method to obtain better stores for the use of the army and navy and to prevent the loss of great quantities of food materials, Appert began to study canning in 1795. After a decade and a half he succeeded, developing a process essentially the same as that used everywhere today. Oddly enough, canning is less generally understood and practiced in France, the home of the invention, than in other countries, especially the United States, where enormous quantities of all kinds of food materials are annually put up in cans.

Light Coffee Crop. Due to the frosts of June, 1918, the coffee crop of 1919-20 will be light, it is reported. Over half the coffee trees were seriously injured. The estimated crop of the three states Sao Paulo, Minas Geraes and Parana is placed at 3,818,700 bags. In spite of this no shortage of coffee is feared, for owing to the lack of tonnage during the war for exporting the product vast quantities have accumulated. In fact the absence of a large harvest is looked on by speculators as a "blessing in disguise" for opportunity is thus afforded to get rid of the surplus stock.

Rattles and Age of Snakes. Most people understand that the age of a rattle-

snake can be ascertained by counting his rattles but this is an error, according to a snake authority. Ordinarily a rattler sheds his skin three times a year, this man says, and each time he uncovers a new ring. The rattles, however, rarely have more than 10 or 11 rings, because the older ones wear out and are lost as the snake crawls about.

INTERESTING FACTS AND NEWS ITEMS

A large hydro-electric power plant is being built at Little Du Bonnet Falls on the Winnipeg river. According to specifications it will develop 160,000 continuous, 24-hour horsepower and will cost over \$9,000,000. Engineers say this is sufficient power to drive all the industrial machinery now operated in Canada. Winnipeg will be specially benefited. No other city will have cheaper power or have it in greater abundance, it is said. The dam across the river will be 2000 feet long with a minimum height of 70 feet and will create a reservoir with depth varying from 50 to 70 feet and extending several miles up stream. Power will be generated by eight 21,000 horsepower turbines through which the water is to pass at the rate of 20,000 cubic feet a second. Winnipeg river flows from Lake of the Woods into Lake Winnipeg and is 160 miles long. Engineers declare it possesses greater power possibilities than any other river on the continent.

The last trip of the monster steamship Leviathan as a troop transport was made when she brought back General Pershing. She is now being refitted for the passenger trade. The Leviathan was capable of carrying 16,000 troops. She is to be operated by the United States shipping board which seized her from Germany at the beginning of the war. She was formerly the Vaterland of the Hamberg-American line.

The distillery industry recently was appraised at \$91,000,000, with as much invested in it. The brewing trades represented \$792,000,000. These sums were invested in the manufacture and wholesale branches. Adding to this the amounts represented by saloons, cafes and clubs dependent upon a trade now practically proscribed, \$1,000,000,000 for the total seems conservative. So completely has this loss been absorbed, says the bank, that it has attracted only semi-humorous attention in the public prints.

Among the distinguished guests of the nation's capital of late was President-elect King of Liberia. President King feels that the future of his country depends largely on the co-operation of America and particularly its ability to interest the colored people of this country in Liberia's destinies. The influence of the 40,000 first settlers from America on the 2,000,000 natives was so good, Mr. King says, that he is asking for American emigrants who will labor with hand as well as brain for Liberia.

In spite of the economy talk the lack of

economy practice increased in round numbers the national debt in the month of July \$796,668,000. Now the debt aggregates over \$26,596,700,000.

Uncle Sam expects to receive \$263,000,000 from France by the middle of October in payment for its share of co-operative war enterprises. The American-built French railways equipped with American rolling stock are in the itemized bills. The French have taken them over.

Mail facilities between the United States and Hungary have been restored at the postal union rates. Letters, postcards, printed matter, samples of merchandise and commercial papers are accepted for transmission in open mail or under registration.

"Austria spent \$36,090,000 on intoxicating liquors during the year ended June 30, 1918, according to an estimate made public by the Government statistician, J. B. Trivett. This represents an increase of \$2,755,000 over the amount expended the previous year.

The nation's drink bill for the last ten years has risen from \$23,890,000, or a per-capita expenditure of \$15.45 in 1908, to \$36,000,000, or a per-capita expenditure of \$19.06 in 1917 and 1918.—American Issue."

"That \$1,000,000,000 worth of property should be destroyed in a few months in this country without causing more than a ripple upon the financial and industrial surface is seen by the Irving National Bank, of New York City, as a proof of the great prosperity of America in its first post-war year.

A number of grape growers in California announce that this year they will make their grapes into sugar instead of wine. One ton of grapes will make 400 pounds of sugar, and as the crop is estimated at 400,000 tons the conversion of the whole crop would mean an increase of the sugar supply of 160,000,000 pounds.

St. Louis, Mo., for the first time in its history had two consecutive days without a case of alcoholism being reported to the city dispensary or occurring in any of the wards of the city's institutions. This state of affairs is due to the ban on liquors, say the officials.

Forty billion cigarettes were consumed in this country last year, an increase of ten billion. If these were placed in a row end to end they would reach around the earth sixty-six times at the equator. They cost \$400,000,000. In the same length of time this country sent out less than \$20,000,000 to evangelize foreign countries. The same curse that is binding us at home is helping to keep the heathen in bondage.

Within the past two years a Pittsburgh natural gas company has drilled two wells, both deeper than any previously sunk into the earth. The first, nine miles from Clarksburg, W. Va., had to be abandoned when it had reached a depth of 7386 feet because the cable broke and the tools could not be "fished" out. The second well, also in West Virginia, was sunk to a depth of 7579 feet when the tools got

stuck and the hole had to be abandoned. The deepest previous boring was to a depth of 7340 feet in Upper Silesia, Germany. The Pittsburgh company had hoped to penetrate to the rich gas and oil-bearing sand which underlies a large part of Ohio and is supposed to extend south into West Virginia. Valuable fossils and geological data were obtained. A temperature of 172 degrees F. was recorded at a depth of 7000 feet. The temperature rose one degree for each 51 feet below that depth and geologists estimate that at a depth of 10,000 feet the earth's crust is at the boiling-point.

The United States has opened a credit of \$15,000,000 to Ukraine according to the Ukrainian press bureau. This money will be used for the purchase of American goods.

Serbia has extended the right of suffrage to its women, according to a dispatch received by the National Woman Suffrage Association.

King Albert of Belgium received a hearty welcome during his recent visit to the United States. He is a skilled railroad engineer and in one trip drove the locomotive of his train for a distance of ten miles without any difficulty.

Alfred Deaken, Premier of Australia from 1903 to 1908 died Oct. 7. He had held his office continuously between the dates mentioned, excepting a few months when the Labor Party was in control.

Admiral Fisher, formerly at the head of the British Navy, advocates that the greater part of the British War Fleet be destroyed. Coming from a man influential in that country it would indicate that there is a growing disfavor for militarism in that country.

John D. Rockefeller recently donated \$2,000,000 to be used to advance medical science. The money is to be used to develop to practical use the lessons taught in medical science during the war and for additional research work.

Mr. Herbert Hoover recently said, "The Central Powers collapsed not only from military and naval defeat, but from economic exhaustion. In this race the Allies were not far behind. By this exhaustion the whole of Europe face a famine, the like of which has not been seen since the Thirty Years' War, when a third of the population died of starvation."

A wealthy lady in St. Louis is contributing \$500 per month to be used in posting Scripture verses in street cars. The work is receiving favorable comment from various periodicals of that city.

According to a recent statement of Lieut. Col. Folks of the American Red Cross there are at least ten million children who have lost both father and mother because of the war.

One matter to be considered at the cotton congress this fall will be warehouses for the storage of cotton held for market or other purpose. The department of agriculture says that losses from bales left in outdoor storage make a gross loss

yearly of close to \$30,000,000. Southern farmers are urged to store their cotton and prevent this waste but storage is not convenient in many cases. It may involve a long rail haul. Insurance and warehouse charges are also incurred. Outdoor storage avoids several of these items, offsetting thereby much of the loss, it is argued.

In Norway the sale of liquors containing more than one per cent. of alcohol is banned."

"According to reliable statistics the State of Ohio, with its 6,152 country churches in 1,200 townships, has an average of 278 people per church. Less than 40 per cent of these 278 are church members, and the attendance is rarely half of the membership. Of 6,000 Ohio churches, 4,000 have less than 100 members; 3,000 less than 75; 2,000 less than 50. Four thousand churches, or two thirds of the total, have no resident minister. Twenty-six per cent of the townships have no resident minister. Less than 1,000, or one-sixth, have the full time of a minister. More than 2,000 churches have one-quarter, or less, of a minister's services, while 3,000 churches command only one-third, or less, of the minister's time. Seven hundred churches have no regular minister. The figures given are startling, to say the least. If, in a like ratio, they apply more or less accurately to other States of the Union, the outlook is far from cheering."

Investigations have established that birds are among the most important agents to keep down insects. Even hawks and owls render a valuable service in this respect. A number of years ago 18,000 of these were killed in the state of Pennsylvania as a result of an offered bounty. Within a short time \$1,000,000 worth of crops and animals were damaged by insects.

F. C. Littleton of New York has purchased an estate near Leesburg, Va., which was once the home of President Monroe. There are 1,500 acres of land and an orchard that once supplied Queen Victoria with apples. The estate brought upwards of \$260,000.

Japanese officials are planning to build a submarine tunnel to connect the islands of Honshu and Kiushu. It is estimated that it will cost about \$10,000,000 and require ten years to complete it.

Getting Scriptures into Serbia

Serbia has been one of the most difficult countries in Europe in which to carry on evangelistic work. When the war began, a committee of the Scripture Gift mission saw their opportunity to put copies of the Bible in the hands of the soldiers. The Serbs have shown great receptivity; copies given were never thrown away, and there seemed a widespread desire to know more of the plain gospel truths. The Scripture Gift mission is making plans for extensive future work in Serbia.—Sel.

MISCELLANEOUS

THE GREAT AMERICAN DESERT

A few years ago our school geographies made much of the Great American Desert. According to the map, it included a large section of the southwest portion of the United States. We understand that the geographies now in use have little or nothing to say of this natural phenomenon. The change is no doubt occasioned by the fact, that great sections of this once barren waste have been reclaimed and are maintaining large numbers of people.

Sometimes people entertain a perverted idea of what a desert is. Our conception of a desert was a barren expanse of sand, perfectly level and stretching as far as the eye could see. Hence our surprise, when in crossing this section for the first time, we discovered that it consisted not only of great plains, but lofty mountain ranges as well, intersected by deep canyons and broad valleys, with here and there massive lava beds about the craters of inactive volcanoes.

The elevation varies as well as the changing scenery. For instance, the rim of the Grand Canyon is a plateau with an elevation of seven thousand feet, while the bed of the Salton Sea in the Imperial Valley of southern California is two hundred fifty-three feet below sea-level. The essential characteristic of a desert is its lack of rain the greater portion of the year. In the desert, water is king. In such places as the Death Valley, in California, the rainfall per annum is less than five inches, this spot being perhaps the driest in the known world. To one passing thru certain sections during the summer months, it would seem that rain never fell in that place; yet from December until April, which is known as the rainy season, showers may be expected any day. Many of the rivers in this section are an interesting study. What may be marked on the map as a river, will perhaps for many months in the year be nothing but a dry river-bed. We remember once crossing the Little Colorado River in turning from the Petrified Forest, when our party was nearly famished for water, but there was none to be had.

Despite the fact that rain is withheld for so many months of the year, there are certain forms of plant life that would grow under no other conditions. No doubt the most universally scattered plant in the desert is the wild sage. The cat's-claw and greasewood are interesting forms of plant life. The most useful to man of the wood-producing plants is the mesquit, a tree that seldom attains a height of

more than twenty feet. The wood is very hard and much used for fuel. In some parts various species of the palm are found in a natural state, also the beautiful yucca, which is found upon the higher elevations. Of all forms of desert plant life, the most interesting is the cactus. The various species and forms are sufficient to afford one a most extended study. Of them all, the giant tree cactus is the monarch of the desert.

We may think of these vast arid tracts as uninhabited by animals and birds, yet the desert in many places teems with various forms of animal life. On the open expanse which affords so few hiding places, nature has suited the color of these animals and birds to the color of the ground, where by lying motionless, they are often overlooked by their enemies. They have learned to subsist on the smallest amount of water; some indeed seem to have the ability to live altogether without direct water supply. The sly coyote and the long-legged jack-rabbit seem to be universal denizens of the desert. The mountain lion, panther, bear, deer and bobcat are found in the mountain altitudes. Among the feathered inhabitants are found various species of the hawk, the eagle and the graceful, swift-moving road-runner. Among the lower forms are found the lizard, horned toad and the chuckwalla. Snakes, especially the rattler, are found in all portions of the desert, and the sluggish Gila monster is found in the valleys of the Salt and Gila rivers of southern Arizona.

The desert holds some marked surprises which never lose their interest. Here is where color excels. No artist can reproduce it. The variegations of the Painted Desert and the Grand Canyon produce a most enchanting effect. The rays of the setting sun, as they spread across the plain and reflect upon the rocky sides of the distant mountain range, produce the most interesting combinations of reddish gray, brick red, light sage green and olive.

Here is the place above all others where one is subject to optical illusions. Because of the clearness of the atmosphere, distances are the most deceiving. The mountain range, "just over there," which appears to be the distance of a before-breakfast walk, may be a dozen miles away. None will soon forget the first time they beheld a desert mirage, nor how difficult it was to convince them that there did not lay before them the dashing waters of the great ocean. The vibration of the heat waves during the summer of-

ten produces the most wonderful phenomena. Men employed in railroad construction say that the heat waves will cause the rails seemingly to writhe like serpents. A story is told of a woman who had taken a desert claim. One day when the temperature was extremely high, she was riding her horse along the railway. Suddenly she was frightened to behold an animal coming across the desert, the size and appearance of which she had never seen before. It reminded her of the pictures of the great Chinese Dragon as it came on, its back rising and falling like the folds of a caterpillar. To turn in flight would be useless, as her poor horse had never been known to attain a speed equal to that with which the monster was approaching. Terror-stricken, she stood still, when suddenly a very long freight train came near, and she saw the object of her fright.

In crossing the desert one can not but be impressed with the many thousands of acres of land that would attain the highest state of productivity should a sufficient and regular supply of moisture be given it. To supply this much needed moisture is the task of the United States Reclamation Service.

WILL EXERCISE STRAIN THE HEART?

Many men between the ages of forty and sixty are of the opinion that exercise may strain the heart, and this is easily possible, especially when unusually vigorous exercise is taken. But exercise within reason, which represents a part of your usual habits, can be safely taken regardless of your age. It would be well to note, however, that hearts are more often strained from over-feeding than from over-exercising.

One of the best-known professional wrestlers in this country, well past forty, recently informed me that he had returned to active wrestling to cure symptoms of heart trouble which had appeared. He stated, in answer to my inquiries, that his heart trouble disappeared in a short time under the influence of this active regimen. This would furnish evidence, in his case at least, that very vigorous exercise is of actual benefit to the heart.

It might be well, however, to state that exercises taken in an upright position are more inclined to strain the heart than those taken while lying down or while in a recumbent position of some sort. Many of the activities in wrestling are taken flat on the floor, or on hands and knees.

Furthermore, wrestling uses the spine in a very vigorous manner, and consequently stimulates the nerves of the heart thru adding strength and tone to the spine.

I am not, however, recommending wrestling as a means of remedying heart trouble in all cases. In the instance referred to, wrestling was an exercise to which the man had been accustomed, and the symptoms appeared after the exercise had been discontinued.

I am simply pointing out that mild exercise, or exercise in a form to which you have previously been accustomed, will in practically every instance increase the strength of the heart. And desirable changes are still more to be depended upon, if you follow a strict dietetic regimen. Light eating is of extraordinary importance in weaknesses of this sort. It is far safer to under-eat than it is to over-eat.

If your heart is weak, remember that it can be strengthened not by avoiding activity of all sorts, but by carefully taking exercises that are free from strain. Whenever an exercise seems exceptionally violent and vigorous, it should be avoided, but exercise within your strength, even those movements which make the heart work vigorously, can be recommended in many instances, provided there is no sign of pain or discomfort associated therewith.

It would be well to mention that this advice is not applicable to all cases. Some difficulties of the heart require very careful diagnosis. A skilled physician, versed in the vital-building power of scientific healing, is often needed to properly direct a patient of this sort.

It is my desire, however, to correct the prevailing error that exercises of all kinds are harmful, or even dangerous, when one is suffering from heart trouble. It is often far more dangerous when exercise is entirely avoided. Strength cannot be acquired without the use of the muscular system, and this applies with equal emphasis to those with heart affections.

DEVELOPMENT OF THE TELEPHONE

Without the telephone which is to be found now in every city, town, village and hamlet and even on remote farms we should be utterly lost, business would be sadly crippled and our social life would suffer severely. It is rather surprising that this modern appliance is now in such universal use and has become so indispensable, seeing that it is only a little more than 40 years since the first telephone patent was taken out. In the Scientific American C. H. Claudy tells about the wonderful growth and development of this invention, in substance as follows:

In 1876 Alexander G. Bell exhibited at the Centennial exhibition in Philadelphia his first telephone which he had just patented. Older men who saw it made fun of him and declared him foolish to "squander" his money to patent such a "toy."

These wisecracks, like many before and since, proved to be false prophets; there are now more than 8000 different patents relating to telephones and telephone apparatus, not counting those having to do with wireless telephone inventions. On Dr. Bell's original patent and on his second one, obtained in 1877, there have been built up great business organizations which together have girdled the world with telephone apparatus improved and perfected by the inventors to whom the other patents have been issued.

The number of telephones is constantly increasing at a rate so rapid that it is impossible to keep an accurate account of it. There were more than 11,713,000 at the end of 1917—one to every nine persons or one to every two families in the country. Telephone calls, that year numbered 21,842,000,000—more than 200 for each inhabitant. Plants and equipment of all the telephone systems of the country were then valued all together at more than \$1,492,000,000.

When the inventor first sought to interest business men in his device they failed to see any possibilities in it as an investment. They supposed, as did even the company that was later formed to handle the telephone in a commercial way, that it would have to be made and sold outright, one to each customer, at a few dollars each. However, Dr. Bell's father-in-law, who had a prominent part in commercializing the invention, realized that profits were to be made in telephony only by maintaining a plant, lines, a central office and charging for telephone service, not by selling individual instruments.

The Bell Telephone Co., the pioneer commercial organization in the telephone field, was but a feeble little concern in the beginning but the Bell system now has 145 operating companies. In addition to the Bell there are more than 2000 other systems, each with an annual income exceeding \$5000, and 50,000 smaller systems. The mileage of telephone wire in the country totals well over 28,800,000 and any Bell subscriber can talk over practically any 23 million miles of wire he wishes. The construction, maintenance and operation of telephone equipment give employment to more than a quarter million, to say nothing of the great number engaged in producing the great amount of materials required in the business.

Dr. Bell who is now 72 years old is a scientist and inventor, not a business man, and he says he has no interest in the commercial side of an invention. Fortunately for him, those who undertook the commercial exploitation of his telephone safeguarded his interests so that, unlike many another inventor, he has enjoyed a fair share of the financial profits accruing from his invention. He is no longer working on problems connected with telephony but is still active in scientific research along various lines, notably improvements in aircraft and boats, longevity and helping the deaf and dumb.

The theoretic possibility of the electric

transmission of sound over a wire was probably realized before Morse demonstrated that signals could be sent this way. Reis had tried to reproduce the sound of the voice with a make-and-break current but he was unsuccessful; sound can be reproduced that way, but not speech. Dr. Bell conceived the idea that the human voice could be reproduced at a distance by means of an undulatory, continuous current, fluctuating as the sound fluctuates.

At that time he was working on a problem in which he has always been deeply interested—providing for aiding and instructing the deaf and dumb. He was trying to use a vibrating diaphragm and needle to record the sounds of the voice so that they would be visually perceptible to the deaf. Desiring more delicate apparatus than he had so far been able to make, he obtained from a surgeon a human ear with its tympanum and other mechanism intact. Attaching a bristle to one of the small bones of the ear, he succeeded in obtaining records of his voice as he shouted into the ear.

Then he began to ask himself how the tiny drum could move the heavy bones as it did. He reasoned that if the ear drum could do this, a diaphragm membrane should be made to move a relatively heavy piece of iron. He set to work on this idea and the result was a sensitive diaphragm with a little piece of soft iron vibrating before a magnet—the basic feature of the telephone from that time to this.

Dr. Bell tells of applying his telephone to the recovery of a cargo of iron, lost near Nova Scotia when the vessel carrying it upset. As it was impossible to mark the spot where the metal lay, Dr. Bell undertook to "probe" for it, just as surgeons with telephonic apparatus probe for foreign bodies buried in the flesh of their patients. Hanging a brass wire at the end of a telephone wire properly connected up, he dragged for the metal and located it with little trouble. He proposes later to try the same plan for locating wrecked iron ships, lying in unknown locations at the bottom of the sea.—Selected.

Idols in Rubbish Heap

A chief of Central Africa welcomed a missionary who recently penetrated areas where no white man had ever gone before, and conducted him to a large tree beneath which a number of logs were laid in parallel rows. This was where they worshiped the white man's God, he explained. Fifteen months before, he had heard a native preacher in a distant village tell about a great and living Savior. On his return home he called his people together and told the glad news. "Since that time," he added, "we have gathered here twice a day and worship the true God. And there," he continued, pointing to a heap of rubbish, "lie the gods we used to worship!"—The Christian

SUNDAY SCHOOL

(Continued from page 344)

GREATNESS

(Continued from page 323)

ECHOES OF LIFE

(Continued from page 322)

The child should learn to worship. He should take part in the songs, prayers, and other general exercises. Every song should be such as leaves the idea of God or one of His attributes. Songs lower in conception than this are not worthy of a place in the service. The words should be such as have meaning to the children. A few of the grand old hymns should be memorized and used in the service. The Sunday school which secures home study of the Bible is accomplishing its purpose. Among the primary pupils this would consist of reading or hearing read the Bible stories and memorizing Scriptures. Supplemental work as outlined by our general Sunday school committee is worth a place in the work of the Sunday school.

Thus the responsibility for a live primary Sunday school department rests upon the supervisors and teachers in charge. They will give to it their very best in thought, time, and service. In no later period of the child's life is his mind as receptive and easily impressed. Therefore, they will seek to exert the most wholesome influence possible that the vessel be not marred in the hands of the potter while in the making. Has the ideal been placed too high, too lofty to be possible of attainment? "All things are possible to him that believeth."

West Liberty, O.

REASONS FOR THANKSGIVING

(Continued from page 327)

es and gave us courage and inspiration to press onward and upward.

Fourth, Heb. 4:15, 16 gives us much to be thankful for in the fact that He is One who knows us intimately, and more than that—One who cares, when others may not, when others would not, when we ourselves almost despair.

All praise to Him! for a friend like that.

—J. C. Gingerich,
Wolford, N. Dak.

In looking at things all around us—the things God hath made—and as we think of all our experiences in life, they all give us abundant reasons for thanksgiving. The apostle Paul undoubtedly has this in mind when he says, "In **EVERYTHING** give thanks for this is the will of God in Christ Jesus concerning you."

Aside from all the things that belong to the plan of salvation there is one reason for thanksgiving that we as Christians should not overlook—the event that marked the close of the great European war. It would seem indeed quite inconsistent if we were not fully as earnest in thanking God for its close as we were in praying Him to hasten its end.

Rhine W. Benner,
Bloomfield, Mont.

pierced, and that heart was broken; and when reading a little further, I find that not for people in general, but for me, was all this suffered—my horror turns to admiration, adoration, love; and my enthusiasm knows no bounds.

Go to the village in Germany and ask the parents of the children saved from the mad dog what they think of the memory of the blacksmith; go to Italy and ask the father for whom that noble girl died, what he thinks of her who sacrificed her life for him—and will they be base enough to refuse to express their gratitude?

Go, ask the army of the redeemed throughout the length and breadth of this great world, what they think of the Christ who of His own free will paid for them the penalty on the cross; saved them from guilt and shame, now and eternally; delivering them from the power and dominion of sin and Satan, by taking them into vital union with Himself; making them joint-heirs with Himself of the riches of our Father God; and, finally with Him to be in Father's House throughout eternity, that God may be all and in all!

The cross, with its agony, holds before us the climax of true greatness. A God that could look upon it and not be pleased would be unworthy of the respect, much less the love, of noble minds. If you make up your mind never to live upon the suffering of others, you will never think with gratitude even of your mother. The best character that can be brought before God thru so-called character salvation, or character building, is not anything like a character so spotless, sympathetic, unselfish, as the character of Jesus Christ. Hence outside of Him there is no hope for this world or the next. But upon reflection I am cheered, because God tells me that I can bring before Him the character of Christ; if I bring in the arms of my faith His ideal, He will accept me. If I will be pleased with what pleases Him, He will be pleased with me. He will put the merit of His ideal to my account and He will begin at once to lift me toward the realization of His ideal. Not satisfied with myself, but thoroughly satisfied with Jesus, this is salvation. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." That will be true greatness. "At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."—Selected.

"If you simply let God bless you all. He wants to, you will be able to enjoy Him under all circumstances."

The bee industry in Switzerland is very large. Honey is a part of the daily diet of almost every individual.

ward home. How I had traveled home dozens of times that day in my imagination and wondered whether the folks were looking for me, and what mother would have to serve.

Would the train be on time to make connections at the terminal? "We are late" the conductor said "and the other train usually does not wait."

"I must get home that night. If just this train would run faster" and with that I know I propped my feet against the seat in front and pushed. But our train was forty minutes late and she didn't seem to gain time by my pushing.

"No, getting home tonight. No sir, I can't do it," I said to myself, and almost I forgot I was no boy any more. So I relaxed and made plans for the night; and decided the best thing to do is go home in the morning.

That was one of the longest nights I ever had. Sleep! The Sandman never touched me I presume for I was thinking of home and lay awake counting the hours, and watching my watch so as not to miss the morning train.

And I surely didn't. I was the first one on it and gave the conductor a hearty "Good-morning" too. The train couldn't go fast enough. No, it couldn't! My patience was on edge continually but eventually the familiar sites appeared and then ere long a long-drawn-whistle from our engine told me we were just there!

I was on the steps before the train stopped and off with a hop to meet the folks. That was some home coming! And that was some dear old home! Nothing like it anywhere on earth. In appearance it was about like I left it but to me it had become something more than I ever knew it to be before and something words cannot express.

And mother's breakfast! The best one I had eaten for months just because she made it and I could eat it at home in her presence. Nothing is like to mother's meals. They have a flavor other meals do not have and oh how big your appetite is!

And the chat! Just to sit and talk and talk and be care free! Slip on a pair of overalls and an old shirt and kick the air and see dad and ma and the rest laugh. That is life ideal in one aspect.

Yes, nothing is like the pleasure of going home but it can never be fully appreciated until you have been away from home, tussled with the world, helped solve some of its problems, and given of your best for others.

And this is true of most of the deepest pleasures of life. They must be paid for in terms of sacrifice and then they can be admired with a magnanimous appreciation.

West Liberty, O.

"Happiness lives next door to complete acquiescence in the will of God."

EDITORIALS

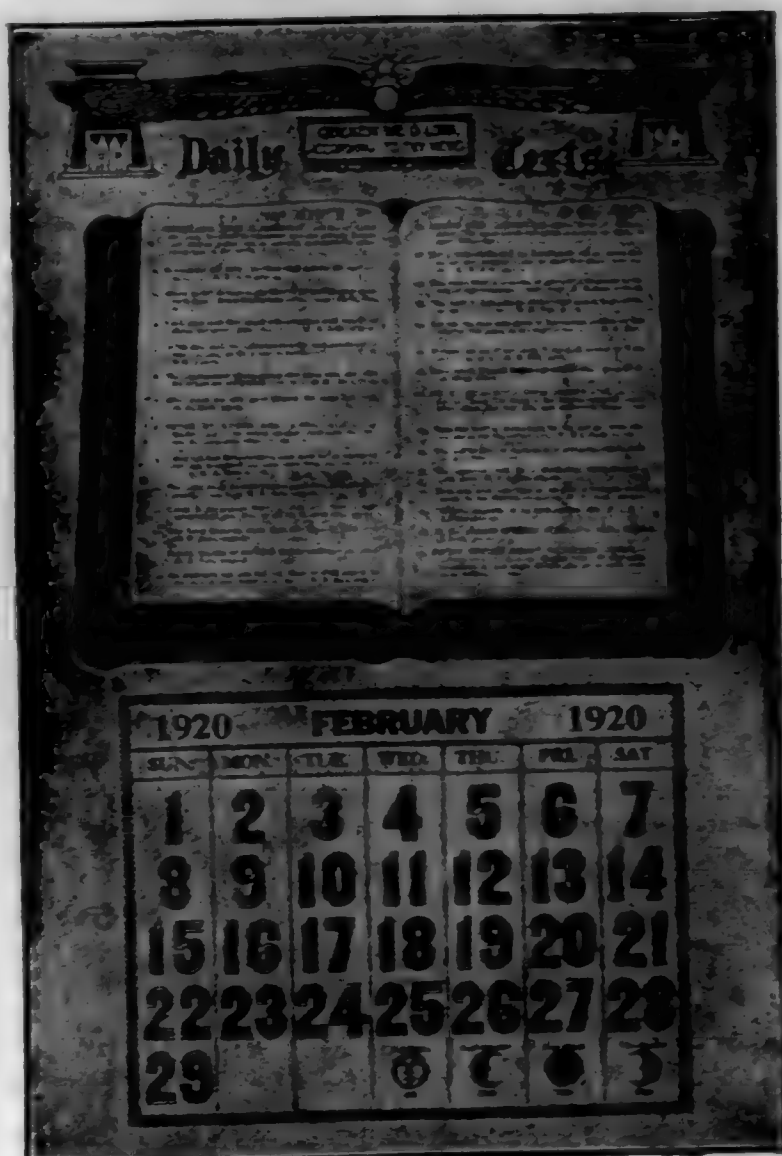
(Continued from page 324)

vital factor in a rural community it will have its effect upon the moral and spiritual life of the city which draws so heavily upon the rural districts for that young, vigorous life necessary to rejuvenate it.

OUR SPECIAL OFFER:—New subscribers can secure the Christian Monitor for the rest of this and all of

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HOW IMMIGRANTS CARRY MONEY

One of the queerest sights, says Forward is to see how different immigrants carry their money.

Most English immigrants carry their coin in a small case attached to a chain, which they keep in a pocket as they would a watch.

Irishmen always have a little canvas bag, in which notes and coins are crammed together.

Irish girls, on the other hand, generally have their money sewed on the inside of their dresses.

Germans carry their money in a belt around their waist, and the belt is usually an elaborate and costly affair, no matter how poor the immigrant may be.

The French mostly carry a small brass tube in which they can place forty or fifty-franc pieces, which can be removed very rapidly, one at a time.

There are few Italians who do not carry a large tin tube in which they keep paper money or silver coins, and this tube is hung around the neck by a small chain or cord.

Swedes and Norwegians are sure to have an immense pocketbook, that has generally been used by their fathers and grandfathers before them, and which has in it enough leather to make a pair of boots.

The Slavonians and Hungarians carry their money in their long boots, together with a knife, fork and spoon.—Sel.

THE RUSSIAN COW PROTECTS HER EYES WITH SPECTACLES

The latest news from the animal kingdom is that ten thousand cows on the Steppes of Russia have been provided with dark glasses to protect their eyes from the glare of the sun on the snow. The only food obtainable in winter is a meager supply of grass which crops above the snow in places where the ground is less deeply covered. The sun shining on the snow is sufficiently dazzling to cause snow-blindness and great suffering among the animals. An enterprising and sympathetic man designed smoked glasses which could be worn with comfort and safety. These are very similar in design to those worn by the mules in mines where sulphurous gases abound. The cows, however, have a curious grandmotherly appearance in their spectacles.—Sel.

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By Sallie E. Moyer

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OCTOBER ISSUE EXHAUSTED

Due to the large number of new subscriptions received and a failure to anticipate this increase the October number of the Christian Monitor has been exhausted. We regret our inability to supply new subscribers with this number. A larger number of the current issue have been printed. We anticipate a large increase in our mailing list before the close of this year.

CHRISTIAN MONITOR

DECEMBER, 1919

IF WE ONLY UNDERSTOOD

If we knew the cares and trials,
Knew the efforts in vain,
And the bitter disappointments,
Understood the loss and gain—
Would the grim eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force—
Knowing not the fount of action
Is less turbid at its source;
Seeing not, amid the evil,
All the golden grains of good;
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked hearts and spirits,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should:
We should love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within.
Often we should love the sinner
All the while we loath the sin.
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

—Rudyard Kipling.

SELECT READING

ECHOES OF LIFE

No Room in the Inn Clayton F. Yake

Almost two thousand years ago—ever since the angels heralded the “good tidings of great joy” for all men, to the shepherds on Bethlehem’s plain and broke that awful spell of mysterious gloom and darkness that had crept over the world thru the lamentable catastrophe of the Hebrew nation—ever since the Star of Hope guided the wise men from the East to the manger of the Christ Child,—ever since—that Star of Hope has lit a sin-burdened world and pointed it back to the Cross on Calvary’s Mount. It has been the one beacon that has not ceased to shine thru centuries of darkness and despair, thru ages of strife, sedition and anarchy; thru periods of reformation and revival and it is the one ray of light that shall extend thru ages to come, guiding such as will to the lowly manger at Bethlehem.

The birth of Jesus! The one event that has changed and directed all history and civilization, stands out above all things as the most significant event the world has ever known. It has changed the destiny of men and of nations; it has shaped kingdoms and moulded empires; it has been the foundation to true greatness and a stumbling block of destruction—finally it has been the only hope of a dying world and remains the only hope it ever will have.

And yet the birth of the Christ Child, with all that it has meant and does mean to the world, is so insignificant in the world’s appreciation. It was so centuries ago; it is so now and no doubt will be so in times to come. The world’s greatest blessing becomes its greatest hindrance.

And this Jesus, the Christ, was born in a manger “because there was no room in the inn”—because there was **no room** in the inn! There are a thousand glorious reasons for Him being born in the inn, but what are the reasons He should be born in a lowly stable? Just because there was **no room** in the inn?

Yes directly so; but what was the primary cause? He was unknown to all but a very few even tho quite a number may, at this time, have been watching for Jesus’ birth yet there were more who were not. He was only one of a very large number that had gathered at the inn and was no different to them that were there. This cold selfish group of people at the inn might have made especial room for Joseph and Mary but they did not. They had to

take the best that was left—a stable, the abode of the cattle, was their shelter for the night. But their company was surely of the most desirable kind—the shepherd, the wise-men, the angels! What matters the stable when such guests are there! Beautiful, glorious and wondrous, the stable becomes when that which is holy abides there.

No room in the inn! It is hard to understand why this should be so. Had the land-lord known of this wondrous guest he might have made room. But he hadn’t known. No wonder the saddest words of tongue or pen are truly, “It might have been.”

And yet today the “inn” is about in the same attitude as it was then. It has no room for Jesus now. It was no abiding place for the Master then neither is it now. Jesus afterward said, “Foxes have holes; the birds of the air have nests but the Son of Man hath not where to lay His head.”

And that is the attitude of the world at large today: no room in the inn for Jesus, the Christ. And yet if they knew that the very one they are barring from admittance is also the very one who shall some day bar them, maybe their attitude would be different and then, again, maybe not. Why the story of the Christ is just a story to so many! It has no special significance to them for they do not wish to abide by the precepts of His life. Can it be possible?

No room in the inn! Xmas season comes on and we as a nation celebrate that festival season in many satisfying and satiating ways but how about the Christ Child? Do we accommodate Him as our special guest or is he merely a nominal one? Does He receive a distinguished and prominent place in our homes or is His birthday merely a festal remembrance? Too much of the gay, the fickle, the gaudy, is given room in the “inn” instead of the hospitable entertainment of our dear Friend.

Many a soul has no room in their heart for this Great Friend, but every last one would hate to forfeit the pleasures they contemplate upon this Christ Child’s birth-day. It is permanent friendship that should prompt you to have such a Guest for surely you will benefit abundantly thereby. It means life and even life more abundant. It means joy supreme to you as you bring your gold, frankincense and

myrrh to the cradle of Jesus and thus give to Him but a bit for the wondrous deeds of love He has done for you.

No room! And yet there would be ample room, if the rubbish of our lives would be swept from our heart. If the Christ lives with us, every day will be Xmas day; as every day will be only another day of entertainment of Jesus, and not because we merely wish to but because we constrain Him to be our guest.

As the Xmas spirit creeps in upon you don’t forget to have that heart of yours glowing with a love-fire for the Master’s special day. Give Him your very best and keep Him with you as you journey thru life. And don’t forget that the best gift of yours is a permanent dwelling place in your heart for the Master. He wants to live with you in all your daily activities and He will enjoy your hospitality more than anything else you can give Him. He knows too, that He will not be your only Guest but you will have others to entertain in His presence—such as know not Christ.

Come to the manger with your friends and worship there! Take the Christ Child with you as you celebrate His birthday and give Him the warmest reception He ever received. Remember that at so many places he is not entertained but is turned out because there is “no room in the inn” and therefore it is all the more your chosen privilege to give Him the best you have—your life, for He has given you His. And without a doubt, friend, you will have the merriest Christmas ever.

West Liberty, Ohio.

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

H. FRANK REIST Editor
DEPARTMENT EDITORS
J. R. SHANK, Purvis, Mo., Y. P. M.
S. F. COFFMAN, Vineland, Ont., Bible Study

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Address all correspondence to Christian Monitor, Scottdale, Pa.

Entered at Post-Office, Scottdale, Pa., as Second-class matter

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XI

SCOTSDALE, PA., DECEMBER, 1919

No. 12

THE CHRISTMAS LILY

Ever since she was a little girl, Alma could remember the feud between her family and that of Felicita Ramoni. It had originated in a very small disagreement that had long been forgotten by the younger members of the families, and, indeed, was probably not remembered by the parents. For a hundred years, however, the animosity between the Puccini and the Ramoni had been bitter, entering into the very smallest affairs in their lives, where they happened to touch.

When Alma Puccini, balancing on her head her basket of tea-roses, tinged with salmon-pink, of purple violets, picked in a sheltered spot on the Roman Campagna, perhaps by the southern walk of some half-ruined castle of the great Colonna or Frangipani—who were forever at odds a thousand years ago—of slender fragrant jonquils, with white petals and golden, red-tipped hearts, she met Felicita Ramoni coming down the street. They passed with no word of recognition, tho they had lived side by side all their lives.

Alma gazed a moment at the tall figure of the dark-haired girl walking so gracefully and swiftly in front of her, one hand supporting her basket of flowers, the other resting on her hip. Felicita's skirt of brown cloth was very full, and her apron was of silk, bright scarlet in color. Over her white waist she wore a bodice of scarlet.

In her heart, Alma had always hated the quarrel for which she was in no way responsible and longed to be friends with this attractive neighbor. Perhaps she felt this desire even more this morning in December. A cold wind came sweeping over Rome, from the snow-covered mountains encircling the city, and Alma's heart was heavy.

This year there had been nothing but misfortune in the small home on the outskirts of the city. First, the father died—the mother had long since been laid away for a well earned rest from the labors of this world. Black crosses of wood marked their graves, and there was a tiny glass receptacle filled with oil, in which a small lamp burned, night and day. Every Sunday Alma went to the cemetery and filled the glass dish. If the lamp ever went out, she was sure that some awful disaster would come upon them.

Then came the terrible war. Beppi, the

only man in the family, was determined to go, and go he did. As Italy was not at war, Beppi volunteered in the Garibaldi legion which went to help the French. The father had been with old General Garibaldi in his famous campaign. Beppi took with him his father's sword and went away with enthusiasm, never thinking that he left at home an old grandmother almost blind, a little brother, nine years old, and a sister of eighteen, on whose shoulders rested the burden of supporting the family.

His mistaken enthusiasm was severely criticized in the larger, more pretentious home of the Ramoni, where riches increased in proportion to their decrease in the small ivy-hung house of the Puccini. Alma and Felicita were both flower-girls, raising their wares in the garden or greenhouse, and carrying them to the Piazza di Spagna for sale. Alas! this year the number of their tourist customers was greatly diminished. Americans and English had hastened home when the rumbling of cannon sounded in the North. It looked as if times would be harder and harder, if Italy, too, joined in the fight.

"Buy my flowers! Buy my flowers!" called out Alma. Felicita's mellow and more sturdy voice sounded forth her call, "Roses and violets! Fresh from the Campagna! Who will buy?"

When night came Felicita's basket was emptied, but Alma's was still half full. With heavy heart, she counted the few silver pieces of coin, the profit of the day, and prepared to start on her homeward way, when something happened.

A week before a man in strange costume, an old man, had fallen on a slippery place just in front of Alma's stand. She had run to his relief, helped him to rise and with a few decisive words driven away the curious crowd that gathered. Had she known more of the world she would have recognized him as a Japanese. His dress of silk was worn and faded and he seemed to be very poor.

"May the blessing of thy father's god be upon thee!" he said gratefully. "I have no gold to give thee. Alas! I am as poor as thou art. But the blessing of an old and weary man can do thee no harm."

Alma smiled. "I want no gold, sir; it is enough that I have helped you."

Now, today, at the moment of her discouragement, the old man appeared by her side. His skin was more waxen-like than ever, his oblique eyes were sunken.

"Thou hast not sold much today, my daughter." The tone in which he spoke "my daughter" brought the tears to her eyes.

"Very little, sir."

"Gold I can not give thee, my little Flower-girl, but such as I have I bring to thee."

He held up to her a cluster of small bulbs, yellow and dry.

"Take these home and put them in a low dish, with a little sand. Keep them covered with water. In a week thou wilt see a cluster of tall leaves. In another week, there will be buds, and in another week or more, the full glory of blossoms. It may make thy fortune, little Flower-girl, for such flowers are not known here. They come from a land far away and are precious and rare even there. But if they do not make thy fortune as I hope, we have a legend that where the flowers go, there blossoms a friendship, and friends are more precious than the richest gems."

"By the time it blooms it will be the blessed Christmas day," began Alma, but when she lifted her face from examining the strange bulbs, the old man had vanished in the crowd.

She became conscious of a movement near her, and to her great surprise, almost consternation, she found Felicita standing beside her.

When had a Ramoni exchanged words with a Puccini? Not in a hundred years. Yet now Felicita spoke.

"I wish you luck, signorina."

Alma looked up, startled, and what she saw in the dark eyes of Felicita made her afraid. They glittered like the eyes of a serpent, and the spirit shining in them was evil.

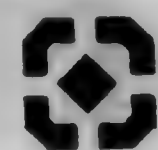
She did not reply. Placing her basket on her head, she walked slowly toward home, followed closely by Felicita. The precious bulbs she put carefully in her pocket. She felt almost as if Felicita could see them with her piercing eyes and would snatch them from her.

When Alma had prepared supper for her old grandmother and her brother, a very simple supper of polenta, she went into the greenhouse, where the air was warm

(Continued on page 360)



EDITORIALS



THE SPIRIT OF CHRIST:—There is possibly no event in the life of Christ which the Church commemorates that should cause more real joy than His birth. His advent brought hope to humanity for His coming was the fulfillment of the promise made to our first parents. He who should bruise the serpent's head appeared for that express purpose. He came to give Himself a sacrifice for sin. As we commemorate this even anew it should be with a keener feeling of adoration and praise for God's matchless gift to the human race. As we meditate upon the awful cost of this journey to earth it should give us a clearer conception of the largeness and urgency of the task committed to the Church and make us willing to make any possible sacrifices for the advancement of His interests.

There is much misery, suffering and need in the world to be alleviated. Would the spirit of Christ prompt one other than to give freely of the necessities of life in one's possession for the relief of suffering? Will the spirit of Christ prompt us to give largely to those who are not in need hoping to receive from them, or to share our blessing freely with the hungry and naked? Christ who was rich became poor that we thru His poverty might become rich.

SOME EXPERIENCES OF AN EDITOR:—In this the last number of the Christian Monitor we are privileged to edit we take the liberty to reveal some of the experiences of an editor. Since we find that these experiences are common to all editors, especially those of Christian periodicals, we can write impersonally. It generally is of interest to know something of the joys and trials of those engaged in activities different than our own.

First we want to dispel some misaken notions some people seem to have concerning an editor. Some seem to think that he is altogether unlike other mortals; that he is omniscient and ought to be an authority on every subject of human knowledge; that in judgment he is infallible, perfect in life and conduct, and what not. But most people know him to be just like the ordinary folks they meet daily in their homes and communities. Yes, the editor is human, imperfect, liable to make mistakes and subject to the same influences as his fellowmen; he is but one of them.

Sometimes he is compelled to reject articles for the reason that they would not add merit to the periodical he edits nor be a credit to the author. He then may (but it seldom happens) receive a denunciation from the author for such an act. Once in a great while he is compelled to refuse publication of an article because the author wishes to attack someone personally thinking the printed page a good medium through which to do it, or because he has an "ax to grind." For such an act the editor faces the probability of being accused of prejudice because he

stopped in its flight the poisoned arrow. The editor, however, is not the least bit perturbed for he knows that even tho the article remains unpublished the author feels better for having written it and is confident that when the author once again is in a calmer mood that he possibly may be grateful that the editor stood in the way of his purpose. We seldom say or write anything in the heat of passion that brings us real joy and satisfaction when our spirit is again calmed.

The editor also is supposed to edit manuscript. That is his business. Most of the contributors take this for granted, but occasionally one will take exception to this prerogative of the editor and rebuke him for inserting his editorial pencil into his production, because he is convinced in his own mind that his judgment is superior to that of the editor.

The editor also receives some poetry. All editors do. The original poems that come to an editor's desk in a decade would fill a fair-sized booklet. The country is full of budding would-be poets who seem to think that the only thing necessary for a poem to meet the approval of an editor is for the lines to rhyme. Many a poem dies an ignominious death by suffocation in the waste basket by the editor's desk in order to save the reputation of the would-be poet.

Some folks, like the Pharisees of old, seem to think they are heard because of their many words. When the editor is presumptuous enough to insist on brevity and takes the liberty to condense Uncle Sam may bring him a letter containing a riot law proclamation. Of course an editor soon gets hardened to such and kindred missives and they rebound without injury to him as does a ball thrown against a brick wall. Such missives provoke a smile and usually find their way into the editor's personal file to be withdrawn when he is old and grey to refresh his memory when reliving in thought his editorial experiences.

When there is an issue before the people on which there is room for division of opinion it happens sometimes that both extremes in the controversy attempt to secure the consent of the editor to open his columns exclusively for the propagation of their respective convictions. If for the best interests of the cause the editor insists on maintaining a neutral attitude and refuses either side absolute right of way in his columns he may be accused by both factions of siding in with the opposition, of being partial, double-faced, spineless, and what not.

Furthermore the experience of an editor is like unto that of all mortals, small or great, rich or poor, in this that when he errs in judgment or makes a mistake, or perchance gives expression to convictions at variance with those of some of his readers, he is immediately reminded of his transgression, and sometimes in no uncertain language. It seems to be a peculiar but common trait of

human nature to be quick to remind others of their mistakes and slow to speak the word of commendation. So the editor plods on thankful for correction and without complaint labors to do the best he can to merit the commendation of God rather than of man. He knows it to be the common lot of all those endeavoring to serve God and their fellowmen to receive censure rather than commendation from their fellows. If we were more ready to speak the sincere words of commendation and not quite so hasty to criticize, many a brother and sister could be helped over some crisis in life and to a larger usefulness in the Church, yea, some saved for the Church.

These are a few of the experiences that add interest and spice to the work of the editor. The larger percent, however, are of the more agreeable kind that bring real joy and encouragement to press on and do his best work. The largest and most satisfying compensation that comes to an editor is the living evidence of a little good done by his labors and the consciousness that possibly a small contribution has been made to the great task of building the Church, the body of Christ.

A WORD OF APPRECIATION:—Eleven years ago, two days before Thanksgiving, a young man crossed the Allegheny Mountains of Pennsylvania by rail. He was westward bound. His destination was a town of no mean size in the southwestern part of the Keystone state, in the heart of the great coke region of America. The beautiful mountain scenery and the winding rivers were of little interest to him that particular day. He was in a meditative and serious mood. He was thinking of a new and untried task before an untried man and he trembled at times when he thought of the responsibilities and large possibilities the task would bring to him. Coming from the Hoosier state was his companion, leaving home and loved ones, to help establish a home and to share the sorrows and joys of an editor. What sacrifice and self-denial would she be required to make for the sake of the task her young husband was undertaking? What will the task bring to him and his companion and what will they be able to bring to others? There were fears, misgivings, questionings, hopes and anticipations that day. The work was begun, borne for eleven short years, now given over to another and a new task undertaken.

These years were rich in experience. New life lessons were learned, some at no small cost. The mistakes due to a lack of experience, immature judgment and human limitations were not a few. To recall these brings regrets. However the consciousness lingers that nothing was undertaken with an ulterior motive but a sincere desire to advance the interest of Christ.

One of the privileges prized most highly during these eleven years, and for which we are profoundly grateful, is that of forming a more or less intimate acquaintance with so large a number of workers and leaders in the brotherhood. To know something of the problems and trials and struggles of your brethren; to study their lives and find that all men have both strong and weak points; to discuss various life and Church problems and learn of their convictions and methods of work; to learn that men may have honest differences and yet love and work with each other as brethren; to learn that it is unwise and unfair to publicly pass hasty judgment upon the acts and

convictions of others who are as honest as we are and thus stir up antagonism and cause others to become prejudiced, these have been privileges of no mean value.

It is with a sense of gratitude that we recall the many words of encouragement received from those interested in the work assigned us. In moments of discouragement these words of appreciation gave new courage and hope. It is with a thankful heart that we think of the large number who have so generously responded to our call for articles and material for the pages of the Christian Monitor. Without the assistance of these the Christian Monitor would have been unable to make what contribution it did to the welfare of the Church. We are not unmindful of those whose interest prompted them to voluntarily send us contributions, many of which were used. We would urge that my successor be given this same support, for without it he cannot do the work that should be done and what you expect him to do.

The editor owes a debt of gratitude to all the departmental editors who have been associated with him in this work. They are five in number, one of whom, Bro. Coffman, has had charge of the Bible department from the very beginning of the publication. Also to Bro. Allen Christophel for his editorial assistance during the latter half of the present year while we were engaged in other duties.

The year 1919 has been a strenuous one for the editor. Because of the multiplicity of duties, very much varied, we were unable to devote the time to this editorial work that it deserved. The readers did not receive justice. We have no apology to make but rather an explanation for the reason that circumstances were beyond our control, and not of our own choosing. We sincerely hope that our successor will not be hindered in his editorial work by too numerous duties foreign to his principal task.

As we conclude our editorial work it is with a feeling of perfect confidence that the Christian Monitor, in whose future we have a deep concern, falls into the hands of one whom we believe will be able to make it a better periodical and do a still larger and better work. If it were not for this assurance we would be reluctant to relinquish the task. Bro. Vernon J. Smucker comes to this work with a better training and a larger experience in the work of the Church than did his predecessor. We know him to be a young man of sterling Christian character, with implicit faith in Christ and deeply concerned about the spiritual welfare and progress of the Mennonite Church. We wish him God's blessing in his new duties and responsibilities.

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CHRISTIAN LIFE

WHAT CHRISTMAS MEANS TO ME

Among other things, and perhaps best of all. Christmas means peace to me. Thinking back to Christmas days of childhood in the home circle they stand out above other days as times of peace, harmony, and contentment. Impressions of the day in later years bear testimony to the same spirit in other homes, among those assembling at the house of worship, or wherever people meet and mingle with one another, all carrying out almost unconsciously the message of long ago, "Peace, goodwill toward men."

And why is this so? It is because on Christ's birthday when we enter into the real spirit of the day, our minds are turned towards and centered upon Him, reminded of his living reality now, and of the promises of His return in Glory. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Estie Miller,
Scottsdale, Pa.

Christmas! Thou reminder of the unfathomable love, and of the immeasurable grace, and of the everlasting faithfulness of God! The dark night of sin, guilt, and hopelessness, which for long millenniums had covered and enshrouded man as he groped and wandered, a rebel against his Creator, and a fugitive from the relentless decrees of his own conscience, a darkness which had been softened only by occasional gleams of prophetic vision that fore-told the coming dawn, now at length has been dispelled by the rising of the Sun of Righteousness.

The Sun shone brilliantly for a moment when again the morning mist and fog concealed His face and held back His rays. But just as surely as faint prophetic gleams forecast the coming of the Light of the World, so truly does the present diffused radiance of Christ proclaim to us the time when He will burst forth with all the glorious brightness of noonday and will shed abroad over the world the warm and delightful rays of perfect peace, righteousness, love, and happiness.

Edward Yoder,
Hesston, Kan.

When I look back over humanity when yet in sin, without hope, and without God in this world, no eye to pity, no arm sufficiently strong to save, God in His love and mercy sent His Son into this world thru the lowly birth at Bethlehem which was announced by the angels. "Glory to God in the highest, on earth peace good

will toward men." He went about on the earth doing good and then laid down His life to atone for our sins.

We read in I Jno. 3:16, "Hereby perceive we the love of God, because he laid down his life for us and we ought to lay down our lives for the brethren." This means to me that I should be willing to do all I can to bring this everlasting Gospel of grace and salvation to all mankind and help to relieve the poor and needy and not spent my time and money in the foolish practices that are so common at this time.

H. B. Ramer,
Duchess, Alta.

What does Christmas really mean to me? Has it changed in meaning from childhood's idea of a season of merry-making and surprising gifts. Briefly it has, altho it has not lost its old time joyousness.

Christmas, unlike most holidays, points not only backward to some great event which is now celebrated but also forward. First and last it is a day of hope for all mankind. We look back to the birth of Christ, born to save the world and to bring happiness to all people, and forward to His second coming.

We should then especially rejoice on this day for the Gift of gifts and show the same by bringing joy to others remembering in particular the poor, the aged, the feeble, and those bereft for "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Erma M. Erb,
Wellman, Iowa.

From my youth up I was taught to esteem it as the birthday of Jesus and the time when the angels said "Glory to God in the highest and on earth Peace and good will to men."

Parental teaching on the true meaning of Christmas and the order in which it should be celebrated to the honor and glory of God has been a source of great good to me all my life for which I am grateful.

Christmas does not mean the same to all, due to parental teaching or rather deceiving as is the case with many. Let this spirit of deception and mockery never be named among God's people. Let us keep the day holy by avoiding the many popular abuses.

Noah D. Showalter,
Harrisonburg, Va.

Christmas means to me glad tidings of great joy. When my Savior came into the world to seek and save me when I was lost. When He left scepter and throne to rescue a poor sinner like me; to draw me out of the horrible pit and miry clay and place my feet upon a rock to restore my soul and lead me in paths of righteousness and lie down in green pastures; to wash me from my sins with His own blood and make me a king and priest unto God; to abolish for me death and bring to light life and immortality for me; who was wounded for my transgression and bruised for my iniquity and healed me by His stripes; that my deliverer came out of Zion to take ungodliness from me. In conclusion it means that I should spend it to the glory of God in holy meditation and earnest prayer, not like the world does in gluttonous feasting and reveling and drunkenness.

David Burkholder,
Nappanee, Ind.

Just how much thought our Savior gave to the remembrance of His birthday or how much attention the early Church paid to its yearly celebration we are not told. Their interest seemed to be mostly centered around the Cross but we are glad, however, that two of the Gospel writers were inspired to give us some details of His birth.

But what does the day mean to me? Not a time of frivolity, worldly pleasures and of gluttonous feasting but a day that brings to my mind the following facts: (a) The promise made to our first parents, 4000 years before, typified by the four days that the lamb was held before its slaughter for the Passover (Ex. 12:3-6), was fulfilled; (b) "The Word was made flesh and dwelt among us;" (c) God's love was manifested in reality (I Jno. 1:1); (d) It was a happy event for the world that the Redeemer has come (Luke 2:10-14, 32); (e) A serious event for Israel, "Behold, this child is set for the fall and RISING AGAIN of many in Israel."

J. F. Grove,
Greencastle, Pa.

Christmas is a day of rejoicing for the advent of the Christ-child. What sentiments of joy and gratitude do we as Christians feel on this day when we celebrate the birth of Jesus! How great is our wonder when we meditate upon the circumstances which attended this glorious event! The King of kings, whom angels minister unto and adore, appeared a feeble babe, destitute and shedding tears, lying

in a manger. But then I think of the marvelous change, from this humiliating and limited state of being to be elevated, the Savior of mankind, upon the throne of glory.

When I reflect upon my own unworthiness and the infinite love of Him who offered himself a sacrifice to humanity and suffered every indignity men could lay upon him even the death on the Cross, to be my Mediator and Redeemer, my admiration and wonder are greater than words can describe. Such love is beyond human conception. As we spread joy and show our love by the giving of gifts at Christmas time, let us not forget to thank God for the greatest Gift the world has ever received—the Babe of Bethlehem.

Ellen Landis,
Lititz, Pa.

Christmas time brings many deep thoughts to my mind. A look backward because of the faith and belief of our forefathers or patriarchs as they looked forward to the time when this notable event was to take place. As Simeon has said in Luke 2:31, 32, many of them did not see Christ in person but believed the promises of God, good example for this generation tho we do not understand the Word in its fullest sense, believe it anyway. We look back because of the bondage the people then upon this day their hopes of release became a reality.

Now that this has taken place we look forward for the wonderful opportunities of letting ourselves now be used as instruments in God's hand to advance His Kingdom here on earth. O that wonderful Savior of all mankind. "Whosoever believeth and is baptized shall be saved; he that believeth not shall be damned."

J. D. Smith,
Metamora, Ill.

"For unto you is born this day in the city of David a Saviour which is Christ the Lord."

The message of the angel accompanied by the angelic host heralding forth the good tidings of great joy to those lowly Shepherds praising God and saying "Glory to God in the highest peace on earth and good will toward men," is the message of joy and gladness that never grows old. It is the only hope of our salvation. "For there is none other name under heaven given among men whereby we must be saved."

As I think of that great event with its real meaning—that holy child Jesus, His divine nature—I say divine because I believe with Peter who confessed in answer to our Lord's—whom say ye. "Thou art the Christ the son of the living God."

That great event means eternal Glory. May we anchor our souls in that solid rock and not be drawn away and enticed by the sinful Christmas attractions of the world.

M. C. Cressman,
Kitchener, Ont.

Christmas means to me recalling our visit to Bethlehem where for a short time we had the privilege of meditating upon the birth of Christ near where He was born. The manger, the shepherds' hills; the quaint life of the peasantry of even today; and the records of Holy Writ enable us to see as it were a moving pageantry of those within the stable where the Holy Child lay; of the shepherds who watched their flocks by night stirred with the chorus of the heavenly choir singing, "Glory to God in the highest, and on earth peace good will toward men," and then, of their homage to Him to whom they were directed and whom they found wrapped in swaddling clothes and lying in the manger.

Christmas also means to me a priceless gift granted to a lost world that thru Him those who are in sin might be saved. It means that I, one of His believers and joint-heirs seek to exalt Him by my life, my relationships, and my witness; that I seek to make known this wonderful gift to man in order that others may have the privilege of rejoicing with me that on this anniversary day "was born in the city of David a Savior which is Christ the Lord." It means that for me He, the Son of God, became the Son of Man that I, a son of man, might become a son of God. For me His birth heightens the glory of His atonement and makes for me more precious His shed blood.

For me Christmas means expressing the love God had for the world in the gift of His Son in deeds of kindness to those who are in need of both material and spiritual blessings. There are those about us who are in distress of both body and soul. We may make Christmas a great blessing to them.

Geo. J. Lapp,
Goshen, Ind.

We read in Roman History that December 25 was a day celebrated by the heathen in honor of their sun god. In their celebrations they had a great deal of feasting. The Christian Church in its early history decided on this day for the celebration of the birth of Christ, the Son of God. Altho there is nothing to show that this is the time of the year of Christ's birth, yet it has been observed by the Christian Church until this day. Unfortunately there entered with the early Church the idea of feasting and giving presents in celebration of the birth of Christ until today too often we lose the real significance of Christmas and think it an appropriate time for feasting and bartering presents.

To true Christians this day should have a religious significance. It should suggest to us the importance of Jesus' birth. His birth meant and means to the individual who has caught the true Christmas spirit, a life of sympathy, love, unselfishness and sacrificial service.

W. B. Weaver,
Elkhart, Ind.

WHEN TELLING THE TRUTH

Truth-telling may do great harm. Yet truth-telling need never do harm; it may always be made to do good; and nothing but the truth ought ever to be told. President Hadley, of Yale, recently paid a high tribute to the unswerving truthfulness of his predecessor, President Timothy Dwight, whose recent death has touched a world-wide circle of friends. Then Dr. Hadley went on to say that when he was once talking over with the older man, who scorned duplicity, a certain diplomatic mission of some decency, Hadley said, "If the issue is forced upon us we must, I think, tell the truth." "Yes," said President Dwight, "but even then not butt end foremost." In other words, as Dr. Hadley adds, the truth should be told in a form in which it can be understood and received. It is there to find acceptance, rather than to create antagonism. If we sometimes have difficulty getting other people to see truth that we see, is the trouble with the truth, or with the other people, or with ourselves.—S. S. Times.

THREE KISSES AND A PROMISE Also What Came of Them

I was speaking to a friend in the street a short time ago when an acquaintance of my friend's passed us.

"That man," said my friend, "is a most successful man in business, and—would you believe it?—he thinks that his success is entirely due to three kisses which his mother gave him about forty years ago."

Naturally my curiosity was aroused.

About three weeks later I was introduced to the business man in question, and, after conversing together for a time, I broached the subject uppermost in my mind.

"Please," I begged, "do tell me something of the three kisses that have helped you so much."

He smilingly consented, and this was the story he told me:—

When he was but a boy of fifteen his father died, and his uncle, a factory owner, in a distant part of the State, agreed to employ the lad.

The last night at the old home arrived; Tom was excited, but his mother seemed quieter and more thoughtful than usual.

When bed-time came, she went to his room to bid him good-night. How her heart yearned over her boy, leaving her care for the first time!

Something of what she felt she told him, then she placed her hands on his shoulder, and kissed him on the lips. "Never wash that kiss off with alcohol," she said.

She kissed him a second time, and added, "Never cause that kiss to go by smoking."

Then for the third time she kissed him, and said, "Never drive that kiss from your lips by swearing."

"Those kisses shall always remain there, mother," promised the boy.

In the subsequent years he had had

many temptations, but he had never broken that promise made to his mother, and, with God's help, he meant to keep it to the end.

I then asked him if he really believed that those kisses had helped him in business.

"Yes," he answered quickly, "in addition to the money saved by abstaining from the use of alcohol and tobacco, my brain is much clearer and stronger than it would have been if I had taken strong drink; I am sure that I would not be so physically fit if I had smoked; while the fear of driving the third kiss from my lips has taught me self-control, and strengthened my self-respect. You must add to that the fact that no man can fight temptation and overcome it without being a stronger and a better man for it. So you see," he finished, "I credit all my success to the three kisses which I received forty years ago."

He went away then, but about ten days later was injured in a motor car accident. He was tenderly carried to his home, where, a few hours later, he died.

Just before he passed away, the doctor heard him faintly murmur, "They're—still—there—Mother—the three—of them."—Sel.

THE CHRISTMAS LILY

(Continued from page 356)

and moist, where choice ferns grew, and the most tender flowers were reared. In a low dish with a little sand, she placed the cluster of bulbs, covering them with water, as the old man had said. One bulb she broke off from the others, and planted it separately.

"It may be," she thought, "that this will blossom if the others do not."

Every day she watched them, renewing the water as it was absorbed. At the end of a week, just as the old man had said, there were long, sword-like leaves. At the end of the second week, there were five buds on the clustered plant and two on the other one.

Christmas drew near, and in the Piazza di Spagna at the foot of the great marble staircase where the rippling of water in Bernini's boat-shaped fountain sounded musically, the girls were selling, not violets and roses, alone, but sprigs of holly dotted with scarlet berries, and long bunches of graceful eucalyptus hung with triangular seed-vessels of dull green tint, and even small Christmas trees.

Side by side they worked, but Felicita never spoke again. Every once in a while she fixed her big eyes on Alma with that strange, wicked gaze. Poor Alma trembled and was afraid. She had longed so much to be friends with Felicita, she was so alone in the world! And why should Felicita grudge her the curious plant which the old man had given her? Many blessings were in the Ramoni home, father and mother, brothers and sisters, much

love and plenty, while she had only the old grandmother and little Gianni, and Beppi, who was far away. Perhaps he was dead. They had had no word from him.

With a feeling of fear in her heart, Alma warned her grandmother and Gianni to guard the plants with unusual care. Each night on her return, she ran to see whether they were all right.

Felicita was not, at heart, a bad girl. The spirit of evil and cupidity had entered into her when she heard what the old man had said to Alma about the good fortune which the bulbs would bring. With all her soul, she longed for those bulbs, not altogether because of the money they might bring. She was really an artist in her business and loved the flowers with which she worked. This plant would be a novelty. Felicita was anxious to see it grow and blossom, to be the first to put it on the market. Why should this honor belong to a Puccini? So the envy and bitterness grew and grew.

Two evenings before Christmas, Alma came home late, and went at once to look at the plant. It was as the old man had said, there was a cluster of magnificent blossoms, delicate pink in tint, tall, stately, such flowers as she had never dreamed of before. By Christmas day they would be open, fine, lovely lilies.

Alma had already settled in her mind that she would take them to a florist who sold plants to the royal household. Perhaps the queen's eyes might rest upon the flowers raised in her tiny greenhouse.

What she would do with the other plant, on which there were two lilies of even greater size and beauty, Alma had also decided. Yet her plan seemed to require almost more courage than she felt she could command.

She carried the clustered plant of exquisite lilies to the florist on the day before Christmas. It was a large shop, full of all sorts of wonderful flowers whose names she did not even know. She entered very timidly.

When she came out, there were two pieces of gold in her hand—she was rich, rich! Never had she seen so much money. Her heart was light on this day before Christmas.

Alma stood by the flower basket all day, occasionally clinking together the pieces of gold. Tomorrow Nonna should have a new warm dress, and Gianni the books he wanted. If only some of it could go to Beppi, poor Beppi!

All day long she watched Felicita, whose luck was poor. Perhaps Alma's shining, happy eyes and smiling lips drew purchasers to her. Felicita's face grew more and more thundery and she walked away with rage in her heart. She wanted very much to ask Alma if the wonderful bulbs had blossomed and if they had brought her good fortune, but never again would she condescend to speak to a Puccini. They were to her as the dust under her feet.

That evening in the bright moonlight,

with the shadows of the tall umbrella pines sharply outlined on the ground, Alma slipped out of the house with something hidden in her shawl, and hurried down the street to the house of the family enemy, the Ramoni. Grandmother would never have permitted her to go out alone this way, if she had known it.

Her heart beat very fast when she knocked at the low green gate in the garden wall. Felicita herself opened it and so great was her amazement at seeing the girl who had stood by her every day for two years, but to whom she had never spoken but once, that she forgot to shut the door in her hereditary enemy's face.

"I—I've brought thee a lily," stammered Alma; "it's one of those the old man gave me, and it's very beautiful. It is the glad Christmas time, when all is love and peace."

Felicita stood a moment dumb, looking at Alma.

"Thou hast brought to me one of thy treasures?" she said, at last.

"Yes, take it." Alma thrust the dish into her hands. "The old man said that the lily would bring me friendship, the most precious thing on earth, and I do so want thee for a friend. I have longed for it. And when I saw that thou hadst a great desire for this plant, I saw it in thine eyes, I put aside one bulb for thee, and it has blossomed for thee. See!"

She tore away the paper covering. The two splendid pink lilies, hearts open to the moonlight, stood up in stately beauty.

"Thou didst it for me? While I was hating thee all the time? Wilt thou have me for thy friend? Ah, no! I am not good enough, not good enough!"

Felicita burst into tears, and Alma, placing the plant on the ground, put her arms around her and held her close.

"I will take the lilies, cara amica," said Felicita, "but when they have bloomed, thou shalt have the bulb, to grow other lilies, and its name shall be thine, Alma, and all the good fortune shall be thine, except that I have found thee, a good friend for all time."

Thus the Ramoni-Puccini feud came to an end.

The next morning, Christmas day, the two girls, with faces glowing, with spotless neckerchiefs, clean dresses and gorgeous aprons, knelt side by side in the big church where the candles burned before a painting of the infant Christ in His mother's arms, and in their hearts was the spirit of the glad Christmas time.—By Felicia Buttz Clark, in "World Outlook."

"When we open our hearts to God, He changes our groanings to singing, so that our mouths declare His wonderful works."

"There is only room for one to rule upon the throne of my heart, and self must disappear before God will reign."

• MISSIONS •

NOTES AND COMMENTS

The Power of the Medical Mission.—There is possibly no missionary activity that affords larger opportunities for bringing the Gospel to the heathen than that of medical missions. Thru it avenues of approach are opened that can be opened in no other way. The healing of the body inspires confidence so that the message of salvation will be received more readily. An educated lady of India said, "The one great curse of our country is the uneducated mother and the illiterate wife." To bring to these healing of the body is to win their hearts and eventually their souls. These medical missionaries moved by love so impress the poor heathen that they marvel and say, "All that we learn here is love, but we have no mention of love in our own religion." This is what makes their hearts tender and helps them to understand the love of Christ. The following illustrations show the force of medical missions:

"Possibly a few brief illustrations will show more clearly than anything else the results of the impact of medical missions upon this people. An elderly woman was bitterly opposed to the work of a mission in South India and tried hard to dissuade any of her relatives or friends from visiting the mission dispensary. But later she herself had a dreadful carbuncle and all efforts to cure it or to alleviate the pain of it proved futile, until finally she yielded and went to the hospital, where she was lovingly and tenderly cared for and the carbuncle healed. After this she changed her entire attitude, became a most devoted advocate for the mission and its work, and told her friends "Their goodness is their caste." So carefully do these servants of God minister to every physical need of these poor women under their care that they are called "Mother," "Mother-father," and other endearing terms.

"Another illustration runs as follows: The lady physician went one day to a camp about twelve miles from her station and ministered to a constant stream of sufferers thruout the entire day. Night came bringing an end to her labors and, weary with the burdens of the day, she began preparations for her return home when suddenly there came four men carrying on a litter an outcast man in the grip of cholera, a most loathsome and nauseating spectacle. Putting away any thought of returning home, she began the fight to save the man's life. No task too hard, no deed too repulsive to turn her from her God-given duty. But morning

brought death to the man. Seeing what seemed to them her failure, the populace spurned her. Even the father of the dead man failed to thank her for her devoted, unselfish service, and she thought, "I have lost even what I won yesterday." But it was not to be so, for the spiritual influence which she had sown manifested itself later and in less than six months every member of the outcast's family had come to learn of Jesus; and in a very short time the missionary of that particular station had baptized a thousand people, and soon twelve Christian workers, teachers, and Bible women had been sent out to work for the Kingdom.

"These are but a few of the thousands of things already accomplished for the women of India."

Held Out Hands to God.—Some years ago Gen. Haig began a mission among the outcaste Telugu people. A girl who was married early was taken away to her mother-in-law's house to escape the poison of Christianity when her parents became Christians. Years passed by, but the seed was sown, and when the girl's father died she had a longing to join him. She prayed a jumble of the Lord's Prayer as much as she remembered and added, "God make me a Christian." Her husband beat her. A neighbor woman heard her cries and came to inquire the cause of the trouble. On being informed she said, "Teach me to pray." She learned fast and the two women often knelt together and prayed when their husbands were away in the fields. When a Christian passed thru the village he heard of these women and taught them more. They were finally baptized with their husbands' consent. For eight years one of them, to use her own words, "held out two hands to God," asking for the conversion of her husband. He was saved and eventually a church was begun among these people and later a Bible school was founded thru the prayers of these two illiterate women.

This impresses us with the tremendous possibilities of service. No one ever will know in this life the far-reaching effect of service done in the name of the Master. A faithful sowing of the seed will be rewarded by the Master. Prayer is the key that unlocks the storehouse of God's power. If there were more real earnest prayer many seemingly impossible things could be accomplished for the Master. The danger is to rely upon organization for the accomplishment of Christian tasks. Organization has its place and when per-

meated with the spirit of prayer marvelous results may be attained. The childlike faith of many who have just come out of heathendom is a rebuke to the little faith of many in so called Christian lands.

Pagans in America.—A Christian Chinese, who came to America to study, in a letter to a friend gave expression to his observations of the religious life of our country. He says:

"What a nation is America! Full of good and full of vices. What a tempting place for the young men of China who come to study! It is my sincere hope that they will get the best out of America and put themselves in the way of Christian influence. Before I came to America, I thought the church members knew more about Christianity than the Chinese. Now I know that most of them do not know what Christianity is. A Christian nation, yet full of pagans! You may think that I make too bold a statement, yet the fact is there."

It is a sad commentary upon the religious condition of America. Christianity to many is not a vital, living force constraining them to live a life consistent with its precepts. The need of America is the religion of Christ vitalized in the life of the individual; not a mere profession, but an exemplification of its principles.

China and Booze.—It is reported that the producers of alcoholic beverages are making large plans to enter China with their product. They are encouraged by the success of the tobacco interests who are succeeding in selling their product. For years the liquor traffic has been looking to this field and their purpose received a new impetus since national prohibition has become a reality here. China has a population four times that of the United States and presents an attractive field to those bent on debauching an entire nation. The Chinese also have money with which to buy it, the only thing necessary is to create an appetite for American liquor. It is pathetic to see a nation thus endangered by a set of men living in a so-called Christian nation. While the Church is sending missionaries with the Good Tidings these men send that which destroys instead of saves the soul. Since we have eliminated the liquor traffic in the United States the consular officials in China and other lands should in no wise use their office to help the liquor manufacturers to ply their nefarious traffic in foreign lands.

SHE GAVE HER ALL

Lilavati was a little dark-skinned Telugu woman, who lived all her life in the neighborhood of Ramapatnam in southern India. When a very little child, she was left an orphan, and would have starved if the kind-hearted missionary lady had not rescued her and brought her into the mission boarding-school.

Here, for the first time, the poor little famished creature was surrounded by an atmosphere of love and kindness, and her gentle, loving nature expanded and blossomed like a scarlet geranium in the sunshine.

When only twelve years old she gave her heart to the Savior, and rejoiced to be counted worthy to follow Him in baptism. In school she learned rapidly, and in the working-hours became expert in Hindu housekeeping and cooking.

Years passed by, and when Lilavati was about seventeen she was sought in marriage by a young student who had just graduated from the Ramapatnam Theological Seminary. He had obtained an appointment as teacher in a village school near by, and was also to preach to the people on Sunday.

Soon there was a pretty wedding in the Ramapatnam church, and then Lilavati departed to her new home. Her husband was earnest and faithful. After a few years, he organized a little church, which prospered so greatly that when the pastor at Ramapatnam died he was called to fill the vacant place.

Years passed by, and a family grew up around him. Lilavati now began to feel the burdens of life press very heavily. There were six little hungry mouths to feed twice every day, for they had only two meals, and the pastor's salary was very small.

She sorely needed a new sari, for this, her only dress, was becoming ragged, and it would take two dollars to buy cloth for a new one. As the pastor's wife, she ought to look neat and attractive, especially when she accompanied the Bible woman to teach in the neighboring villages.

She did not care so much for herself, but it was hard to bear the taunts of her heathen neighbors. Sometimes a haughty Brahman, passing her on the road, would draw away his silken robe lest it should touch her and be defiled, and say with a sneer, "Those beggarly Christians! They think they are better than we are, but look at that ragged sari! If their God loves them so, why doesn't He give them better clothes?"

Words like these nearly broke Lilavati's heart. "Why did not the missionary lady give her a new dress?" you ask, indignantly. If you knew more about the customs of India, you would not ask that question. If Mrs. Ellis had given Lilavati a new sari, every woman employed by the mission, from the Bible woman down to the lowest servant, would have demanded a similar gift, which would have been impossible.

The only way Lilavati could obtain a new dress was to earn the money by working for it. Mrs. Ellis said to her, "Come up to the mission bungalow every day and do some sewing for me, and I will pay you so much an hour. Remember, you must not spend it for anything else, but lay it all aside for the new sari."

Lilavati joyfully promised, and after some weeks' work gladly announced that she had one dollar and eighty cents laid aside for the new cloth.

The next Sunday was missionary day, when all the little Telugu churches brought in their offerings for the support of their foreign missionary. Yes, these poor people, only lately rescued from heathenism, were supporting one of their own race, who had gone to South Africa to carry the gospel to the Telugu coolies working there on the plantations.

Rungiah had been wonderfully successful. Hundreds had been converted and baptized, and several little churches organized.

Every day, all thru the year, the poor Telugu Christian women had laid aside a handful of rice, before cooking each scanty meal, and at the end of the year the rice was sold and the money was given to support Rungiah in his missionary work.

The little Ramapatnam church was crowded. One after another the people brought up their offerings and laid them on the communion table.

When all had been given, the money was counted. Alas! the little church had failed to meet its apportionment; the money was not enough.

A wail went up from the assembly, "What shall we do?"

"Listen, my people," pleaded the pastor. "Must Rungiah give up his work which God has so greatly blessed, and leave those poor people like sheep without a shepherd? No, we must send him the money, so that he can live and teach. Have you not money laid aside for some other purpose which you can give to Christ this day?"

While he thus pleaded, Lilavati slipped quietly out of her seat and disappeared thru the open doorway. In a few minutes she returned with something tied in one corner of her ragged sari.

Mrs. Ellis watched her, and knew what it meant. "She will give six or eight annas from her hard-earned savings, and it will be a whole month more before she can get her sari," thought the lady.

To her utter amazement, Lilavati laid down all she possessed, one dollar eighty cents, rejoicing that she could give so much for her Savior. Can we doubt that He smiled upon her as He did upon the poor widow in the temple when He was upon earth?

Dear friends, we sometimes talk about sacrifice for Christ, but do we in this country know what sacrifice really means? —Selected.

A DAY OF GOOD TIDINGS

C. D. Esch

A sermon delivered at the East Holbrook Mennonite Church, La Junta, Colo., July 23, 1918.

Text: "Then they said one to another, we do not well: this day is a day of good tidings and we hold our peace: if we tarry till the morning light some mischief will come upon us: now, therefore come that we may go and tell the king's household."—II Kings 7:9.

The city of Samaria was besieged by King Benhadad of Syria, who, according to the methods of warfare in those days, simply stayed there until he had starved out the inhabitants. There was a great famine in the city, so great that an ass' head was sold for 80 pieces of silver, about \$40. The fourth part of a cab of dove's dung was sold for five pieces of silver.

As the king was walking upon the wall one day, a woman cried out and said, "Help, O king!" The king answered, "If the Lord do not help thee whence shall I help thee? Out of the barn floor or out of the wine press?" And then she told her story. Two women each had a son and they were so hungry they agreed to eat their children. They boiled the one woman's son and ate him, and the next day, the other woman hid her son. So this woman complains to the king. You can imagine to what straights the famine had brought them, if they were willing to

eat their own children. Of course the king was very sorry and rent his clothes, but now he puts the blame for the condition Israel is in upon Elisha, the man of God. Elisha had done nothing more than tell the king the truth. Satan has blinded people's eyes that if you tell them the truth they get angry. The truth is the truth and will everlastingly remain, and if there was no one to tell you the truth, how would you know it? They said of Jesus Christ, "Away with him! Away with him!" They slew Him but the truth remained. When the truth is told to wicked men, they feel condemnation has come upon them thru the truth and they will blame the man that brings them the knowledge of the truth. The king sent a messenger to Elisha, and as he was on his way to fetch Elisha, Elisha said, "Behold now, how this son of a murderer, hath sent to take away mine head." The word of the Lord came to Elisha and he said, "By tomorrow this time we will have

bread in abundance. A measure of fine flour shall be sold for a shekel and two measures of barley for a shekel in the gate of Samaria." The people did not believe it. One of them said, "If the Lord would make windows in heaven might these things be." Elisha told him, you shall see it with your eyes but shalt not eat thereof.

It so happened there were four lepers sitting at the gate that evening and they said one to another, "Why sit here till we die? If we go into the city the famine is in the city and we shall die there, if we stay here we shall die. Let us go to the camp of the Syrians: it may be they will have mercy upon us. At any rate we cannot be any worse off than we would be in the city." So they went out to the camp of the Syrians and found that the Syrians had fled. They had left the horses and the asses tied, everything just as it was. They got busy at once. One went into a tent and brought out gold and raiment and other things and hid them. They were going to have a good time. But after a while one of them was a little bit conscience smitten and he spoke the words we have chosen as a text. And they went into the city and told it, and, of course, the people of Samaria went out and got everything there was to be found. And the price of flour and barley was just what Elisha had said it would be and God brought glory to His name.

In a spiritual sense this day in which we live is a day of good tidings, it is the day of Jesus Christ. There was a time when the law thundered out its warnings upon the people who were unable to fulfill the law. The law showed people their condition but gave them no power to get out of that condition. Today is the day of Jesus Christ. "The law was given by Moses, but grace and truth came by Jesus Christ." In Luke 2:10 we have the message of the angel to the shepherds, "Behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord." The day of Jesus Christ. Another message of the angel, when he announced the birth of Jesus, was, "Thou shalt call his name Jesus for he shall save his people from their sins." I thank God for the message of the angel. As I was reading this message sometime ago it came to me that He shall save His people **from** their sins—not only from sins committed in times past but He shall save us from committing sin. He not only saves us from the water but He keeps us from falling in. "Lead us not into temptation but deliver us from evil," says the Lord's prayer. The tendency of the human race is down hill, towards destruction, and the good tidings to all people is that Jesus Christ came to save us from sin and give us a full and free salvation. We have these good tidings in our home; we can read His precious Word every day.

This is just what people need. Just as outside the walls of the starving city of Samaria there were bushels and bushels

of grain, which the people needed, even so in the storehouse of God there is an abundance. There is an abundant supply of the water of salvation for every soul upon the earth, but there is a city wall that divides them and they need someone to go and tell them. This day is a day of good tidings." These men felt they were under a moral obligation to the people of the city; everybody feels instinctively that if he has something good he ought to help the other fellow with it. If your neighbor's cattle are dying of a disease and you know how to cure that disease, do you sit down and say, "Well, it is none of my business. If he wants to know anything about it let him come and ask?" That is the way a great many people talk about the heathen. They say we are not responsible for their being in sin. We may never have done anything to help our neighbor along in sin, but if we do not do something to help him out of that condition sin is imputed unto us. "He that knoweth to do good and doeth it not, to him it is sin." There are many sins of omission which may be imputed unto us—some we may never have thought about. The true men and women in this world are those who are the most ready to share their good things with others. The best things we have in life are those which are shared. The person who is absolutely selfish gets no joy out of life. Blessings are really enjoyed only when shared with others. This is especially true of the Christian religion. Jesus said, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." It is a stream of salvation flowing out of the life that is consecrated to God.

Some people look upon Christianity as a code of morals but the Christian religion is different from any other religion in the world. Hinduism, Mohammedanism, or any other religion is a code of morals; Christianity is a life, it is the life which is born of God in the soul and it is Christ living in the heart of the believer. It is a LIVING religion, it is a life of love, and we who are filled with the Spirit of God, out of our bodies shall flow this river of living water and touch the hearts of other people.

What does it mean if this stream does not flow? A river must flow, it must be moving. Often times, an obstruction in a river will make it a blessing. If it were not that someone went up here and put a dam in the Arkansas River, the people in the Holbrook Valley would not have any crops. That river went on flowing but it was directed into other channels where it did much more good than if it had kept on flowing into the sea. So it is with our lives. If our lives are filled with the Spirit of God they are flowing, but sometimes God puts an obstruction in the way and changes the course into other channels. I am afraid too many people are going down the old channel.

It is so easy for us to be farmers because our parents were farmers, or to go

into some business which holds out an open door. But some people chafe when God puts an obstruction in their way and says, "You go and work here." These men said, "If we hold our peace some mischief will come upon us." The river that will not flow simply because an obstruction is put in the way, ceases to be a river, it becomes nothing but a stagnant pool. Where there is life there is activity. If we are living for Christ we are doing something; if Christ is living in us it is impossible for us to keep silent. You plant corn in the ground and it comes up, and if you by some means stop it from growing how long will it be until it dies? Not long. When we grow in the Christian life and then cease to be active, stagnation comes and death is the result.

"He that saveth his life shall lose it." A man that is selfish enough to keep everything for himself will lose his life; it is not life that he has, it is death. Over in India not far from where we used to live, is a well, dug perhaps 18 or 20 years ago. For about 15 years no water has been taken from this well. It is an open well about five feet across. A number of times I walked out there and looked down. It was full of toads and lizards and all kinds of obnoxious things. No traveler, regardless of how thirsty he might be, would think of using water from that well. Why? Because from lack of use it had become stale. There was water there, but simply because it had not been used the water was not fit to drink. That is a type of selfishness. Right across the road from this well, a little further down, is another well. Both were dug about the same time. Look down there and you see pure, clear, sparkling water. Everybody uses that water. What is the difference? The one well has been giving out hundreds of gallons of water every day, and while the supply is no less than at first, that which it gives is pure and sweet. That is a type of the life which has been giving out something for God. If we withhold our blessings from others, we get stagnant and mean and obnoxious to everybody. Who wants to associate with a man that is selfish, mean and low? But the man who is always willing to give, and to help others, and is open-hearted is the one who has an influence in life. So it is in our Christian lives, the one that reaches the most is the one who gives the most. We have an obligation to these people. If we hold our peace some mischief will come upon us. But if we go out and tell the people the blessing will be ours.

Notice that the King's household was at stake. The people who are dying today for want of the bread of life are the people for whom Christ's blood was shed. They belong to the King's household just as much as you and I; they belong to Jesus Christ. If it were as some people in this world think, we would not need to go and preach the Gospel to the heathen. Some people think that the black people the yellow people and the brown

people have no souls. I don't know what kind of a philosophy they have, or where they think these people lost their souls. but we who have learned to know Christ know better than that. The angel said to the shepherds, "Behold, I bring you good tidings of great joy which shall be to ALL people," not only the Jews, to the Greeks and the Romans and to the Anglo Saxons, the Aryan race or the Caucasian race, but for all people and the invitation is sweeping, "Whosoever will may come." And these people in India and China and Africa, and down in Mexico and South America and every other country in the world, belong to God just as much as we. They belong to the King's household. They are our brothers and sisters. He has made of one blood all the people of the world. Take one of the lowest caste men in India, a man who will drag out dead animals and skin them and then gather up the meat and eat it, as ignorant almost as the ox he drives, you get the Message to that man and he realizes that there is a message for his soul and he becomes a different person. He realizes that he belongs to Jesus Christ. And the sad part of it is, that all the people in these heathen countries are people for whom Christ died. Their redemption has been bought at an awful cost. The King's household is dying, the King's household is starving to death for want of the bread of life, and it is for us as Christian people whose lives have been blest by it, to give them this message.

What are we going to say when we stand before the King and give an account and He asks us, "Why didn't you bring this message to those other people for whom I died? How much effort did you put forth to save the souls of those around you? How much did you sacrifice to help some of those souls for whom my blood was spilt and who are on the way to destruction? Did you care for their souls?" Do you think we could enjoy heaven and the presence of our Lord in that great kingdom if we have not done all that we can to help bring others in? Christ loves them as well as He does us. Brethren and sisters! there is a great obligation upon us and if we hold our peace some mischief will come upon us.

I don't want to find fault with any of the leaders who founded the Church of which we are members, we believe they did wonderful work in the name of God, but it makes me feel sad to think that when they brought persecution upon the Mennonite Church over in Europe because of their propagating the Gospel and they made an agreement with the governments that they would not speak of their religion to anyone outside of their own families. Then and there is where the missionary spirit died out of our Church and we are just beginning to get awake again today. Our Church has lost ever since that time. We have held our peace and mischief has come upon us. We have not even held our own. We have been told on good

authority that if the Mennonite Church in America had held her own children and got them into the Church, instead of numbering less than 100,000 we would number over 5,000,000. We have held our peace and mischief has come upon us. Let us redeem ourselves and determine within ourselves that as God leads out we shall not hold our peace any more, but we will spread the Gospel of Jesus Christ, and reach the souls of men around us. As Jesus said, "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." How many people are unsaved right in your own community? How much effort do you put forth to get these people into Sunday school and Church and save their homes from destruction, in a spiritual sense?

"Look upon the fields" and you cannot look upon them in the right spirit without being concerned. In these days of literature and education no one can say that he

does not know how conditions are in these heathen countries.

We are here as representatives from India; we come from that land of darkness and sin and of course are interested in it, but God gives us a message that we should go out and teach these people of the good tidings He has given to us. Let us put forth every effort to do all that we can, to give all that we can. If God asks you to give your life, don't think He is going to be satisfied with anything less, don't think He is going to be satisfied if you give a little money. If God asks you to give your son or your daughter, that is what He requires of you. May we all serve Him and in the end we will not be sorry that we lived for Him. May it not be said of us that we held our peace and mischief has come upon us. May God help us to be true to Him and find the place He has for us to work in bringing the good tidings to those who need Him.

Reported by J. H. Shank.

CHRIST'S WORLDWIDE MISSION AND OUR OBLIGATION

It is the duty of all true, consecrated Christians to carry out to the best of their ability, the blessed words spoken by the Master when he said to the disciples, "Go ye therefore and make disciples of all nations." Jesus himself was the first and greatest Missionary the world has ever known. He was sent by God the Father to the earth to redeem a lost world, and when he gave the great commission to his disciples, after he was risen, he included in this all of his followers of the generations to come.

Christ recognized no distinction as to nationality, and it did not matter to him whether it was Jew or Gentile. His mission was to seek and to save the lost, humble, despised and rejected sinner at any cost. The primary purpose of Jesus' teaching was to accomplish this work and do the will of the Teacher. His salvation was free to all, but because there were many who would not accept it, we find him seeking out those who were receptive to his teaching. The four Gospels give us a detailed description of Christ's work on earth, and plainly reveal that the most important phase of his teaching was that all have an equal chance of accepting or rejecting him. The Master had a worldwide vision of the great need of the world then, as well as today, and that need is the Gospel. No one can be a true Christian and not aid in some way the missionary cause. The Christian religion must be preached to all nations, and we Christians are responsible to him in carrying out the great work of evangelizing the world.

Christ made the supreme sacrifice of all in coming down from heaven and giving his life a ransom for our sins; and we can repay the debt in part by giving our lives in his service. It was not because we deserved such favor, but it was thru the marvelous love of the Father and Son for a sinful people.

Since Christ sacrificed so much for us, we Christians cannot evade our responsibility to him for carrying the Gospel to all heathendom. Our nation has enjoyed unusual prosperity. God has continually blessed us as a people, all thru the centuries of our existence. Our government has always granted us religious freedom and our land has been a place of refuge to many who were persecuted in other countries. We have given much to missions, but not nearly enough in proportion to our wealth.

Thru the great world war we have been made to realize as never before what real sacrifice is. It was not until we heard the cries of suffering, afflicted humanity from across the sea, that our sympathies were fully aroused to the great need. There have been many separations in homes as young men have gone out to defend the country. We have been called upon to make great sacrifices in a financial way, and have responded. Men and women have been called from all positions in life in order to accomplish the work most necessary for the prosecution of the war. Our government has organized everything that would assist in this stupendous task.

This great war has been the means of opening many doors for Christianity. The suffering which has come upon the people was a direct result of the war. It is therefore imperative that we continue to sacrifice in order that missionary enterprise, which is the most worthy of all causes, may be advanced thruout the world. As the government organized for the war, we must organize all Christendom for this undertaking. The greatest need is good, consecrated men and women, who are willing to give their lives as missionaries in the Master's service wherever he needs them.

It is as the Master said, "The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Now is the great opportunity, and the responsibility rests upon the Christian church. It is of vital importance that the church at home be sustained in all of its missionary activities, if the work on the foreign field is to progress. We must have young men and women here at home who are willing to offer their lives in the service of the church, or we will not be able to give our best support to those on the foreign field. There are many opportunities for missionary work at home, and laborers are needed. If we fail in our missionary efforts at home, the required number of foreign volunteers will not be available.

We allow people from other nations to

come to our country, but we do not ask them to become Christians. Many shun our own American negro, and do not invite him to church services, because they do not want to associate with him. This is not in accordance with Christ's teaching, as we are to love our neighbors as ourselves. If the Christian church will awaken from its lethargy at home, and get the same world-wide vision that Jesus had, we will soon have enough missionaries to carry the Gospel to all parts of the world. Then we must be willing to render the necessary financial assistance. Men have given billions of dollars to the government for war purposes, and should be willing to give much more to missions than we have ever given before. All have a part in this great work. If we know not failure, we will conquer, and the Christian church thru Christ will win heathendom to Christianity.—Selected.

JAPAN

A Shorter Catechism.—One difficulty confronting a missionary in giving information on the country in which he lives and labors is lack of "point of contact" with the beloved "home folks." It is not long before things foreign become so perfectly familiar to the missionary that he ceases to even notice, much less think of and write, about them; and yet in very many instances these are just what the people at home want to know about.

This "point of contact" is, however, well supplied by a missionary campaign while on furlough; and yet the number of churches served and people reached is only a tithe of the demand, so that one is moved to reach through the columns of *The Missionary Bulletin* to the wider constituency to whom we are verily debtor and whom it is an honor and a joy to represent out yonder on the rim of the world. We will, then, answer as briefly as possible questions that have been asked us over and over again while sojourning in the blessed home land and enjoying beyond all power of expression the hospitality of the people.

1. What kind of weather do you have in Japan? All kinds, all the way from that of Labrador to that of the "banana belt." You just decide what you want and go where it is. It is hardly realized what a long chain of islands there is in the Empire. For instance, the most southerly prefecture, Okinawa, is just a rope of little islands stretching well down toward the tropics.

2. Do you live in Japanese fashion? No, we do not; nor do we know of a single instance in which an experiment of this kind has proven successful. The considerations of climate and health alone preclude it; nor is it at all necessary among a people so progressive as to, as far as possible, aim at adopting

something approximating Western standards of living, and so much so that it is exceedingly easy for the foreigner to procure all the necessities and many of the luxuries of life in foreign style.

3. What about the facilities of travel? Thousands of miles of narrow gauge railway, owned and operated by the Government, offering, not an exceedingly swift, but a prompt, clean and comfortable service, even to sleepers and diners, bring all the principal cities and towns of the Empire into the easiest kind of access; while every fine line of steamships, scarcely second to none the world over, supply inter-insular and almost world-wide transportation.

4. Do the Japanese resemble the Chinese? Yes; they are both Mongolian to begin with; but when the Creator wanted to make a people diverse from all others, He took a big chunk of Mongolian clay and then He threw in some Slav and then He went away to the south and appropriated a little of the Malay, and mixed it in to produce a people as different from the Chinese as, to say the least of it, the Anglo-Saxon is from the Teuton.

5. What of the similarities and contrasts in Chinese and Japanese characteristics? Both are proud, independent, self-reliant, industrious, frugal and resourceful. The Chinese are originators, while the Japanese are imitative, ultra-intensely conservative and peace-loving; progressive and warlike.

6. Of course, both the Chinese and Japanese are barbarians? That all depends upon what you mean by the term. If you mean that everything non-Christian is barbarous then it goes without saying. But if a literature that in thought, force, originality and vigor takes no second place to the English, if systems of philosophy and ethics which have commanded the admiration of the world's greatest

thinkers and have given strength and stability to the national life of a people who are looming larger and larger in mystery and potentiality yonder on the other side of the Pacific; if an architecture which, for bigness, force and strangeness haunt the beholder from the West, then surely China is civilized. But China is a book of many seals, and many are the tears that have been shed because there have been none to break the seals and open the book. There is, we believe, but "One who can do this, namely, the Lion of the tribe of Judah, who, in strange antithesis, is the "Lamb slain." Japan, on the contrary, looms out of the mists of antiquity with nothing but trailing clouds of glory, which witness to the fact that she was heaven-born and that her chief endowment was the religious spirit. Over and above her mythologies and an uplifted look she has originated but little. All that she has she owes to China, Europe and America; but she has manifested a very marvellous power of imitation and adaptivity that has made everything that has come to her splendidly her own and nothing short of admirable. We shall yet find that the peoples on the other side of the Pacific basin have no small contribution to make to the ideal world-civilization which is as yet somewhere in the womb of the future.

7. What would you say of things political in Japan? Centuries of feudalism produced a warrior class with a peculiar moral, if not religious, code which is to-day the strength and stability of modern Japan. The Meijera, that followed the revolution, gave to Japan a national consciousness, a constitutional government with liberty of conscience, together with a practical freedom and enfranchisement which have well fitted her to champion so successfully the liberties of the far East. Her present system of government is modeled after the German. The ministry is appointed by and is responsible wholly to the Crown. But there has been a steady progress toward representative government, until now no ministry can long hold the reins of power except supported by the dominant party in legislature, which represents and has the confidence of the electorate. Then, too, there does not seem to be any disposition on the part of those who now occupy the seats of the mighty to persistently frustrate the will of the people as expressed by their use of the ballot.

8. How does Japan view the rising tide of republicanism which is uncrowning kings and turning the trappings of the throne-room into marketless junk? It goes without saying that all this has been a danger signal to the statesmen of Japan, and has led them to meet the people fully half-way in mutual faith and respect; but, on the other hand, the contrast between the conditions obtaining in the so-called republics of the Ori-

ent and the stability, peace and prosperity of their own limited monarchy renders any desire for a change nothing more than the dream of one bordering on lunacy. No, the throne of Japan was never more stable than it is to-day, founded as it is on the loyalty, respect and love of a normally law-abiding people.

9. What are the chief disabilities and handicaps under which the people of Japan labor? First, over-crowding; secondly, more over-crowding; and thirdly, the superlative of over-crowding. Think of sixty millions of people occupying an area a little larger than the Province of Ontario, and that broken up into islands and standing on edge in the shape of mountains, and it doesn't need a very lofty flight of imagination to conclude that it is only by the most rigid economy that the masses exist and that such a virile and progressive people must emigrate and people the waste places of the earth. "To him that hath shall be given." That Japan has abundantly manifest by her conquest of nature within her own borders and her wonderful progress in all that makes for the highest and best; so that to refuse her the opportunities of outlet and expansion is to lay up trouble for the years to come.

10. What has been Japan's relation to the present conflict raging in Europe? Some years before the war Japan entered into an alliance with England, France and Russia, the main purpose of which was the standing by of each nation in case of another being attacked. To her treaty obligations Japan has been frankly and unreservedly true. When the war began Japan sent an ultimatum to Germany to clear, bag and baggage, out of the far East, and she backed this up by force of arms and finished the business with neatness and despatch. Her powerful navy ranged far and wide in the Pacific and succeeded in lowering every German flag and in making and keeping all the sea lanes there safe for the keels of every friendly nation. She has helped to convoy troop ships from Australia and sent her destroyers into the Mediterranean to grapple with the submarine peril. Her arsenals and factories have been running night and day, supplying the sinews of war; and above and beyond all this she has floated a number of loans in assistance of the Allies.

11. Why has Japan not participated in the war by sending an expeditionary force? We haven't the article to hand at present, to give name and quotation, but a recent number of the New York Outlook contains the answer to this question by a very prominent Japanese, who says that the first and foremost reason is that Japan has never been asked, but that she has responded to every call and holds herself and all the resources at her disposal ready to do to the very uttermost all that is demanded of her. What more can be expected?—*Missionary Outlook.*

NOTES

Women's Work in Ceylon

As a part of the follow-up work of the special evangelistic campaign in Ceylon, the missionaries at Jaffna prepared 2,000 pledge cards especially for the women, with place for signature and date. The card reads as follows:

MY SERVICE

Trusting in divine help, I promise for one year to undertake the kinds of service which I mark in the list below:

1. I will attend Sunday school regularly.
2. I will teach in Sunday school.
3. I will try to bring new pupils to the Sunday school.
4. I will go to prayer meeting regularly.
5. I will give regularly to the collection at Sunday service.
6. I will subscribe and give monthly to the church.
7. I will have family prayers.
8. I will teach children to pray.
9. I will teach children to sing.
10. I will teach children Bible verses.
11. I will give daily to the mite box of the Women's Missionary Society, with prayer for the work.
12. I will attend the sewing meeting regularly.
13. I will bring to meetings some one who would not otherwise come.
14. I will pray and work for the conversion of some individual.
15. I will send my servants to meeting regularly, and pray for their conversion.
16. I will be one of a band to do gospel work in the villages.
17. Every Sunday afternoon, either alone or with others, I will do gospel work.
18. I will try to be a peacemaker.
19. I will try to do for Jesus the kinds of service spoken of in Matthew 25, vv. 35 to 40.

A four days' conference at a central location was devoted to emphasizing the importance of each item. The first day was given over to duties of the home, the second to church and neighborhood, the third to the world and the fourth to consecration. Greatly increased attendance at Sunday school and prayer meeting, and new activity in home and village evangelization has been the result.—*Sel.*

Mission of the "Moonlight School"

The now famous "Moonlight Schools" of Kentucky were originated by Mrs. Cora W. Stewart, and have worked a marvelous transformation among neglected illiterates. If the untaught do not come to the "moonlight school," the school goes to their homes. But they do come, and come in overwhelming numbers, with a determination in their eye that will admit of no failure—gray-haired men who shout in exultation over the feat of writing their names and proud of every word correctly spelled.

The school was established thru an appeal of three illiterates—a mother whose

daughter "had gone out West"; a middle-aged man who "would give twenty years of his life if he could read and write"; and a boy who would "forget his ballads before anybody came along to set 'em down." Where a few were expected at the opening of the schools, 1200 appeared, all eager for better things. To read the Bible and the newspaper, and to write their own letters seemed the chief aspiration.

Other states have caught the vision, and "no illiteracy after 1920" is the slogan heard thruout the South.—*Sel.*

Raising the Status of Women

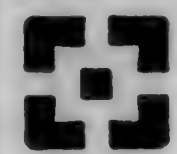
About the only commodities that have not advanced in price are girls in Inhambane, East Africa. One hundred and fifty dollars, or the equivalent in cattle, was formerly the amount required to buy a girl, but recently the price has been half that or less. Strange as it may seem, this buying and selling is in favor with the girls themselves, and the sum asked is a matter of no little pride to the girl. Christian missions, however, have reacted on this attitude. There is a manifest tendency on the part of many women, both in the missions and out of them, to assert their womanhood, and there is every indication that the status of women is gradually being raised. A work has recently been inaugurated in Inhambane which aims to guide this awakening independence into the proper channels. The Hartzell School opened in April, 1918, with ten pupils, but enrolled thirty-three before the end of the month, and the average attendance is now about forty. The subjects taught are sewing, housework, arithmetic, reading and Bible. A special training class is held for candidates for church membership.—*Sel.*

The Nestorian Christians of India.—

"Recently a convention of 30,000 Nestorian Christians, originally from Syria, was held in Travancore, South India, and some particulars regarding these interesting people are given by Dr. Sherwood Eddy who, at the time, was holding meetings there. A tradition, firmly believed by these Nestorians, is that the Christian churches in South India were founded by the Apostle Thomas. Like some others of the early churches, they were at first strongly missionary, but after a time became negligent, and for hundreds of years were wholly inactive. About a hundred years ago the Church Missionary Society of England attempted to revitalize this ancient body of Christians, and twenty-five years ago these Syrian Christians held their first convention. During the recent convention Dr. Eddy made special efforts to inspire these people to renewed zeal and activity. At the final meeting 'a wave of prayer swept the audience like the murmur of the sea.' There was a general rededication of the people, and many of the Hindus also accepted Christ."



BIBLE STUDY



PAUL'S APOLOGY

II Corinthians

XX

In closing the study of this epistle under the title of Paul's Apology it may be well to note the general trend of the book in the light of the circumstances and of the conclusions of the epistle.

The closing chapters are not argumentative, they are rather admonitory. The arguments were made in the beginning of the epistle and carried on thru the body of the letter. It was not the thought of the apostle to prove the arguments that he set forth more than to show the Church that the spirit which he insisted was always manifested in his life among them was yet present in him. He accounted himself a spiritual father to the Corinthian Church and the conclusions of the letter were such that one would scarcely think that there had been any differences of sentiment between them.

The opening chapters of the epistle were full of expressions which clearly indicated a spirit of reconciliation, or desire for a return of the faith and love that had existed between the author and the people to whom the letter was addressed. The strained relations between the two parties are recognized by frequent expressions in those chapters, and are understood clearly when the apostle mentions the fact that some have been turned away from the faith by those who are false in their faith and erroneous in their teachings. He states that there is only one who is a spiritual father to them.

We are led to look for the means by which these people were again reconciled to each other. If we look for arguments from both parties concerned, we fail to find them. Only one party's evidence is present. If we look for self justification and censure of the other persons we fail to find such evidences. Paul does accuse the Corinthians of taking the wrong attitude toward himself but does not thus retain their sin. Thru all the epistle there is manifested a loving spirit and one that is charitable toward the faith of others, altho there is not the same agreement concerning certain specific matters that are brought to consideration. The general faith is above all things the most important and the principle of that faith is made the basis of fellowship and of peace and love. The apostle is always in a position to call the Corinthians his brethren and does so. At the same time he acknowledges that some are not in the

faith as they should be and expects them to change for the better at least by the time that he returns to them.

The principal matter of the epistle is, evidently, the effort of the apostle to explain to the Church the reason for the conduct that had led them to doubt his love and the sincerity of his purposes toward them. In doing this he lays a foundation for the faith of the believers that will always be a means of understanding between all believers. That men may be reconciled in matters of difference of conduct and of opinion such a ground of faith is essential and the occasion of

Paul's epistle has afforded the Church in general a much needed and constantly available source of help.

The Christian life is based upon faith and the power of it is in the Spirit. Paul at no time speaks of the waning of his love or of the weakness of his faith or the inefficiency of his spiritual powers. Too many people lay the blame of their failures on the weakness of their faith. The things that the apostle found wanting were the flesh and the conditions in the world about him which were unfavorable to his purposes. It is not always possible to summon enough strength of body to carry out ones plans. It is not possible to control elements and men and oblige them to do one's bidding. We must be justified by faith before men and before God.

GODLINESS

Exercise thyself rather unto godliness.—I Tim. 4:7.

What is Godliness? It is unselfishness, and conformity to law. We know no better definition. The great first principle of right, which inheres in the divine nature, and which we mean by the word law, is the basis of all true success. To succeed against this principle would be to succeed against God. Jesus Christ, who lived a life of success, and the success of whose life is filling the ages, kept the laws of nature and of God. He said, "It becometh us to fulfill all righteousness." This conformity to law is the first element of worldly success. Godliness takes hold on the here and the hereafter.

Financial success comes by conformity to law; and its spinal column is good common sense. The law allows this to every man; but the sad thing is there are so many of us that haven't as much of it as the law allows. If a man lacks common sense you can do little with him. Set him up in life and he is soon sprawling again. Such people simply wriggle their way; sometimes up and sometimes down. Sometimes on their feet and sometimes on their belly. But they are not expected to succeed; hence the world is neither shocked nor surprised at their failure.

A Mistake to Live for one Life only. A man may keep the laws of health and of worldly success; and in keeping these he feels well. We live largely in our feelings. So a man may take the peace of circumstances for the peace of God, and fancy himself right for the next world be-

cause he is in harmony with this one.

Another proposes to serve God, say his prayers, go to church, be religious, and let the things of this life take care of themselves. Here are two forms of fanaticism. The moralist who succeeds in this life and leaves the next life to take care of itself; and the religionist, who fails here, and occupies himself only for the future life. Both alike miss of God's design. God ordains no failures, but provides for success in both worlds.

The Life of Christ was Unselfish. The question with Him was not how He might use men, but how He might bless and save them. The man who lives in his own schemes, and regards other men as so much material for his use,—a sort of pontoon timber to bridge his way to success,—has no real part in either life. His whole being is one vast inflow upon that fathomless sink which we call **self**.

Let a man live among his fellowmen as the vine-dresser among his vines; looking to see where, and how, he may improve them. Lifting up the one who has fallen; propping another just ready to fall; and giving a touch wherever it may strengthen and help another to success. If the community look brighter, and feel better, by your work, then, like the husbandman leaving the field, you are the better and happier for the day's toil. Godliness loves humanity, and seeks as Christ did, to make it nobler and better.

Exercise thyself to obtain Godliness. Every man is born in a state of ungodliness, or depravity; and no man is a son of God until he is born again. He is

born a creature of God, but it requires a second birth to make him a son of God. "If any man be in Christ Jesus he is a new creature." "But as many as received Him, to them gave He power to become the sons of God." If we are born sons of God, how then can we become sons of God? How can we become what we already are? This popularism—"the Fatherhood of God and the brotherhood of man"—is one of the "wiles of the devil." And just at this crisis, when union, union, union! is the cry of the world, in church and state, Satan is making full use of his opportunity. If we are all sons of God then why need we be uneasy? What need of seeking a change of heart? Thus he soothes men in their sins to secure their damnation. The Master said of certain men, "Ye are of your father the devil." Not my sons, but sons of Satan. Anything, with the devil, to keep men from coming to Christ. And this popular cry is doing its deadly work, both in the pulpit and out of it. We are all the creatures of God; but never his sons until we come to God by faith thru Christ. The brotherhood of man and creaturehood of God is according to Scripture. But the Fatherhood of God does not come in until, thru repentance toward God and faith in our Lord Jesus Christ, we are born of God and adopted into the heavenly family. "All men are God's creatures, and all converted men are His sons."

What first separated man from God? It was self-gratification. He ate his way out of Eden. And men have been following their appetite to destruction ever since. As he ate his way out, he must fast his way back. "If any man will be my disciple, let him deny himself." No man was ever saved who did not put his basilar nature under control of his higher being. The tyranny of appetite! Mightier than the withes that bound Samson.

And this basilar bondage is something of which men are ashamed. Opium, whisky, morphine; these carry such a sense of humiliation that few men, or women, have the courage to confess the truth in regard to their use. And these habits grow as rapidly as poisonous weeds. Samson thought to "arise and shake himself" and be as strong as before. But alas! the Philistine shears had passed over his head, and his strength was gone. These habits clip the locks of the soul, and weaken and enslave the moral powers.

Surrender is salvation. Surrender not to the appetite, but surrender to God. Any man can get free from the slavery of appetite if he will only become willing to let it go forever, and trust God to make him free. "If the Son shall make you free, you shall be free indeed."

Exercise thyself to retain Godliness. Our religion cannot be recorded and laid up,—like a deed to real estate,—to hold good forever. It is an exotic from above, and like all exotics, must be cultured and cared for. The atmosphere of earth is unfriendly, and the enemies are many. Eter-

nal vigilance is not only the "price of liberty," but is also the price of the soul. Constant care, and feeding, are required to perpetuate its life. The forest oak would die were it not constantly drawing life from the earth, and the ocean would dry up were it not constantly replenished; and the soul that is not perpetually renewed from the life of God will soon perish.

Prayer, and the word of God, are the meat and bread of the soul. To neglect either is to come to leanness and ultimate starvation. The business man must have his commercial paper, and the farmer his agricultural periodical. They keep abreast of the times in order to succeed. And yet Christian men and women, mothers and fathers, who have vowed to rear their children for God, do not find time to study the journal of salvation and acquaint themselves with the literature of eternity. In many professedly religious homes the Bible is not read, and the church paper is unknown. The ignorance of the Bible and church literature is appalling, and disgraceful. Up with the times politically, socially, commercially, and going blind on matters of the soul.

The Bible is a sort of pump to the well of life, and we must learn to handle that old pump if we would have the "living water" fresh every day. You can get the prices current, the social items, and the baseball reports, from the daily paper, but it does not propose to furnish food to make bone and muscle for the moral nature. And yet what the daily paper gives is about all the nourishment that some souls ever get. Hence the great lack of bone and muscle,—specially backbone,—in the religious life of so many.

Prayer is a prime means of Grace. Prayer is to the soul what bread is to the body; it cannot do without it. You cannot starve a soul while it feeds on prayer. Show me a man much in prayer, and I will show you a man strong in the Lord. He may be crude, and ignorant, but not a weakling. It is the weaklings who are ever falling into doubt, frightened every time an agnostic,—male or female,—makes a fling at religion in the shape of a poor novel. Doubt can no more live with much prayer than disease with plenty of pure blood.

Have a time and place for prayer. There is a moral power in this. We have a place,—a special room,—for feeding the body; and we are generally punctual at the feeding time. And we have also a special room to lay the body down to rest when weary. Hence there is a gospel in every diningroom and bedroom.

The soul is more royal than the body. Then shall it be without a table or a bed? Shall it have neither feeding nor resting place? Must the immortal part be left to live on what it can catch in the hurly-burly and bustle of life? Hadn't we better miss a meal sometimes than miss the prayer? Better let the body fast a little, than allow the soul to get too thin and haggard. How we pamper the one and

starve the other. What contrast between the two! Should an artist take a double picture of some of us,—one of the soul and the other of the body,—we would be proud of the one, and ashamed of the other. The Lord help us to be as generous to our souls as to our bodies!

Exercise thyself to disseminate Godliness. There is a peculiar law in spiritual life: "Give, and it shall be given you." Save your life to lose it. Lose your life to save it. This is the law of grace.

The miser hoards his treasure and the rust eats it and him too. Religion cannot be hoarded. We cannot get enough in one revival to last for ten years. It was the laid-up talent that rusted, and the laid-up manna that bred worms. Our religion must have air and exercise. Physical culture is now the fad. Would that soul culture could get on the go. Oh, for a fad of that sort!

The Master taught this principle: "He went about doing good." Not merely walking for walk's sake, nor pulling at elastic harness, but "going about" to find suffering humanity, and uplifting it and making it better.

Dissemination produces Strength. The church without the missionary spirit, is dead. As her mission zeal declines her life goes out. She may be out of debt, running smoothly, machinery all right, and well-satisfied with herself; but unless she is disseminating she is dead. Being in good condition may be no sign of life. I can find plenty of graves in good condition. Some people have more elegance dead than alive. I can find dead people in sepulchres more elegant than the homes out of which they were buried; but they are dead nevertheless. Dead elegance! The cemetery is full of it; and there is often the elegance of the cemetery in the church. If you would know the spiritual temperature of a church, just put the missionary thermometer under her tongue. It is infallible.

This is true Individually. I can tell how much I am saved by the how much I am trying to save some one else. The wilderness loaves multiplied in distribution. Religion does the same thing. No man ever led a soul to Christ,—or tried to do it,—who did not receive a blessing himself. "Give, and it shall be given you." Get rich by lavish distribution of grace. Let me live a pauper, die a pauper, and if need be, let me sleep in a pauper grave; but let me not stand a pauper at the final day. Give me something to show for my life. God forbid that I should share His bounties for a lifetime and have nothing to show for it!

Let us exercise ourselves to obtain, retain and disseminate the grace of godliness until we become the millionaires of Eternity!—Bishop H. C. Morrison.

"Happy are the people who let the Lord come and break up every plan that is not divinely born."

The Workers' Column

A PROPHET'S LAMENT.—Jer. 9.

December 14

- I. **The Prophet's Concern for His People.**
 1. He foresaw the judgments of God upon them for their sins.—v. 1.
 2. He had an uncontrollable sorrow for them.—v. 1.
 3. He deplored their sin, from which he would have fled.—v. 2.
- II. **The Condition of the People.**
 1. They were unholy.—v. 2.
 2. They were treacherous, — untrustworthy.—v. 2.
 3. They are eager to lie and indifferent to truth-telling.—v. 3.
 4. They increase in evil.—v. 3.
 5. They do not know the Lord.—v. 3.
 6. They are not worthy of confidence.—v. 4.
 7. One slanders the other.—v. 4.
 8. They spend their strength in committing evil.—v. 5.
 9. They live for the practice of deceit.—v. 6.
 10. They have become blinded to the knowledge of God.—v. 6.
- III. **The Judgments of God Against the Evildoers.**
 1. For their deceitfulness He will send a severe judgment upon them to try them.—vv. 7, 8.
 2. He considers it just to avenge the sins of such a nation.—v. 9.
 3. The desolation of the mountains and fields will cause great lamentation.—v. 10.
 4. The land will be too much wasted to be a thoroughfare.—v. 10.
 5. Jerusalem will become uninhabited by man or beast.—v. 11.
- IV. **The Justice of God's Judgments.**
 1. God answers the wise man who would know the purpose of His judgments.—v. 12.
 2. The people have walked after idols, and will be delivered to idolaters.—vv. 13-16.
- V. **The Certainty of the Judgments.**
 1. The imminence of the judgment,—a call for mourners.—vv. 17-19.
 2. All ages will alike be cut off.—vv. 20-22.
 3. God is a respecter of righteousness but will punish sin whether found among his own people or among the heathen.—vv. 23-26.

THE EARLY SPIRIT OF CHRISTMAS TIME.—Isa. 9.

December 21

- I. **The People were Looking for a Joyous Time to Come.—See R. V.**
 1. They had lived in a time of gloom.—v. 1.
 2. The oppressed and the contemptible looked forward with hope.—v. 1.
 3. Glory was in prospect for the most despised.—v. 1.
- II. **A Time of Brightness had Come to Them by Faith.**
 1. A revelation of light and hope had come to the people.—v. 2.
 2. The shadow of death was even driven away by the light of their hope.
- III. **A Time of Joy had Come to the People.**
 1. The joy was greater than that of the time of vintage or of harvest.—v. 3.

2. The cause of the joy was the deliverance of the people, and was such as is experienced by those who are delivered from bondage or from the power of armed enemies.—vv. 4, 5.

IV. **The Source of Joy, the Coming of a Deliverer.—vv. 6, 7.**

1. The Child (the promise to Israel) is born.
2. The Son is given.
3. He is a Governor.
4. His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.
5. His government will bring peace and shall be without end.
6. His throne will be the Throne of David which He will uphold with righteousness and judgment forever.
7. The Lord of Hosts will perform this pledge.

V. **Conditions from Which the Lord will Deliver by the Gift of the Son.**

1. The afflictions of the people brought about by the enemies of Israel who are sent against them on account of their pride and rebellion.—vv. 8-11.
2. The destruction of the elders and prophets as a consequence of their errors in leading the people into sin, and the judgments upon all classes on account of such leading.—vv. 12-18.
3. The internal wars and troubles between Israel and Judah which resulted from the continued obstinacy of God's children.

The promise of a respite and recovery from these judgments thru the repentance of the people and the blessing of the coming King inspired the prophet and the righteous with a spirit of joy.

THE FULNESS OF CHRISTIAN DEVELOPMENT.—Eph. 4.

December 28

- I. **It is a Matter of Concern for all the Church.**
 1. Paul was interested in all the members.—v. 14.
 2. The whole Church is concerned in the matter of development and manifestation of the glory and grace of God.—v. 14, Cf. v. 10.
 3. What the Apostle prays for others, each believer should also pray.
- II. **Development is the Will of God.**
 1. God hears prayers for such growth.—v. 14.—Paul's prayer.
 2. God will grant such requests.—v. 14.
 3. God is able to answer such requests,—it is according to the riches of His glory that he is able to do so.—v. 16.
 4. Such power already works in the believers.—Cf. v. 20.
- III. **Growth Belongs to the Family of God.**
 1. His family bears His name.—v. 15.
 2. The family of God is in heaven and in earth.—v. 15.
 3. The family receives its blessings from the Father.—v. 15.
 4. The blessings of God for His family are spiritual.—v. 16.
- IV. **The Nature of the Growth.**
 1. It is spiritual.—v. 16.
 2. It is accomplished by the Holy Spirit.—v. 16.
 3. It is a growth of the inner man.—v. 16.
 4. It is an increase of power in the inner man.—v. 16.
- V. **The Means of Growth.**
 1. The indwelling of Christ in the heart by faith.—v. 17.

2. Being rooted and grounded in love.—v. 17.

- a. Comprehending with all saints the fulness of the love of Christ.—v. 18.
- b. Knowing the love of Christ which passeth knowledge.—v. 19.

VI. **The Extent of Growth.**

1. Being filled with all the fulness of God.—v. 19.
2. Depends on the possibility of God.—v. 20.
3. It is beyond the power of the believer's asking or thinking.—v. 20.

VII. **The Object of Christian Growth—the Infinite Glory of Christ.—v. 21.**

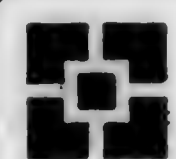
JESUS AND THE BOOK

In the single authoritative glimpse which we have into the early life of Jesus, we find Him, at twelve years of age, in the temple sitting in the midst of the doctors, "Hearing them and asking questions and answering" (Luke 2:41-50). It was probably in that apartment of the temple known as the Hall Gazith; and in all the world there was not more distinguished body of scholars than those accustomed to assemble there. Of the number were Annas, the high priest and president of the Sanhedrin; Ben Uzziel, the Targumist who wrote the Chaldee Paraphrase; Joseph of Arimathea, a man of wealth and character; Ben Buta, who had been blinded by Herod for his devotion to the Jewish cause; Nicodemus; the aged Hillel, and Shammai, his rival; and Gamaliel, a professor in the University of Jerusalem, known as "the Flower of the Law." In the midst of such a distinguished assemblage stood the boy of twelve, "hearing, asking questions and answering them."

No intimation is given as to the themes traversed in this remarkable conference; but we cannot go far wrong in supposing that it had to do particularly with the supreme problems of life to wit: God, man, and the reconciliation of man with God. The basis of the conference was doubtless the Holy Scriptures, for here the wonderful Boy and the learned Rabbis were on common ground; and the one truth about which the conversation turned was, to a moral certainty, the prophecies of the coming of the Messiah, which were called "the Hope" or "Consolation of Israel."

It would be scarcely possible for such a company of Biblical experts, under such circumstances, to refrain from discussing it. The Boy in the midst of them would ask, "Who is this Messiah? When He cometh, how will ye know Him?" And they would answer, "He is to be King of Kings, 'great David's greater Son.' In the fulness of time He will appear to deliver Israel; and He will reign in glory among us." The Boy would ask, "What then is the meaning of this scripture, 'A virgin shall conceive and bear a son and call his name Immanuel, which being interpreted is, God with us;' or of this, 'He is a man of sorrows and acquainted with grief, and we hid as it were our faces

(Continued on page 383)



EDUCATIONAL



THE REBUILDING OF AUBREVILLE

(Selected from the Report of Garfield V. Cox.)

March 9 marked the beginning of the gradual reduction of the working force at Ornans preparatory to the closing of the factory in late April. Five of us were on that date recalled to Paris. I went to Grange-le-Comte and from there was sent to Aubreville to become a pioneer in the rebuilding of that ruined village—a town with a pre-war population of 800 souls in which four years of war had left not one habitable house. Nine men, two cooks, two “aggies” and five builders had preceded me here, and upon my arrival I found them living in a newly erected Malabry hut, and cooking and eating in a re-erected French army barrack. Aubreville was to be both an agricultural and a building equipe, primarily the latter, and was to serve also as supply center for a number of building equipes which were soon to begin operations in neighboring villages. Our first task, therefore, was the erection of a large warehouse in which to store tools, iron mongery, nails, tar paper, plaster, and cement, as well as doors, window frames, and window glass. Theoretically we should now have begun to build houses, but carloads of house sections were arriving here in such numbers (some for us and some for other villages), that for more than a month we could do nothing more than unload material and transport it to sites of erection. For the latter job four transport men with two trucks joined us. “We worked, too, in those days in an almost incessant downpour of rain. The number of “aggies” had increased to five, but their tractor stood idle in the field much of the time, and the men lent a hand to us.

About the middle of April we began to build. A little later we accepted the help of eight German prisoners from a French camp in the Argonne. They had been offered us before, but some of our members had objected to using them on the ground that it would be sanctioning slave labor. Yet these prisoners were underfed with inferior food and were compelled in an emaciated condition to work for the French. We could offer them pleasanter labor and ample food and the chance to be treated as men and as equals. Eight men came one day and were eager to return the next. And so the objection was overcome, and for three months we had the help of eight prisoners. Three of the eight came regularly. The remaining five changed with others each week in order that as many as possible might in the long

run share the benefit of being well fed for a few days. I believe no group of French people whom we have served are more grateful or have caught the spirit of our message more fully than those Germans. And when they return home and receive the money sent them by our Committees at London and Philadelphia they will know still better the meaning of “Friend.”

Meanwhile families began to return, first the station master and the sous-shef, then a farmer. After that came a dispenser of wines, a baker, a blacksmith, and then more farmers. Now it was that a relief worker joined our ranks, distributing needed household supplies, free when the recipient was not able to pay for them, otherwise at cost. She started a school for the children of the village, and conducted it successfully for two months until a French school mistress from Paris arrived to assume her duties in the new school house we had built. A doctor and a dentist from Grange and a nurse from Dombasle made regular and special visits to Aubreville as to all neighboring villages to care for the health needs not only of ourselves, but of the French, for here French doctors have not yet resumed practice.

In late April weather improved and the chug of our tractor could be heard without intermission from daylight till dark. Two farmerettes appeared and started a large communal garden to be shared by all returning refugees who came too late to have a garden of their own. When the tractor had finished its plowing here, two men moved on with it into the Ardennes, while two new “aggies” joined us with several carloads of planters, cultivators, and reapers. These they lent to the farmers for cooperative use, and kept in repair. Both the communal garden and a large tract of oats were almost ruined by dry weather.

In early June a Swarthmore girl came to us as housekeeper, and with a French lady and her daughter as assistants, added much to the comfort and pleasantness of our common life. One evening we held an outdoor entertainment for the people of the village; it was attended by everyone, I think, and also by some soldiers from the prison camps. The program was largely musical, but most significant was a talk by T. Edmund Harvey on the Faith and Purpose of the Mission.

By the middle of July we had completed more than 60 houses including a hotel and a post office and had begun the erection of a Church. After that our members

were rapidly reduced by departures for England and America, and by vacation leaves. Our big liberty truck finished its work and moved on to Varennes leaving us with only a small truck and a Ford. Now even these have gone, the former to Varennes, the latter to Avocourt. But the work at Aubreville continues, the building in the hands of three Mission men and six faithful Germans, the agricultural work in the hands of two others.

Six Aubreville builders, including myself, moved July 28 to Avocourt to begin there the same task as we had performed at Aubreville. When I left for Paris on August 6, we had completed four houses, started two more, and laid the concrete block foundations for an additional dozen. The mayor had occupied his new home, and two families were moving from damp, dark, dirty dugouts into comfortable cottages.

I intended to confine this narrative to a record of my own work, but I see that I have failed in this regarding Aubreville, for there, tho I spent my time building, I was keenly interested, as Chef d'Equipe in all Aubreville activities. I left my work at Avocourt with deep regret, yet thankful that I had had a genuinely personal part, even tho a small one, in the great work the Mission has done in France. In the region of Grange-le-Comte alone it has taken hold of a country rendered desolate by war, and in six months' time has quickened it with a new community life, better in some ways than the old one. While in neighboring sections, whose condition in February was like that of the places where we have since worked, the villages lie in ruins still, with few people returned, and most of those who have come back living in dugouts. More than this, some of those for whom we have worked have understood that in these deeds of service they were witnessing the expression of love. And even in a world torn by greed, suspicion and hate not all these people are going to forget.

“Human eloquence or persuasiveness of speech are the mere trappings of the dead, if the living spirit be absent.”

“A living faith and daily prayer and watchfulness are as needful for spiritual success as food is for the body.”

“God's love in the heart makes a happy heart.”

WITH THE ARMENIAN REFUGEES

Chris Graber

This is Saturday afternoon when we are supposed to have a holiday to attend to our personal needs. But when one has an Armenian camp of 4,500 inhabitants to care for even rest day is often intruded upon. In spite of the unpleasantness of this work it is most gratifying. Mingling with these people who have seen the worst of the years of famine and massacre, who have experienced atrocities I dare not write, about whose very existence today is nothing short of a miracle of God, to know these people is a rare opportunity.

The camp in which these people live is called "The Barracks." Formerly the building was an old Turkish soldiers' barracks but now, as Dr. Sherwood Eddy put it recently when he visited the camp, "Thank God the old Turkish barracks has been put to a good usage." The building surrounds a rectangular plot of about six acres. The wall around the outside of the entire camp encloses an area of approximately fifteen acres. No better location nor a more suitable building could be found anywhere.

The whole camp is divided into sections. All the people who lived in Sivas before the war are placed in one group, the people from Caesarea in another and so on. Each group has a leader whom we call their "REIS." He is responsible:—

To see that all his people get their proper daily ration. (A ration consists of two pancake-shaped loaves of bread and a bowl of soup.)

For the sanitation of his section.

To report all sickness to the medical authorities in camp.

To report all persons who arrive in his reis so they can be put on the ration list.

To report all persons leaving so they can be removed from ration lists.

These reises draw no salary but are paid their wage in bread. A few days ago a careful investigation revealed the fact that some of the reises had not reported all the people who left and they were still drawing their rations for themselves. This is just a bit of Oriental trickery which is a common evil. Instead of striking for a higher wage they simply cheat a bit more and so get a raise just the same.

The bread is baked in ovens in the town and hauled to us in ox carts. The soup is cooked at the barracks in large copper kettles by the refugees. All the food is issued to the reises and then they give it out to the individuals. Occasionally there is a scrap about the food but considering all it goes pretty smoothly.

The bath for these people is interesting. However it is quite a problem. We have old stone tubs in a building which were wash tubs for the Turkish soldiers. The water for these baths is supplied by 15 gallon tanks, rolled to the bath house by women, from our one well. The water is heated in old German field kitchen wagons. About 250 persons can bathe in an afternoon. Now these people are not like

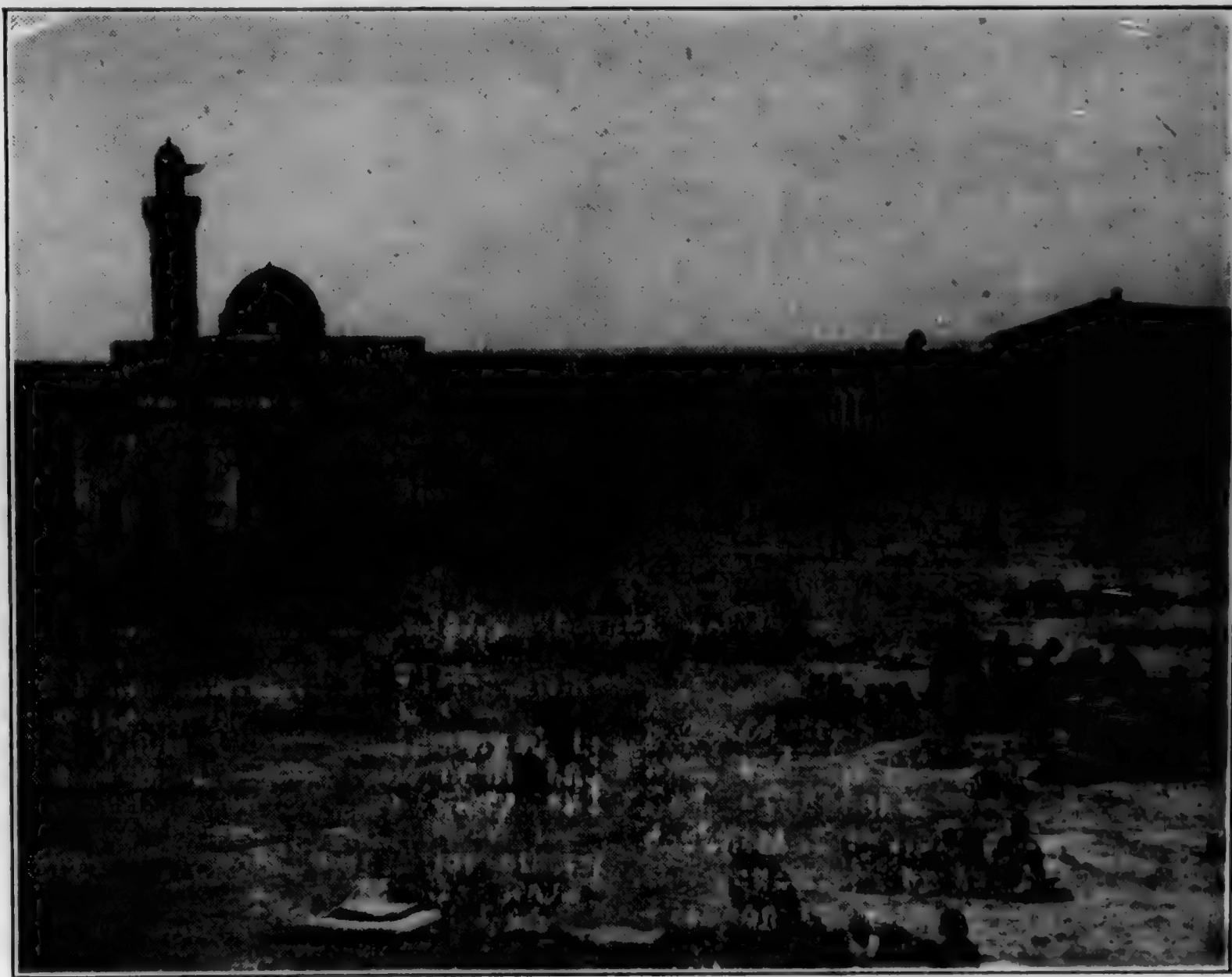
Americans at all. There are no fights as to who is to bathe first. A bath every three months or so would well do a refugee. Two words that are not in these refugees' vocabulary are "cleanliness" and "order."

In our school are 400 children out of 700 who should go. The \$150 we are allowed for our school is sufficient for only this number. \$130 is for teachers' salaries, the rest is used for paper and pencils. We have no books so much paper has to be used. The teachers are all refugees who live in camp. They teach Armenian, English, music, geography, history, arithmetic, sciences, Bible, etc. The primary children all sit on mats on the floor. For the larger children we have made desks out of boards taken from the ceiling of one of the barracks rooms.

The industrial work includes combing and spinning wool, knitting stockings,

sword and struck at the small baby in her arms. The poor woman let the baby fall to the ground having received a deep gash in the arm and lost three fingers. The baby was then hewn to pieces before her eyes. All her other children were taken from her. For days the only bandages the poor woman had were strips of her own tattered clothing and grass. However her hand healed up without an infection. Where are her children now? Her sixteen-year old daughter was found among the Arabs and is now employed in our hospital as a nurse. At her side is a little, dark-skinned, one-year old girl to remind her of her awful year with the Turks. The other three children are still among the Arabs out near Der Zor. The mother is anxious to get them before the rains for she fears that then they will move farther back into the Arabian desert they will never be found. These Arabs are nomads, traveling about with their herds.

Our hospital is fitted up with 150 beds



Armenian Refugees getting ready for the night at the Barracks.
All sleep out in the courtyard.

sweaters and caps, weaving rugs, and sewing garments for the refugees. In all we employ 425 women in these industries at the camp. Down town are many more industrial works so that in Aleppo some 1500 people are employed.

The lady at the head of the sewing department is a poor old lady with a crippled hand. One day I asked her why it was so. Thru tears came this story: Before the cruel war she had a happy family of five children. In the early war days her husband was shot. One day as she and her family were out in the country several Turks came up and demanded her sixteen-year old daughter. She refused to let her go. One of the men drew his

which are all full now except six which we keep as emergency beds. We had eight emergency beds until a few days ago when a woman was fooling with a bomb. Her left hand was completely blown off. She also sustained severe bruises about the head. She is using one bed now. The other bed is occupied by a man who tried to hang himself last Wednesday. The rope tore and he was caught in the act of trying a second time. The next day I spoke to him and tried to cheer him up but I could see he had lost his hold on life. The following Friday, in spite of his guard, he cut himself an ugly gash in the abdomen. I don't know what we can do for the poor fellow. He



A group of women from the wool works spinning wool by hand with the hand spool.

is in the hospital now.

The work at this place is very strenuous and takes on aspects undreamed of. I can do no direct religious work. Yet scarcely a day passes that I do not hear testimony and see demonstrations of Jesus Christ's power to save from sin. I believe what Emerson said, "Today's duty is the

best preparation for tomorrow's joys." So, trusting Him who never fails us under all circumstances I press onward under today's burdens looking for tomorrow's joys to come; not to myself but to the poor people I am trying to serve.

Aleppo, Syria,
Sept. 27, 1919.

SCENE OF ACTION IN PARADISE LOST

Frances Ebersole Berkey

We cannot adequately comprehend the great reaches of Paradise Lost unless we first become familiar with the Miltonic Cosmology, for it is this that conveys to us best an idea of its boundlessness.

Previous to the time when the offending angels were cast out from Heaven, Hell had no existence. Neither was there any earth, nor any universe of sun, planets and fixed stars, but only the Primeval Infinity, made up of Empyrean and Chaos.

Later circumstances forced the Almighty to fashion out of Chaos two new creations, Hell and the Universe. Hell is in the lowest depths of Chaos, as far removed as possible from Heaven. As Milton conceives the universe, he follows the ancient Ptolemaic theory and places the earth at the center, and together with its ten enveloping spheres suspends it from Heaven by a golden chain.

Thus we have four distinct regions, (Heaven, Hell, Chaos and Earth), which serve as a background for the action of the various characters in the Miltonic portrayal.

Naturally we consider Heaven first, the

region where bliss and light and glory reign supreme. Here it is that the Almighty, the omnipresent, holds his immediate and visible dwelling. Yet, even tho Milton describes it in images of this earth, it is not altogether visible; even tho it has its "hills and valley, its pavements and mansions, its towers and battlements;" yet there is around the immediate throne a mist of vagueness that holds one aloof from the matchless One who occupies it. We have not here the striking, abundant imagery that is brought into the description of Hell with such masterful strokes. We have, indeed such passages as

"And clouds began
To darken all the hill, and smoke to roll
In dusky wreaths reluctant flames, the sign
Of wrath awaked; nor with less dread the
loud

Ethereal trumpet from on high gan blow."
But such definite descriptive touches are rare and seem even tempered with a certain reserve.

Of the wondrous splendor and glory commonly assumed to dwell here we have such suggestions as, "Fount of Life,"

"River of Bliss," "Amber Stream," "crowns inwoven with amarant and gold," "pavement that like a sea of jasper shone, impurpled with celestial roses," "blissful bowers," "amarantine shade" and "waters of life."

Beautiful pictures, are they not? And yet they seem but so many items in one great whole, and not each of them a vision in itself.

Contrast with this the descriptive passages which refer to the region of the doomed. Are they not ten-fold more vigorous?

"A dungeon horrible on all sides round as one great furnace flamed; yet from those flames no light; but rather darkness visible served only to discover sights of woe, regions of sorrow, doleful shades, where peace and rest can never dwell." And again, "A fiery deluge, fed with ever-burning sulphur unconsumed."

Such was the scene that presented itself on all sides to the powerful figure that lay prone on the fiery gulf. Such also was the next scene that met his gaze, when he "reared from off the pool his mighty stature, and on each hand the flames, driven backwards sloped their pointing spires, and rolled in billows, leaving in the midst a horrid vale." Not only did the lake burn with liquid fire, but the dry land burned with solid fire, and not only was there fire beneath, but also above. "And the torrid clime smote on him sore besides, vaulted with fire." Here also were hills whose "grisly tops belched fire and rolling smoke."

Tho different in nature, no less vivid is the description of that portion of Hell beyond the infernal river, where "a frozen continent lies dark and wild, beat with perpetual storms of whirlwind and dire hail, which on firm land thaws not, but gathers heap" and where "the parching air burns froze, and cold performs the effect of fire." "Thither all the damned are brought and feel by turns the bitter change of fierce extremes. From beds of raging fire to starve in ice their soft ethereal warmth, and there to pine immovable, infield and frozen round, periods of time; thence hurried back to fire."

Words fail when we attempt to speak of imagery like this. Such magnificent descriptions make us pause, lost in wonder and admiration at the strength and reach of an imagination that could frame such felicitous phrases so admirably suited to the purpose.

In spite of the gruesomeness there is a grandeur here that borrows strength from its very horror, and powerless to resist, we are borne along with the terrible sweep of the lines, which have for us a kind of serpentine fascination.

Perhaps we cannot with absolute propriety speak of Chaos as a scene of action, and yet it was of such moment in the hazardous journey of Satan that it cannot well be omitted. After he had succeeded in getting thru the thrice three-fold gate

(Continued on page 380)

THE YOUNG PEOPLE'S MEETING

A PREACHER OF RIGHTEOUSNESS —NOAH.—Gen. 6.

Topic for December 14

MOTTO

"Have faith in God."

THE STUDY HOUR

I. Noah.—The ancestors of Noah were servants of God and walked with God in this life. He was the grandson of the oldest man that ever lived, Methuselah. Methuselah was the son of Enoch who walked with God and was not for God took him. This made Noah the great-grandson of Enoch. Noah's great grandfather had been dead 69 years when he was born. But Noah's father, Lamech, and grandfather, Methuselah, were both living and could tell Noah all about the times of Enoch and how he lived and how God took him to heaven without dying. Methuselah, the grandfather of Noah, lived on up to the year before the flood came when Noah and his family were saved in the ark. Look up the ages of these men in the fifth chapter of Genesis. Lamech the father of Noah had been dead already five years before his father Methuselah's death.

While Noah had a good chance to learn of God and His power from his father and grandfather and from the lives of those who were still farther back, he lived in very wicked surroundings. It was so bad that God decided to destroy the people from off the face of the earth by sending a flood of water upon the whole earth. Many of the children of godly parents had married the children of ungodly parents and so had drifted away from God. Their children had grown up to be wicked. Noah had found grace in the sight of the Lord because he walked with God and was obedient. God told Noah about what He would do to the earth in sending the flood. He told Noah how he could be saved. He was to build an ark that would float on the water and large enough to hold Noah and many animals of the earth. Noah believed God and did every thing which God told him and so saved himself and his family.

II. An Outline Study.—

1. Noah's ancestors.—Gen. 5.
2. Why God sent the flood.—Gen. 6:1-7, 11-13.
3. How the ark was built.—Gen. 6:14-16.
4. How they were to be saved.—Gen. 6:17-22; 8:1-9, 12-16.
5. The flood.—Gen. 7:10-12, 17-24; 8:1-14.
6. Sent out of the ark again.—Gen. 8:15-19.
7. Noah worships God and is blessed.—Gen. 8:20-9:17.

PERSONAL THOUGHT

It is better to be right with the few, than to be wrong with the crowd and be lost.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Godly
2. Noah and the Flood.

For Young People—

1. Assign the various topics under the Outline Study to different individ-

uals for recitation in the meeting.
For Older People—

2. How is the Ark a Figure of Salvation?
3. Compare the Condition of Noah's Day with Our Day.

WHAT CHRISTMAS MEANS TO ME. —Phil. 1.

Topic for December 21

MOTTO

"The Lord is my light and my salvation."

THE STUDY HOUR

I. Christmas.—The word comes from Christ and mass and has been the name applied to the day in which the birth of Jesus is commemorated. The origin of the custom of celebrating a day in honor of the birth of Jesus is a little hard to trace. It is certain that many of the things done in connection with such an observance came from the heathen, and should not be practiced by Christian people. There is no Scripture to justify the keeping of a day in honor of the birth of Jesus or of any other person. Such observance is wholly the invention of men. But the fact that there is such a day observed by the world in general should make us consider what our attitude should be and what it means to us as the followers of Jesus. What the world does changes our circumstances even if we cannot approve what they do. So the general observance of a holiday on a day so-called in honor of Christ brings it up to us to counteract the errors of the world by the teaching of the truth concerning Jesus.

To speak the whole truth Christmas means to those who are out and out for Christ what it means to Christ Himself. All the idolatry and sinful indulgence and lust practiced means sadness to those who love the souls of men. It means a time to bear witness for Jesus as His ambassadors showing forth the true Christ and why He came into the world as He did. It is a joy to think of the birth of a Savior. It brings joy to tell the glad tidings to others. It is pleasant for us to worship and praise God when we talk together of all these wondrous things from God to a sinful world. It means that we accept the times in which we are placed in this age as a privilege to glorify our Maker and to help others know the truth of God and eternal life.

II. The Text, Phil. 1.—In this chapter Paul as a prisoner was using the privilege of writing to encourage the Church at Philippi. What he mentions in this chapter is what we ought to feel in our own lives concerning our privileges in Christ. There should be a real experience of joy that would lead us into a fellowship with Jesus and with all His messengers. There should be joy at every opportunity to witness for Him even if that opportunity comes by way of opposition to Christ Himself. Christmas should mean what the privileges set forth in this chapter for the Church are.

III. Outline Study.—

1. God was manifest in the flesh.—Heb.

2:14; I Tim. 3:16.

2. His presence made it possible for us to know the Father.—Jno. 1:18.
3. He came to give His life a ransom for many.—Col. 1:20; Phil. 2:6-11.
4. Through Him we have access to the Father by the Spirit.—Eph. 2:17, 18.
5. The Spirit is given to all who believe.—Eph. 1:13.
6. Salvation means to also share His glory.—Rev. 21:1-7; Jno. 14:1, 2.
7. It makes us His representatives in the world.—II Cor. 5:17-20.
8. It means Christ to live and gain to die.—Phil. 1:21.

PERSONAL THOUGHT

Christmas means to me a season of God-given opportunities to bear witness for Jesus of all the blessings which the Christ life brings to me. It should not mean a time to turn loose in lustful indulgence.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Jesus
2. When Jesus was Born.

For Young People—

1. What the Christian Service Means to Me.
2. Opportunities of Service at Christmas Time.
3. Responsibilities of Our Calling.

For Older People—

1. God in Christ Reconciling the World Unto Himself.
2. Joy Brought to Heaven and Earth Thru Christ's Birth.

CONSECRATION—MY GROWTH IN HOLINESS THIS YEAR.—Heb. 12.

Topic for December 28

MOTTO

"Be ye holy in all manner of conversation."

THE STUDY HOUR

I. Holiness.—Much has been said and written about holiness. The word means different things to different individuals according to the conception that has entered their mind thru teaching or personal experience. One person has received a crumb of blessing and is carried away with the emotions of it all and thinks that is all of sanctification. Another has looked into another phase of God's work for the soul and thinks he has found its meaning. But when we come to God, as we may believing in Christ Jesus as our Savior and Redeemer, we shall find that we have begun in a life of holiness which yields its varied experiences and abundant blessings and continual growth until we stand before the throne complete in the triumphs of glorified bodies.

God expects holiness of life in His people. In fact we are not acceptable before God without holiness of life. The work of God in sanctifying us and our progress in the life of sanctification are not always so clearly understood by those who would teach the subject. It is the work of God but it has its side for us as well. God, Christ, the Holy Spirit, the Word, the

blood of Jesus, and God's overruling providence are all factors which we of ourselves could not provide. But we can take such an attitude toward God's work that God may accomplish in us that which is well pleasing in His sight. Our faith, obedience, steadfastness, separation, and diligence in seeking will make possible such a work in our lives of continual labor and progress that God will look upon us as saints (holy ones). But now we want to "go on unto perfection." This going on process is what we are looking at for the past year. What progress in the perfecting of holiness has been made in my life? The answer depends upon how much I have responded to the work of God in my behalf during this period of time.

II. The Text, Heb. 12.—Here we see our life begun by faith. Jesus is the author and finisher. There will be varied experiences along the pathway of life but we must keep our eyes upon Him who will finish that which He has begun in us (Phil. 1:6). Chastening is to be endured and we are to be exercised thereby. We are to be diligent in watching and seeking; a watch against corruption and a seeking after holiness. We are to give heed to the voice of God as He speaks to us and lay hold of the grace available by which we may serve Him acceptably.

II. Outline Study.

1. **God's Provision for Our Holiness.**
 1. Christ.—Heb. 10:10; I Cor. 1:30.
 2. The Blood.—Heb. 13:12; I Jno. 1:7, 9.
 3. The Holy Ghost.—II Thes. 2:13; I Pet. 1:22, 23.
 4. The Word.—Jno. 17:17; 15:3.
 5. Divine providence.—Rom. 8:28.
2. **Our Part in Being Holy.**
 1. Faith.—Acts 26:18.
 2. Yielding.—Rom. 6:19.
 3. Steadfastness.—Col. 1:21-23.
 4. Coming out from evil association.—II Cor. 6:17-7:1.
 5. Following after the holy life.—Heb. 12:14, 15.
 6. Consecration for service.—Rom. 12:1, 2.
3. **Tests of Our Progress or Decline.**
 1. Walking in the light.—I Jno. 1:7; 3:18-22.
 2. Love.—I Jno. 2:15.
 3. Victory.—I Jno. 5:4, 5.
 4. Doings.—I Jno. 3:7-10.

PERSONAL THOUGHT

Have we the consciousness of pleasing God? Then we have been making progress and shall continue.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Holy.
2. A Clean Heart and Life.

For Young People—

1. The Highway of Holiness.
2. God's Part and Our Part in Holiness.
3. God's Providence in My Behalf.

For Older People—

1. Characteristics of Holiness of Life.
2. Hindrances to Progress in Holiness and How to Overcome Them.

COVET EARNESTLY THE BEST GIFTS.—I Cor. 12.

Topic for January 4.

MOTTO

"Seek that ye may excel to the edifying of the Church."

THE STUDY HOUR

I. The Desire to Be Useful.—The Lord intends that His children are to be of service to the cause. There is a holy desire to be of use to Him which is accept-

able. There are indeed ambitions in people that spur them on in a desire to be useful but there is in such ambitions a selfish desire to shine above or before others. We may not be able to discern the difference in the two motives on the surface of things until they are brought to the test. By God's help we want to study the topic today in a way that we may be able to grasp the working of that holy desire to have the best gifts by which we may most fully glorify our Master and accomplish the most good for others.

We see two men earnestly engaged in seeking gain in money. As they work side by side at their tasks we may see no difference in their business methods or integrity of character in dealing. But when we come to see the use made of their gains we discern a wide difference. One spends it always where he can see the returns in credit to himself or to some form of fleshly pleasure while the other has had burning in him a desire to more fully please His Lord in some service which will advance His cause. These same men may cast a gift into the treasury of the Lord of the same proportion with widely varying motives. The test may not come till there is a cutting off of all opportunity to show a selfish motive either for self praise or self aggrandizement. Then, we shall see the true desire manifest in the one who continues in the service which promises nothing for self except that He pleases His Lord.

The same principles of earnest desire with a pure heart will apply to all our activities. The seeking of a training for any calling in life whether secular or religious may be either pervaded by holy purposes or selfish ambitions. May God grant us a discernment of our own spirit and lead us into the way everlasting.

II. The Text, I Cor. 12. This chapter discusses the nature and working of spiritual gifts. It illustrates how harmoniously the diversities of gifts work together. How every gift of the Spirit has its place in the body of Christ and is not to be despised by any other member with a different office. All have need of one another. The desire, that pervades the body for any work operates in each part toward the same end. When we have this Spirit operating in us there can be nothing wrong in the coveting of the very best gifts for the advancement of the work of the body of Christ.

III. Outline Study

1. All Spiritual Gifts come from God.—I Cor. 7:7.
2. We are to stir up the gifts given.—II Tim. 1:6.
3. We are to diligently use the gift.—I Tim. 4:14-16.
4. It is the Spirit who divides to us the gifts.—I Cor. 12:11.
5. We may have desires for the best and most serviceable gifts to the body and its work.—
 - a. For our brethren.—Col. 1:9-12.
 - b. For ourselves in the body.—Eph. 6:18-20; Jas. 1:6.
6. Those who covet selfishly have neither part nor lot.—Acts 8:18-24.

PERSONAL THOUGHT

"Lord, to be of use to thee." It matters not how lowly it seems in the eyes of men if only the Lord may make use of us and really advance the interests of the kingdom of God.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Gifts.
2. A Worker for the Lord.

For Young People—

1. A Place in the Body of Christ.

2. Motives in desiring to be of Service to God and the Church.
3. How the Best Gifts are Given.

For Older People—

1. Unworthy Motives in Seeking Power for Service.
2. Differing Gifts.

INDIA—THE NATIVE CHURCH AND OUR RELATION TO IT

Junior Mission Topic

Theme—Our Indian Brethren and Sisters

December 28, 1919

Memory Verses. John 10:14-16; Isa. 49:6; 56:8; Eph. 2:14.

SUGGESTIVE PROGRAM

Opening exercises.
Repeating of memory verses.
Reports on The Bible Conferences, The Sunday Schools, the Home Mission Station, etc., in India.
Paper and discussion on Church activities in India. (Missionaries who are home on furlough will gladly give information if you write them).
Question box on the last six months' work.
Scripture lesson and discussion on the early Church and the problems they had.
Closing.

OUR INDIAN BRETHREN AND SISTERS

For a number of years our missionaries rather hesitated to hold an open Church (Conference) and give the native brotherhood the right of open and free discussion and vote for fear they might do things which are inconsistent with the faith. But after the Church Conference was organized and held for several years we soon saw that they could be trusted to help hold the Church along Gospel lines. They were very much interested in the work of soul saving and were terribly burdened for the souls of their relatives and friends. They were ready to help organize any Sunday schools or other activities that would bring the Gospel to their heathen people. They were also ready to make any necessary sacrifices and self-denials for the Gospel's sake. Before they were Christians they loved to wear gaudy colored clothing, heavy jewelry, and tattoo their bodies. After their conversion it was not hard to get them to see the folly of such things. They were also very superstitious about many things. They believed in charms, powowing, etc., and not all of them are free from it yet. We are sorry that many well meaning Christians in this country are not free from it either.

But they were eager to know the Lord's will concerning their lives and grew in grace daily. Most of them are ready to join groups of Sunday school workers on Sunday morning and very early go out to some village and teach them the Sunday school lessons. They enjoy the Young People's meetings which are held at each one of the stations. Sometimes it is hard to close the meeting when they get started discussing some live subject.

The Bible Conference is held each year during the Christmas holidays. They pro-

gram of subjects is always arranged by a committee consisting of missionaries and native brethren. Both missionaries and Christians are put on as leaders and speakers. The people in the congregation are always ready to take the Scripture references and read them. There are times of deep consecration on the part of the natives in prayer meetings and revival services. In the prayer service which was held before a regular evening preaching service during the time of a Bible conference there seemed to be such a burden for prayer in the congregation. We knelt together for prayer and asked any to lead whom the spirit might direct. A number led, one right after the other, in such quick succession that we saw that not near all who felt led to pray would have an opportunity. We rose for a verse of a hymn and before kneeling again the leader told the congregation that he would not object to more than one leading at the same time if they so felt. We had not more than knelt together again when nearly every voice in the house went up to God in simultaneous prayer. We had never seen the like before. The Spirit was present in burdening and convicting power. There was no confusion. As soon as the prayer service was over a number confessed sin, others were reconciled to each other, and others testified to having received blessings in their lives. We have not had any of the like since altho we can each year see marked deepening of their spiritual lives.

The boys and girls come into the Church as soon as they arrive at the years of accountability and are very earnest in the work of the Lord. They are saved from many pitfalls.

Altho our work in India is considered a Foreign Mission, yet the church in India has also some Home Mission work which is wholly supported by her. Every Fall a Thanksgiving offering is taken in every station and put in the hands of a committee to support the Indian brother and sister who are living at Mograhan the Home Mission Station of the Mission. The poor lepers also give their Thanksgiving offering by having a small amount of rice taken out of the portion of food each day which is called the Lord's portion.

LOTUS BUDS

"Among the stories of comfort is one that belongs to our merry little Seela. She is bigger now than when the photographer used thirteen plates in a vain attempt to get her picture. Some months ago her Iyer (nurse) measured her, and told her she was thirty-two inches of mischief. For weeks afterward when asked her name she always replied with gravity, 'Terty-two inses of mistef.'"

"She is a charming baby. There is the little wild bird of the forest who will answer your whistle politely, if you know how to whistle her note; but she will not trust herself near you till she is sure of you. Seela is that sort of a baby."

"On the morning of her arrival, not liking to leave her even for a few minutes, I carried her to the early tea-table, when she saw the Iyer and smiled her first smile to him. From that day she has been his royal little friend. When he was gone she would be puzzled and say, 'Iyer is not.' 'Where is he Seela?' 'Gone to Heaven!' was always her reply."

"Mala is Seela's elder sister. We heard of the little sisters thru a mission school-master, who—knowing that they had been left motherless and that a Hindu of good position had obtained something like a guardianship and had placed them with a temple woman—was most anxious to save them and wrote to us; and, as he expressed it, 'also earnestly and impor-

(Continued on page 381)

TOPIC CARDS FOR 1920

The Topic Cards containing the Young People's Meeting topics for the year 1920 will soon be ready for distribution. The topics for the year with Scripture references are printed on a small folder of convenient size to carry in vest pocket or Bible. Topic cards may be secured at the following prices, postpaid: 6 for 10 cents; 12 for 20 cents; 50 for 50 cents; 100 for 75 cents. Address all orders to

Mennonite Publishing House,
Scottsdale, Pa.

"Beloved, stop struggling against God, and get into the full current of divine life and love."

YOUNG PEOPLE'S MEETING TOPICS FOR 1920

January

- 4 "Covet earnestly the best gift."—I Cor. 12.
- 11 Preeminence of Love.—I Cor. 13.
- 18 A Wise Man and His Follies.—Solomon. (Jr.)—I Kings 3:1-15; 11:1-13.
- 25 Our India Mission.—Psa. 67.
Reconstruction Work in France. (Jr.)
(Subtitles to be supplied)

February

- 1 Day by Day.—II Cor. 4:7-18.
- 8 How God Cares for Us. (Jr.)—Psa. 23.
- 15 Singing in your heart to the Lord.—Eph. 5:19; Psa. 138:1-8.
- 22 The Power of Simplicity.—Mark 1:1-8; Matt. 11:7-15; I Pet. 3:3, 4.
- 29 Christian Standard of True Sociability.—Eph. 4:17-32.
Reconstruction Work in France. (Jr.)

March

- 7 Lives that Served.—Rev. 19:1-10; Eph. 6:1-10.
- 14 The Girl Who Saved a Nation.—Esther. (Jr.)—Esther 4.
- 21 The Bible, God's Message to Man.—II Tim. 3:14-17; Heb. 1:1-4; 2:1-4.
- 28 "The Man of Sorrows."—Mark 14:32-42; 15:16-37.
Reconstruction Work in France. (Jr.)

April

- 4 The Missionary Motive.—II Cor. 5:10-21.
- 11 Helping Others. (Jr.)—Luke 22:24-27; Phil. 2:1-8.
- 18 Prevailing Prayer.—Luke 11:1-13; 18:1-8.
- 25 My Opportunities in the Y. P. Meeting.—I Cor. 14:26-40.
Reconstruction Work in France. (Jr.)

May

- 2 The Claim of the Church on my Personal Possessions.—II Cor. 8.
- 9 An Active Man and His Experiences.—Peter (Jr.)—Luke 5:1-12; Jno. 21:15-22.
- 16 Key Scriptures for the Christian Life.—II Pet. 1:1-11.
- 23 The Christian Home.—Gen. 2:18-25; Eph. 5:22-33.
- 30 Needs of the Rural Field.—Luke 10:1-24.
Reconstruction Work in France. (Jr.)

June

- 6 Losing Jesus.—Luke 2:41-50.
- 13 Habits, How They Affect Us. (Jr.)—Prov. 22:6; Jer. 13:23.
- 20 The Newness of Life.—Jno. 3:1-21.
- 27 Peace on Earth.—Luke 2:8-14; Col. 1:20; Rom. 12:17-21.
Reconstruction Work in France. (Jr.)

July

- 4 Christian Freedom.—Jno. 8:31-47.
- 11 Helping Jesus (Jr.)—Luke 8:1-3; Matt. 27:55, 56.
- 18 The Value of a Good Education.—Prov. 1; 24:1-7.
- 25 Our Mission in South America.—Jno. 17.
Relief Work in Near East. (Jr.)
(Subtitles to be supplied)

August

- 1 Choosing a Life Work.—Acts 13:1-4; I Cor. 12.
- 8 Lessons from Forests and Fields. (Jr.)—Psa. 104:1-35.
- 15 Great Hymns.—Ex. 15:1-19; Rev. 15:2-4.
- 22 Christ's Return.—Luke 12:35-48; Jno. 14:1-3.
- 29 Choosing Associates.—Eph. 2:11-22; II Cor. 6:14-18.
Relief Work in Near East. (Jr.)

September

- 5 Christ's Yoke. What it is and how to wear it.—Matt. 11:28-30; Col. 3:8-17.
- 12 The man whose name was changed.—Jacob (Jr.)—Gen. 32:24-32.
- 19 Relation of Public School to Religious Life of Community.—Dan. 1:3-21.
- 26 The Need of our Nearest City Mission.—Psa. 112.
Relief Work in Near East. (Jr.)

October

- 3 The Selection of Good Literature.—Eccl. 12:8-14; Acts 19:19.
- 10 Memory Gems (Jr.)—Psa. 119:9-16.
- 17 The Spirit of Reverence.—Hab. 2:20; Psa. 95.
- 24 A Christian Ordinance—Feet Washing.—Jno. 13:1-17.
- 31 The Place of Regularity in the Christian Life.—Dan. 6:10; II Tim. 4:2.
Relief Work in Near East. (Jr.)

November

- 7 The Higher Friendship.—Jno. 15:7-17.
- 14 Paul's Helpers (Jr.)—II Tim. 4.
- 21 Count your Blessings.—Psa. 103.
- 28 What Constitutes a Missionary Congregation.—Phil. 1.
Relief Work in Near East. (Jr.)

December

- 5 The Life Beautiful.—Isa. 52:7-10; I Pet. 3:3.
- 12 What is the Christian Life (Jr.)—Jas. 1:19-27.
- 19 The Unequal Yoke.—II Cor. 6:14-16; Deut. 22:9-11.
- 26 The Significance of Christ's First Coming.—Matt. 1:18-25.
Relief Work in Near East. (Jr.)

THE SUNDAY SCHOOL

LOYALTY IN SUNDAY SCHOOL

Edith Driver

Among the present day needs of the Sunday schools I believe loyalty ranks high, and when I say loyalty I mean the kind that will keep each one true to his own Sunday school as well as every other one that can use his labors.

Loyalty means fidelity or faithfulness. The Sunday school is the Bible studying and teaching service of the Church. It is a church service, and all the members of the Church should be connected with it. The Church should care for and control it. Its purpose is to present the Word of God to every man, woman, and child for the purpose of leading them to Christ, developing their Christian characters, and training them for service. It is the hotbed of the Church. We see, then, how necessary it is that we encourage a loyal spirit.

There is no work, no organization that can exist long without loyal, faithful members. Since this is the Lord's work it is doubly necessary that we give it our most loyal services.

One of the ways by which we show loyalty is the amount of real enthusiasm we have. It is very essential to success that the teacher be an enthusiast, and it is equally as essential that every pupil is the same. But so often do pupils think that is a term to be applied only to teachers. They seem to think that the Sunday school is merely a place where they may go to be entertained, or just to pass away the time. They do not receive a real blessing from being there like they would if they should enter into the spirit of the lesson and take part in the recitation. It seems they go simply because they must, or because their friends go, or because their parents want them to. Or maybe they have gone all their lives and they would feel out of place not to go. Another way of showing loyalty is by careful preparation of the lesson each week, so that when the lesson is discussed it may have some meaning to them. I have been in classes of bright, intelligent young men and women and it pained my heart to notice the seeming unconcern and lack of interest for the Word of God. Undoubtedly they had not prepared their lessons. In our day schools we strive hard for regular attendance and good preparation of the lessons. Pupils are awarded prizes for perfection in this; on the other hand they are punished for failures. The day school is a place where good discipline must be secured and maintained, for there is where the child's char-

acter is formed largely, but the Sunday school should not require correction by force. In fact there should be no need of punishment there. There, where the life of Christ, His love and compassion for man, His beautiful Christian life, are taught there should be a desire fostered to live according to the pattern life of Jesus Christ.

Sometimes there is danger of becoming slack in attendance, and spending the Lord's day in foolishness becomes a temptation. What would we think of a citizen who is not loyal to his country? What do we think of a boy and girl who are not loyal to their home? or to their Sunday school? The world stands back and watches us to see if we are true to the call we have answered. If we are Christians it is our duty to be loyal for our own sakes, and for the sake of the boys and girls who are not Christians.

In some cases it may not be possible to attend regularly, but even then we can show our loyalty by taking an active part when we are there. Our talents differ greatly, it is true, but that is no reason why we cannot all do something. Not only in the Sunday school session should we be active, but this same spirit should be at work in the form of a Sunday school worker during the week. The truths we have learned in Sunday school are from God and they should become a part of our lives. Then our influence will reach out for good to those with whom we meet. We may be the means of bringing others to Sunday school where they will learn of Jesus, their Redeemer, and accept Him as theirs.

But why all this need of loyalty? As was said above, the Sunday school work is the Lord's work, and to this, above all else, should we be loyal and true. Loyalty to the Sunday school serves as a safeguard to the young. The time spent here is profitable as a means of feeding the young minds upon Heavenly things, while if they were left to play on the streets, go fishing, or engage in some other amusement their minds would be filled with the vain things of this world. It seems sometimes that things are rather unbalanced. We go to Sunday school one day in the seven and all the remainder of the time we spend otherwise. That is very well and good if we please to do the right thing; and if we are faithful and loyal to the Sunday school we will cherish the things we learn there and we will be guarded from wrong

desires and lusts. It is here that we are trained for higher service.

The little boy in the Beginners' class is full of childish enthusiasm and ambition. He is eager to be in class every Sunday and more than that, to answer questions. In fact, he takes a very active part. This ambition may be trained to make an active worker, as a young man. This same young man may become a successful teacher or superintendent. And later he may become a minister and hand out the same truths that he learned in Sunday school to an eager and interested congregation. His loyalty in Sunday school work served as the preparation for more and greater service for the Master. It surely will lead to a successful career in life.

The youth who shows loyalty to the Sunday school wins in life's struggle. If he is loyal here he will be loyal to every work he is given. He is sought for by the business men. He gets a position when others fail. Indeed it takes a loyal spirit to win.

If there were more loyal Sunday school workers there would be more harmony in the Sunday school as well as in the Church. If every boy and girl, man and woman who attends would be truly loyal the results would be gratifyingly enormous. The interest would be increased and the work would be increased with it. There would be less loafing around and more true worship. There would be less of strife and contention. Each member would receive blessings which would last thru eternity. The community would feel the influence of the Sunday school more and more. The nation would become better, sending out better and more useful citizens. If every Christian member would do his duty more souls would be saved from a dark and endless punishment. The borders of the Church would be enlarged and Satan's strongholds torn down. There would be a real charity, an earnest, faithful effort to do the most good in the best way to the community in which we live.

Harrisonburg, Va.

THE TEACHER'S NECESSARY KNOWLEDGE OF PEDAGOGY

Psychology and pedagogy, are not so unfamiliar as they were a few years ago. Inasmuch as attendance upon public schools is necessary and children get ideas there, so the Sunday-school teacher must have some knowledge of these subjects. Why is it that Sunday-school

teachers do not teach with the same skill as the public school teachers, if it is so important as we are accustomed to say it is? Of course, the reason is that public school teachers are trained for their work and are continually taking additional courses, and the entire atmosphere of the educational world is advancing.

The danger is that method will overshadow spirit and the finest teaching in our Sunday schools, without the spirit of God, is a failure.

Psychology and pedagogy must be taught in the simplest possible manner.

First, then, the teacher must have a genuine Christian character. Gumption and likableness are indispensable. Tactless people probably can never become tactful. If a genuine Christian character is back of it all, it will go a long day toward helping out.

Second. The teacher's general aim must be to lead her pupils to Christ and train them in His religion.

Third. The teacher's general methods. I cannot take time to enter into detail here, but I have two books, the sales of which bring me no money, which I suggest you get—"Common Sense" and "Study of Mind and Method."

The Sunday school is held together by attraction and not by authority. Early childhood is mostly deceptive. It therefore needs right impressions and responds to the story method of teaching. Miracle stories and simple personal stories should be the chief material used. The surroundings of little children, when they are studying about God, should be as bright and beautiful as possible. This is true, because their thought, by impressions, shapen. If you have a bright spot in the church, give it to the children and make it brighter. Do not put preachy moral on the end of the story. If you tell the story right, they will get the moral. Don't spoil it for them.

Since it is a fact that little children are exceedingly imaginative, they have no difficulty with miracle stories. Do not apologize and do not explain. When they become twelve or fourteen years of age, you will find that they are distressingly practical and all from Missouri. You will have to prove to them everything you say. When they become twenty or twenty-five years of age, they will then have the memory of the miracle stories along with the later teaching of facts and they will possess religious poise, and no matter what is proven to them mathematically, they believe their early teaching anyhow.

In the period of little childhood the primary thought is action. Activity needs right control. The pupils at this age respond to the narrative method of teaching, which is an elaboration of the story method. Be vivid in telling stories to them. Hit the high places because they are impatient. Later the story must have more detail and information. In the

period of later childhood, say nine to twelve years of age, the predominant note is energy. It must have right direction. This activity must be told what to do. It is not enough to just say don't; you must direct them what to do. Get them to co-operate with you in Christian activity; they respond principally to recitation method of teaching. Give their memories plenty to do—such as passages of Scripture to commit, etc. Stories are always in order with them, and do not forget to ask them to go over what you have taught.

The early youth is the period of twelve to sixteen years of age, and is a transitional period from childhood to manhood and womanhood and needs comradeship. This period responds to the informal and conversational method of instruction, and desires to know facts. A girl of fifteen is older than a boy of fifteen. The boy is informal and does not want to be confined in any way. Establish a warm-hearted comradeship with them.

The period of middle youth is from sixteen to twenty. It is the aspirational period. Its desire is to be somebody, to do something and needs training. This is the time to begin to train your teachers and you should establish a training class from among them. You will find that they are interested in Bible facts, persons and principles. But the Bible which these young men and women really read is the Bible of your daily life. If they find that somewhere you are wrong, and they are disappointed in your Christian character, it will be a disaster from which they will probably never recover.—Dr. E. W. Thornton.

"THE STORIES OF THE BIBLE AND HOW TO TELL THEM"

Dr. Palmer presented his address under five headings or divisions, the first being the power of the story in the Bible. As an illustration of the above, Dr. Palmer gave the story of David coming into the camp of Saul and asking that he might be allowed to go out and fight single-handed the great leader of the Philistines. Because of his youth and evident inexperience, Saul was emphatic in his refusal, but David at once proceeded to relate to him the story of the lion and the bear that came against the flocks that he was guarding, and how unarmed he slew them both. So, by means of a story, drawn from his own experience, David won his way with Saul. This power is further illustrated in the influence of the Christmas story, which is such that the whole world talks for a day on account of it.

Second. The prevalence of the story in the Bible. It is a good exercise to take a portion of the Bible and list the number of stories you find in it. In the first book of the Bible there are from fifty to sixty stories. The twelve historical books of the Old Testament are made up largely of stories. In the prophecies of Jonah there

are really only eight words of prophecy, the remainder being made up of stories. Daniel, six of the twelve chapters are given to prophecy and six are given to stories.

Jesus Himself taught mainly by stories. If the Bible had been written with chapters on faith, prayer, the new birth, etc., it would not have been nearly so attractive. It is true, too, that the stories of the Word of God appeal to all ages, both old and young alike.

Third. The characteristics of Bible stories. (a) They are natural. For instance, the birth of Christ is told in so natural a manner that it could be the birth story of any oriental babe. (b) They are real stories. (c) They contain the element of the marvelous. For instance, the story of David and Goliath or the story of Daniel in the lion's den.

Fourth. To whom and when to tell them. (a) Parents should tell Bible stories to their children as soon as they are able to understand them. Sunday afternoon is one of the best times for such story telling. Also have the child tell or try to tell the Bible story to you. (b) Ministers wonder how to hold the children in public service. Why should they not tell Bible stories to the children for five minutes every Sunday morning, or every other Sunday? (c) Bible stories should be told by the teacher to the Sunday-school class. (d) Use Bible stories before the entire Sunday school and in public entertainments.

Fifth. The How to tell a Bible story. (a) Be acquainted with all the details of the story. As an illustration Dr. Palmer gave the story of Noah and the Ark, under which he had ten details listed; under the story of the Prodigal Son, ten. (b) Be able to explain every word and every phrase. Many interesting illustrations were given by the speaker, showing the value of very intimate study of these well-known Bible stories. (c) Illustrate the story in every way possible by pictures, by objects of every kind, by the use of the blackboard. Dr. Palmer closed his address by asking, "What is your life story, and what part has God had in it?"—Report of Address by Dr. Palmer.

A NEGLECTED FIELD

Of the 25,000,000 children under twelve years of age, in the United States, more than 13,000,000 are said to be wholly without regular religious instruction. While ours is a land of Bibles and the best of religious privileges, seemingly a deplorably large number of children remains unreached. An attempt is to be made to secure exact data on the subject from every community in this country and Canada. Inquiries by the Illinois State Sunday School Association reveal that only about thirty-five per cent of the children of that State are receiving instruction in religious institutions. This is an alarming condition. It should arouse every Christian to renewed effort."

CURRENT EVENTS

The Progress of Prohibition.—To help meet food shortage threatened during the war, Congress passed the War Time Prohibition Act. This Act took effect July 1, 1919, and was to continue until the President declared demobilization complete. October 28, 1919, the Volstead Enforcement Act passed over the President's veto, became effective which declared any beverage containing more than one-half of one percent alcohol an intoxicant. With the close of the war and the soldiers being discharged President Wilson announced his intention of declaring demobilization complete and allowing the sale of liquor until January 16, 1920. Attorney General Palmer declared that this could not be done before the treaty of peace had been signed and peace officially declared. Distillers were planning to dispose of their stocks during that period. They contend that the Act is unconstitutional because it confiscates property without proper remuneration.

In Ohio a referendum election was held, dealing with four issues; state prohibition, legalizing of 2.75 percent alcohol, the Crabbe Enforcement Act, and the State's ratification of Constitutional Amendment. The Crabbe Enforcement Act was defeated; State Prohibition was re-asserted; the issue permitting 2.75 percent beverages was defeated; the State legislature's right to ratify the Constitutional Amendment was denied by a very small majority but the "drys" have demanded a recount.

The last issue is the only one affecting National Prohibition. When the Secretary of State issued the proclamation that authorized the Prohibition Amendment, thirty-six states—Ohio included—had ratified the Amendment. Since the popular election repudiated the action of the State Legislature, the "wets" hoped to nullify the Secretary of State's proclamation, on the ground that thirty-six states had not ratified the Amendment when it was declared in force. They also planned to have similar votes in other states eventually repudiating the action of enough state legislatures to nullify the Amendment. Arkansas has been denied the privilege of a similar election.

Various firms are asking injunctions, forbidding the enforcement of the Act. Notably in Kentucky, Judge Evans has issued such an order and the sales are being carried on. Other judges have refused to issue similar injunctions. The constitutionality of the Act is to be decided by the Supreme Court within a short time.

"We must set our will as a flint to give Christ a chance to save us from self."

The Peace Treaty.—After President Wilson returned with the Peace Treaty it was referred to the Foreign Relations Committee where 45 amendments were recommended. This entire number was rejected by the Senate. President Wilson soon announced his opposition to any amendment or reservation. With few exceptions the Democratic senators upheld the President, while a number of Republican and a few Democratic senators opposed the Treaty at all odds. A large majority of the Republicans approved of the Treaty, with a few exceptions. For some time it appeared that the President would "pigeon-hole" it.

There was some danger that a filibuster might come in the closing sessions of the present term so the Senate adopted a cloture rule whereby no senator could speak more than a total of one hour on the treaty. Fifteen mild reservations had been adopted, the principal ones providing that the United States' naval or land forces may not be used in foreign difficulties without the consent of Congress, and providing that the United States shall not be bound by any action of the League where any self-governing country or its parts have exercised more than one vote. The principal objection from the Administration forces came against the preamble of the proposed reservations, which provides that the reservations shall be included in the Treaty and cannot be acted upon without the concurrence of the 3 leading powers of the League of Nations and only after diplomatic considerations have been exchanged between these powers.

The final vote on the Treaty came Nov. 19, 1919. The Lodge resolution providing that the Treaty be adopted, with the 15 reservations that the majority of the Senate had adopted, was defeated by the Administration forces and the irreconcilable Republicans who had opposed the Treaty regardless of reservations by a vote of 51 to 41 (the second vote). The Underwood resolution that the Treaty be adopted without reservations was also defeated. Suggestions for compromise by Administration senators were rejected.

This action leaves the United States at war with Germany; President Wilson may re-introduce the Treaty at the December session. Senator Lodge proposed to offer a resolution declaring a state of peace to exist with Germany, paving the way to a separate treaty. The Administration forces are utilizing the Senate intermission to effect a compromise for adoption. Its opponents propose to defer its passage and make of it a campaign issue in 1920. This

action leaves the United States in a position that makes the adjustment of both external and internal war conditions practically impossible.

The Railway Situation.—President Wilson announced, last May, that the railroads would be returned to their private owners at the end of the calendar year. This announcement met the disapproval of employees in particular. The Plumb Plan and the Cummins Bill have both been considered but neither one accepted. The former provided for a tri-partate commission of carriers; purchase of the roads by the Government, a division of dividends between Government and the laborers. The latter proposed to divide the systems into regional sections, creation of committees representing the operators, the employees and the Government; prohibition of strikes under heavy penalty. The former was endorsed by the laborers, the latter was quite favorably received by the Government and owners but the anti-strike feature met strong opposition.

At a recent date the House passed the Esch Bill, which will be considered by the Senate at its December session. It provides that federal control shall end with the month in which the bill is passed; direction by Interstate Commerce Commission; Government loans to owners for 26 months; voluntary conciliation of difficulties with equal representation of laborers and employers; penalty against strike or lockout; settlement of disputes by same provision as under Government control; maximum and minimum rates to be fixed by Interstate Commerce Commission. Government control remains in effect until the Senate approves the Esch Bill or makes other provisions.

Mexican Difficulty.—A few weeks ago William O. Jenkins, American consular agent in Mexico was captured by Mexican bandits. His release was effected upon the receipt of \$150,000 in gold. Soon after the capture the United States government notified the Mexican government of its disapproval. The Mexican government promised civil treatment to Jenkins. In the meantime Jenkins' friends made arrangements whereby he was released. The United States government is dissatisfied with this arrangement. Since Jenkins was taken prisoner at Puebla, a bandits' headquarters where they seldom operate without governmental sanction, the sincerity of the Mexican government is seriously questioned.

The Coal Miners' Strike.—By agreement the coal miners of the United States were to continue with their former terms until the war was ended or until a date not later than April 1, 1920. Recently the miners' union leaders demanded an increase in wages amounting to 60 percent, a six-hour day, and a five day week, which was refused by the operators. A strike was ordered by the leaders for Nov. 1, 1919, unless these demands were met. A conference of miners and owners was called by Secretary of Labor Wilson but the government officials demanded that the strike-order be recalled before negotiations would be conducted, which was refused.

On Nov. 1, 1919, the strike-order became effective and 400,000 men ceased work. In some sections non-union men continued and in a few cases union men did not comply with the order. The Department of Justice issued an order demanding that the strike-order be recalled, on the grounds that the strike was a violation of the war-time agreement. At the same time the government made provision to meet the issue by re-instituting the war-time Fuel Administration.

Very shortly before the injunction became effective, the mine leaders met the requirement of the government to withdraw the strike-order and asked the men to return to their work. A conference of miners and operators at Washington has failed to set a new wage scale. With a majority of the men still not at work, a fuel famine is threatening, and a possibility that industrial plants must close, the Fuel Administration leader, Harry A. Garfield, is demanding a wage adjustment and a return to work. Gov. Allen of Kansas has placed the mines of that state into receivers' hands and the same measure is being considered in Ohio. In a few cases laborers have had charges of conspiracy conferred against them.

"Food Surplus and Sugar. Former Food Administrator Hoover stated before the congressional war investigating committee the other day that this year's crops will give a food surplus of from 16 to 20 million tons. According to Mr. Hoover, continuing high prices in retail "are largely due to the appalling psychology of the public to buy expensive things." A statement from the sugar equalization board that 493,000 tons of sugar were exported this year, of which 154,000 tons had been intended for home consumption, was submitted. The American sales organization abroad reported that 1,798,000 pounds of army sugar was sold in Europe and that 4,224,000 pounds of army stock was sold for distribution among the German people in accordance with the plans of the allies to prevent suffering in the occupied territory. The president of the sugar equalization board recommends that some department of the government be given absolute power to limit the production of candy and sweet drinks in order to cut down the consumption of sugar and so

protect householders. The government is faced by two alternative sugar policies, said he. One is the absolute control by agreement with European governments for the joint purchase of the bulk of the sugar crop and the allocation of the remainder to certain governments as was done last year. The other is to cease all governmental control and permit the establishment of free trade."

INTERESTING FACTS AND ITEMS

The fiscal year, ending June, 1919, shows that the United States used more sugar than in any previous year. It is estimated that during that time there was an expenditure of one billion dollars for sugar—nearly three times that of the preceding year.

It is reported that upwards of 2,000,000 Siberian refugees are facing the hardships of a Siberian winter.

John Wanamaker has been selected head of the World Sunday School Association to succeed the late H. J. Heinz.

In thirty years, one mission in South India has baptized 130,000 outcasts. Today people are applying at the rate of 50,000 a month to be received into the Church. The greatest hindrance is the lack of teachers to teach them the essential principles of Christianity.

A successful attempt has been made to recover a part of the \$35,000,000 cargo of gold sunk near Ireland three years ago, on the liner *Laurenatic*. Thus far several million dollars worth of the amount has been recovered with satisfactory prospects for more.

The cup given to Admiral Drake by Queen Elizabeth, for scattering the Spanish Armada in 1588, was recently sold for \$19,000.

It has been found that the slate dust which covers much of Wales can be utilized in the manufacturing of cement, bricks, glass, tiles, pottery, and rubber goods.

The ordinary price of a suit of clothes in France is between \$70 and \$80. The government has arranged to furnish standard suits at \$22.

Premier Clemenceau has announced that the Aland Islands are to be transferred to Sweden. They are located in the Baltic Sea and are populated by fishermen of Swedish descent.

Travelers declare Stockholm to be the most expensive city in Europe. A bed, bath, and breakfast cost \$9. The plainest kind of a meal costs \$5.

The famous American poet, Ella Wheeler Wilcox, died recently at her home in Short Beach, Conn.

J. L. Fawsitt, counsel general of the Irish republic, has opened consular headquarters in New York. He has been busy promoting trade relations between Irish and American firms.

Shipping records show that 625 ships are tied up in the New York harbor as a result of the longshoremen's strike.

New York has started military training for school boys between the ages 16 to 19.

It is reported that the Ford Motor Co. assets have increased 100% in two years, amounting now to \$332,998,121.

New York City's estimated budget of expense for 1920 is \$316,521,400, an average assessment of \$50 per capita population.

It has been found that the seed of the rubber tree can be used in the manufacture of paints, varnishes, and linoleum.

Thomas Edison is financing the building of several rows of concrete houses in Union, N. J. One of these houses was completed in ten days. The entire frames of the structures are first erected and all the concrete poured in afterward. Usually the concrete for a house can be poured in a day. Two days are allowed for the hardening, after which the frame is removed and the structure ready for the finishing touches.

A heavy fall of rain and snow recently caused floods in various parts of Spain. No serious damages were reported, but a few cities were threatened.

Commissioner Roper of the Internal Revenue Bureau announces that the observance of the dry law is generally encouraging. He thinks popular favor, for prohibition, will finally bring about strict observance.

A crisis appears imminent in Austria according to advices. The government is reported unable to maintain its power.

A Nebraska laborer had carried a luck stone for twenty years. Examination by a jeweler revealed it to be a \$100,000 ruby.

President Wilson continues to improve gradually. He is being taken to the lawn in a wheel chair. He is keeping in close touch with the proceedings in Congress and holding conferences with administration leaders regarding the peace treaty.

The World's Sunday School Association is planning to hold its convention in Tokyo, Japan, in October, 1920. Three steamers have been engaged to carry delegates.

A monthly paper will soon be printed by the Brazil Sunday School Union to disseminate Sunday school information.

Reports indicate that in sections of Canada the fuel shortage is so acute that lumber scraps, fence posts, and boots are being used for fuel.

During the first ten months after the signing of the armistice Great Britain exported \$80,000,000 worth of goods to Germany. In the same time Germany exported to Great Britain about \$1,000,000 worth of goods.

The first National Council of Fiume, headed by Antonio Grossish, was installed at a recent date. They were required to pledge their fidelity to Italy and Fiume.

It required 18 months to complete the enumeration work for the first decennial census in 1790. In 1920 the Census Bureau plans to complete the enumeration work for the entire country in from two to four weeks and announce the population figures in less than three months from the date the enumeration work is completed.

"In a recent report the Red Cross announces that out of \$400,000,000 received in contributions by the organization during the war \$273,000,000 was spent in relief work at home and abroad, leaving a balance on hand in cash and supplies of \$127,000,000. Of the sum thus expended \$82,000,000 was spent in France, \$72,000,000 elsewhere overseas and \$119,000,000 in the United States, it is stated. Of the \$400,000,000 raised \$42,000,000 came from membership dues and \$283,500,000 from war drives, the remainder being made up from scattered sources."

"Mrs. Harriet C. McCabe died at her home in Delaware, O., a few days ago at the age of 92. Mrs. McCabe is credited with having been the founder of the Women's Christian Temperance Union, and with having written the first constitution of that society. She was one of the founders of the Women's Home Missionary society of the Methodist church and for 25 years was editor of its paper. She also did considerable work among the Indians of the Southwest."

The Fourteenth Decennial Census is to be taken during the month of January, 1920.

The first census of the United States was taken in 1790, during the administration of George Washington. It related solely to population.

The Constitution of the United States requires that a census of the United States be taken every ten years. It is by this means that the apportionment of members of the House of Representatives is made as to states.

The Sixth Decennial Census, taken in 1840, was the first one to cover agriculture statistics, now one of the most important parts of the entire census.

The Department of Agriculture assisted the Census Bureau in preparing the list of questions to be asked of every farmer at the coming census.

About 650 people were engaged in taking the first census of the United States. The 1920 census will require the services of 90,000.

There were 6,361,502 farms reported at the last decennial census, valued at more than 40 billions of dollars. The 1920 census is expected to show more than 7,000,000 farms.

Congress extended the scope of the approaching 1920 census by providing that a census of forestry and forest products should be taken. These subjects were never specifically covered by any past census act.

In 1914, the year the last manufacturers' census was taken, there were 275,000 manufacturing establishments reported. The Census Bureau expects about 300,000 establishments to be listed in 1920.

The statistics gathered by the Census Bureau in regard to farms are used quite extensively by the Department of Agriculture in its work of aiding farmers.

The ingenious machines used by the Census Bureau to count, sort and tabulate the information gathered by the census enumerators are the product of the Bureau's own laboratory. The sorting machines will take care of 300 cards per minute, the counting machine can do 500 cards a minute and the tabulating machine is capable of handling 400 cards each minute.

The Bulgarian Peace Treaty will be signed Nov. 27, according to a decision by the Supreme Council. The signing is to take place at Neuilly.

The steel mills at Gary, Ind., are again running normal, the first time since the beginning of the steel workers' strike.

Baron Romano Avezana was recently appointed Italian ambassador to the United States.

According to the latest announcements the Allied Peace Council will adjourn Dec. 1.

The National Assembly of Peru, S. A., has ratified the Treaty of Versailles.

The Sunday schools of twenty-six Protestant Churches of Aintab Station, Syria, with a membership of more than 8,000, as well as the Gregorian schools are literally shattered by the awful events of deportation. This coming year is an all-important period. A good strong start will restore the courage and faith of the churches. In Aintab all the Sunday schools and day school buildings were wrecked by the wanton destruction of the Turks, sacked and torn down for the value of the desks and window frames, floor and roof beams. What is far more serious, nearly all the teachers, men and women, were put to death or died of disease and exhaustion in the deportations. In some large churches such as Urfa, where there were at least thirty Sunday school classes before the war, you now find no Sunday school left and only four or five of the old teachers.

PARADISE LOST

(Continued from page 372)

that marked the outer boundary of Hell, his victory was by no means won for there remained yet much to encounter in the vast abyss of Chaos. It was "a hoary deep, a dark, illimitable Ocean, without bound, without dimension; where length, breadth, height, time and place were lost; where eldest night and Chaos held eternal anarchy amidst the noise of endless wars." In this region the traveler spread his sail-broad vans for flight and for many leagues moved onward; then as he met a vast vacuity, without warning he dropped ten thousand fathom deep until the "strong rebuff of some tumultuous cloud, instinct with fire and nitre, hurried him as many miles aloft." On he journeyed, half on foot, half-flying, now swimming, now sinking, now wading, now creeping. Present-

ly he encountered the powers who held dominion there—Chaos himself, Night, Rumour, Chance, Tumult, Confusion and Discord. Such was the region first traversed by Satan in his journey to the earth over a track that Sin and Death "paved after him into a broad and beaten way" making easy access for the spirits perverse everafter.

Vastly different was the place where the Evil One went to execute his malicious design—a place of pristine beauty, a place where flowers of wondrous purity and rare fragrance grew in wild and picturesque profusion, where the fruits were incomparably luscious and where the "firmament glowed with living sapphires."

We feel that here is utter abandon, for the poet need not now guard himself against bringing in too many images of earth. He is dealing with earth itself and whatever he knows of richness and beauty he is at liberty to place in his perfect picture. And he does.

Here "gentle gales fanned their odoriferous wings, dispensed native perfumes, and whispered whence they stole those balmy spoils." Here "the crispid brooks, rolling on orient pearl and sands of gold with mazy error under pendant shades ran nectar, and fed flowers worthy of Paradise."

Here were "grots and caves of cool recess, o'er which the mantling vine laid forth her purple grape, and gently crept luxuriant," while "murmuring waters fell down the slope hills dispersed or in a lake, that to the fringed banks with myrtle crowned her crystal mirror held." Here "birds their quire applied, and airs, vernal airs breathing the smell of field and grove attuned their trembling leaves, while Universal Pan led on the Eternal Spring."

No wonder, is it, that the perfect beauty of the scene, filled the heart to overflowing, and burst forth in voluntary song? Sun, moon, stars, air, mists and exhalations, winds, plants, creatures, fountains, birds—all were invited to join the happy pair in the universal song of praise to the Almighty Creator of all.

This is the rich background against which the cruel deception of the intruding Satan stands out in bold relief—this the perfect joy that by one "fell swoop" of His craftiness was changed into profound sadness.

Thus the four scenes of action, tho each is distinct in itself, are nevertheless inter-related on account of the wide interests of the characters involved, and the breadth of the Miltonic conception which was great enough to include them all.

"Love is the greatest thing God can give us, for Himself is love."

"All along our earthly life we are shut in with God, as it were, in little spaces."

LOTUS BUDS

(Continued from page 375)

tunately prayed the benign British Government to intervene."

"Suddenly news came that he (the Hindu) was dead. The baby had sickened with cholera. He had nursed her and contracted the disease. An unseen power was at work here. A telegram told us that the children were safe and the next day we had them here."

"The baby was happy at once but the elder one then a child of three and one-half years of age was very sorrowful. She was so pitifully frightened too that we could do nothing with her. On the morning of the fourth day she sat down by the door and when her little hand went up to brush away a tear we saw a toy in it. That night she went to bed with a doll, an empty tin, and a ball in her arms; and the next day she let us play with her in a quiet reserved fashion. Next morning she awoke happy."

* * * * *

It is needless to say that I have thoroughly enjoyed these last six months with you in these Junior Mission meetings altho I could not be present in person with you all. Some of you have already asked and written me various questions on India. I am glad to answer every one you ask no matter how simple they may seem to you. If you wish to send me any more and have me answer them either in private correspondence or thru the paper I shall be very happy to do so. I think the Editor of the Christian Monitor will be glad to give us a little space for such questions and answers. Please do not be afraid to ask any questions that come to you. We missionaries would very much like to get into all of your homes but we cannot do that. In this way we are able to impart some little knowledge to you about the work and people whom we so much love.

May God's richest blessings have rested upon you during the last six months on India. The other fields which will be discussed in the future will be equally as helpful and interesting.

Ever at your service for the lost in India, I am, your brother in Christ,
George J. Lapp.

"The surrendered soul can believe God's word."

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JESUS AND THE BOOK

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from him; he is wounded for our transgressions and bruised for our iniquities, that by his stripes we might be healed? Or what is the meaning of your sacrifices? Why is the blood of the Paschal lamb sprinkled on the lintel of every doorway and upon all the sacred things of the temple? Why this blood, blood, blood, everywhere?"

And they could only say in their bewilderment, "It is written if a man sin and bring a lamb without spot or blemish to the altar, his sin is taken from him." "But how can the blood of a lamb atone for sin? How can it wash away the crimson stain?" And they knew not. This boy of twelve was their Messiah; and they did not recognize him. He was Himself the antitype of all their sacrifices. His was the blood that should cleanse from sin. Was He aware of His personality and mission? Aye; always. The realization of His mission began with His dawning consciousness. He knew who He was, when He had come and what His errand was. Else what did He mean when He said to His mother, "Wist ye not that I must be about my Father's business?" It is true that, in assuming mortal form, he "emptied Himself" of the outward tokens of His Godhood; but never for a moment in such manner as to become ignorant of His mission or unable to perform it.—Bible Champion.

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